

# The 72<sup>nd</sup> Annual Convention of The Catholic Theological Society of America

## Pre-Convention Events, Thursday, June 8, 2017

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| <b>CTSA Board Meeting</b>                            | 9:00 a.m. – 4:30 p.m.<br><b>Boardroom North</b>                     |
| <b>Registration</b>                                  | 1:00 – 4:30 p.m.<br>and 6:00 – 7:00 p.m.<br><b>Pavilion Landing</b> |
| <b>Exhibits</b>                                      | <b>2<sup>nd</sup> Floor Atrium &amp; Pavilion Court Prefunction</b> |
| <b>Women’s Consultation on Constructive Theology</b> | 3:00-5:30<br><b>Fiesta</b>  |
| <b>Room</b>  |   |

Co-Conveners: **Rhodora E. Beaton**, St. Catherine University  
**Julia H. Brumbaugh**, Regis University  
**Colleen M. Carpenter**, St. Catherine University  
Moderator: **Kathryn Lilla Cox**, College of St. Benedict/St. John’s University

Presenter: **Erica Olson-Bang**, The College of New Rochelle

Paper Title: “The Wilderness beyond the Garden in Jewish, Feminist Poetry”

Précis: This paper examines poetry written by Jewish feminists about Eve and the Garden, and focuses on its representation of the wilderness beyond the Garden and Eve’s role in the expulsion. While theological accounts of the wilderness beyond the Garden have emphasized its dangerous negativity and yearned for a return to its safety and security, these poems envision the wilderness in different, intriguing terms. Here, the wilderness is a place of futurity, expansiveness, and possibility, which, while frightening, also has something novel and necessary to offer the unfolding human adventure, with Eve depicted as agent of change and growth.

Presenter: **Cristina Lledo Gomez**, Australian Catholic University

Paper Title: “Interruptions, Cycles, and Reciprocation: Disrupting our Maternal Metanarratives When Speaking of the Earth as our Mother”

Précis: How does the Christian community image the Earth as a Mother? A Western concept of mothering images a woman expected to give endlessly and unselfishly. Such views are evidenced even in well-intentioned papal documents. Native mothering in contrast is

supported by a principle of reciprocity: that one could not take endlessly from the mother without detriment to her. Whilst Western mothering in its isolated living can be disempowering, native mothering is seen as a metaphor for power: to create, sustain, and transform. This paper attempts to explore both indigenous and Western views of mothering and how they affect one's imaging and relating with the earth as a mother. Further, it seeks implications for the reimagining of women and their bodies as sites of power and vulnerability.

**Ann O'Hara Graff Memorial Award Presentation**

4:30-5:00 p.m.

The 2017 Ann O'Hara Graff Award will be presented to  
**Margaret A. Farley, R.S.M.**

**Business Meeting**

5:15 – 5:30 p.m.

Steering Committee: Rose M. Beal, Saint Mary's University (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  
Paulette Skiba, Clarke University

## **Thursday Evening, June 8, 2017**

**Opening and First Plenary Session**

7:00 – 9:00 p.m.

**Grand Pavilion Ballroom**

Presiding: **David Hollenbach, S.J.**  
Georgetown University  
President, CTSA

Opening Prayer and Remembrance of Deceased Members

Welcome: **Very Reverend John C. Daniel**  
Vicar General, Archdiocese of Santa Fe  
*on behalf of Most Reverend John C. Wester and the Archdiocese of Santa Fe*

Address: **Christiana Zenner Peppard**  
Fordham University

*"An Ethic of Aridity: Theology, Ecology, and Planetary Change"*

**Reception**

9:00 p.m.

**Enchantment Ballroom**

Donors:

**Emmanuel College**

**Fairfield University**

**Georgetown University**

**Norbertine Community of Santa Maria de la Vid Abbey**

*a satellite campus for St. Norbert College's*

*Master of Theological Studies Program*

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

## **Friday Morning, June 9, 2017**

**Von Balthasar Society Breakfast**

7:15 – 8:45 a.m.

**Boardroom East**

**Jesuit School of Theology of Santa Clara Breakfast**

7:15 – 8:45 a.m.

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

**Sendero**

**Morning Prayer**

8:30 – 8:45 a.m.

**Enchantment CD**

**Exhibits Open**

9:00 a.m. – 5:00 p.m.

**2<sup>nd</sup> Floor Atrium & Pavilion Court**

**Prefunction**

**Second Plenary Session**

9:00 – 10:30 a.m.

**Grand Pavilion Ballroom**

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

Address: **Denis Edwards**  
Australian Catholic University

“Ecological Theology: Trinitarian Perspectives”

Respondent: **Andrew Prevot**  
Boston College

**Coffee Break**

10:30 – 11:00 a.m.

**2<sup>nd</sup> Floor Atrium & Pavilion Court**

**Prefunction**

**Concurrent Sessions**

**11:00 – 12:45 p.m.**

1. A Pilgrim Church at the Border: Catholic Theological Responses – Invited Session

Pavilion I

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

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

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

Paper Title: “Displacing Static Models: Border Realities and Catholic Theology”

Précis: Many crossing the US-Mexico border increasingly encounter the border as “scar” rather than “seedbed.” Christian scriptural, theological and social teachings ground a prophetic immigration ethic, manifest in some quarters in ecclesial outreach to immigrants and advocacy for humane policy. Whereas Christian theology significantly reorients reigning models of economic functionalism or exclusionary politics that harm migrants, this paper will also consider how attentiveness to migrants’ own (border) experiences invites reconsideration of some dominant emphases in Catholic theology, ethics and pastoral practice.

Presenter: **Leo Guardado**, University of Notre Dame

Paper Title: “Becoming Sanctuary: A Displaced Church for the Displaced”

Précis: The 1980s sanctuary movement began with churches at the U.S.-Mexico border who could no longer ignore the violence in Central America. Over 500 places of worship became part of this ecumenical movement. War-like violence in Central America is once again causing mass human displacement to the United States and this challenges the church to respond beyond customary ways by making a preferential option for the displaced poor. The church is being called to embrace and retrieve the concept and practice of church as sanctuary and to become a site of refuge, healing, holiness, and salvation.

Presenter: **Tisha Rajendra**, Loyola University Chicago

Paper Title: “A Story of a Border: U.S. Citizens, Mexican Migrants, and the Limits of Hospitality”

**Précis:** This paper will argue that a just response to U.S.-Mexican immigration depends on accurate narratives about migrants and their relationships to citizens. The first part of this paper will show that both U.S. conservatives and U.S. liberals rely on false narratives about migrants, particularly migrants from Mexico. The second part of this paper will propose a more accurate narrative of the relationship between U.S. citizens and Mexican migrants, drawing on sociologies and histories of U.S.-Mexican migration. The paper will conclude by showing how a different narrative must necessarily lead to a different ethical response on the part of U.S. citizens to migration.

## 2. Anthropology Topic Session

Pavilion III

### Administrative Team:

Elizabeth Antus, Julia Feder, Kevin McCabe

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

**Moderator:** **Julia Feder**, Creighton University

**Presenter:** **Eric Daryl Meyer**, Loyola Marymount University

**Paper Title:** "A Political Ecology of Kinship: Theological Anthropology Centered in Human Animality"

**Précis:** This paper imagines an alternative theological anthropology in which divine grace works primarily through human animality rather than (as in many accounts) through the characteristics that are supposed to render human beings categorically unique among all living creatures. To perceive God at work through human instinct, desire, and corporeal dependence not only strengthens the ecological impulse at the heart of the narrative of redemption, it also locates within Francis' notion of an "integral ecology" an imperative reconfiguration of the human politics of difference.

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

**Paper Title:** "Nature, Nonidentity, and Creaturely Difference: Two Perspectives on Human Ecology"

**Précis:** This paper analyzes the meaning of nature at the nexus of anthropology and ecology in *Laudato Si'* and in political ecology inspired by the Frankfurt School. Both perspectives consider the sustainability of the concept of nature as well as its materiality to be crucial for responses to global ecological crises. However, they diverge in assessing nature's normative status for a refiguring of freedom and limitation that would diminish alienation in social and ecological relations. Through a mutual critique, I propose that a liberative theological account of human ecology can and should ground creation's integrity and creaturely difference in nature's nonidentity.

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

**Paper Title:** "Environmental Stewardship: The Last Acceptable Anthropocentrism"

**Précis:** After briefly affirming the genuine attractiveness and popularity of environmental stewardship, this presentation seeks to accomplish two tasks: one, present arguments that show that the anthropology ungirding environmental stewardship is unsound ecologically, philosophically, and theologically; and two, offer an alternative anthropology based upon a “transcentric” and “poly-relational” understanding of the human person which allows for an alternative set of identities to stewardship within the various realms of life: “kinship” in the bio- and metaphysical realms, “fellowship” (citizen-partner) in the socio-political- economic realm, and “companionship” (i.e. “to break bread together”) in the religious-theological realm. Such a shift should provide the conceptual basis for putting to rest environmental stewardship as the last acceptable anthropocentrism.

### 3. Moral Theology Topic Session I

Enchantment A

**Administrative Team:**

Christina A. Astorga, Kent J. Lasnoski, Christine McCarthy

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

**Moderator:** **Kent J. Lasnoski**, Wyoming Catholic College

**Presenter:** **Kyle Lambelet**, University of Notre Dame

**Paper Title:** “A Just War on Climate Change?”

**Précis:** In a recent article Bill McKibben argues that humanity is under attack by global climate change. Accordingly, McKibben declares we must go to war; nothing short of the heroic commitment of political will and economic resources might, quite literally, stem the tides. I take up McKibben’s challenge and I ask whether and in what ways a war on global climate change might be considered just. I argue that while McKibben’s analogy rightly heightens the moral stakes by referring us to the duty to protect the innocent, it fails to grapple with the complex moral dynamics of responsibility that bedevil constructive response.

**Presenter:** **David A. Clairmont**, University of Notre Dame

**Paper Title:** “An Ecology of Letters: The Shape of Merton’s Moral Theology through his Cross-Cultural Social Justice Correspondence”

**Précis:** This paper argues that Thomas Merton’s contribution to social justice is best seen through his “ecology of letters” which offers a way of approaching moral issues that integrates autobiography, historical context, social background of different parties and the physical locations in which people observe and address structural injustice. The paper explores why Merton’s letters were so insightful about the particular moral problems of his day and how his approach to social justice issues through letter writing offers guidance in our own time for those who seek to embrace the integral human ecology that Pope Francis invites in *Laudato sí*.

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

4. Black Catholic Theology Consultation  
"To Set Captives Free"

Enchantment B

Administrative Team:

Kathleen Dorsey Bellow, SimonMary Asease Ahiokhai

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

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

Presenter: **Dempsey Rosales Acosta**, University of St. Thomas, Houston

Paper Title: "Black and Brown Pauls: A Pauline Case of Racial Profiling: A Hermeneutical Reading of Acts 21:27-40a and 22:23-29 and the Reality of the African American and Hispanic Communities in United States"

Précis: The paper will analyze the historical context narrated in the canonical episode of Paul's arrest and his treatment in Jerusalem (Acts 21:27-40a and 22:23-29), as the fundamental platform by which to present a hermeneutical and theological interpretation of the liabilities and ultimate ramifications of racial profiling, especially when exercised by the civil authorities. These biblical episodes embody a paradigm that becomes the reality of the marginalized communities as a consequence of the racial profiling in the US, leading to the incarceration of a large number of African Americans and Hispanics. Accordingly, the essay will present a theological biblical analysis having a distinct focus which concentrates on the ethnic perspectives of the Black and Brown communities as living *loci theologici* through which the biblical text comes to be alive.

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

Paper Title: "A Womanist Imagination and the Detention and Mass Incarceration of our Sisters and Brothers: Nitty Gritty Approaches to Social Salvation"

Précis: Imagination is a mental faculty that enables the human person to experiment with the belief that "another world is possible" through the development of new personal and communal mindsets and through concretely engaging in "nitty gritty" acts of resistance and justice. In this case, the focus is on vulnerable communities of color who have been subject to detention and mass incarceration and their families at home who share dimensions of this burden. Since survival and quality of life are two passions of womanist theologians, their imaginations have "plenty good room" for conceptualizing and promoting these values for the long haul--those involved now and in the future.

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

5. Practical Theology Topic Session

Enchantment CD

Administrative Team:

Natalia Imperatori-Lee, Thomas Groome, Jeanine Hill-Fletcher

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

Moderator: **Thomas Groome**, Boston College

Presenter: **Thomas Ryan**, Loyola University of New Orleans

Paper Title: "Creation as Integral to Practical Theology"

Précis: This paper reviews the history of the Loyola Institute for Ministry's commitment to practical theology. It begins by locating LIM's method within the broader practical theology enterprise. It then describes the impact the addition of creation to its theological method has had on its graduates (and curricula). Yet, this addition has not come without difficulties. Students do not always deploy the new context as effectively as they might. And it's less obviously a human construct and so can seem immune to cultural considerations. The paper concludes with arguments and strategies for anchoring creation more firmly within practical theology today.

Presenter: **Meghan Clark**, St. John's University (NY)

Paper Title: "Incarnational Solidarity: Encountering Homeless Persons in Rome and Albuquerque"

Précis: In Albuquerque, the city has partnered with St. Martin's Hospitality Center for "There's a Better Way." This program offers persons experiencing homelessness the opportunity to work and receive a day's wages, lunch, and more. This paper examines recent new outreach programs to persons experiencing homelessness at Vatican City and in Albuquerque as practical examples of incarnational solidarity, as Pope Francis is developing it. Radical identification of the marginalized with the "flesh of Christ" permeates Francis's vision of solidarity and a culture of encounter.

Respondent: **Joan Brown, O.S.F.**, New Mexico Interfaith Power and Light

6. Historical Theology Topic Session I  
Ecology and Historical Theology

Enchantment E

Administrative Team:

Rita George-Tvrtković, Scott Moringiello, Nicole Reibe

Convener: **Scott Moringiello**, DePaul University

Moderator: **Nicole Reibe**, Boston College

Presenter: **Andrew Salzmman**, Benedictine College



Paper Title: "Augustine's Subversive Pneumatology of Creation: Love and the *Literal Commentary on Genesis*"

Précis: Since Lynn White (1967), Augustine has been charged with laying the groundwork for the ecological crisis by giving warrant for the human subjugation of earth on the grounds of spirit's inherent superiority to matter, which exists for human use. Drawing on Scott Dunham, I suggest that while Augustine receives traditional Judeo-Christian ideas like dominion or the primacy of spirit, he interprets them in a pneumatological key which subverts their dangerous implications. Finally, I extend Dunham's reading of the *Literal Commentary* into humanity's fall into sin to collapse the distance between the human struggle against sin and the struggles of creation.

Presenter: **Clifton Stringer**, Boston College

Paper Title: "Building the Ark of 'Ecological Conversion': Meditation in Hugh of St. Victor and Jean-Louis Chrétien, in Service to *Laudato Si'*"

Précis: 12<sup>th</sup> century Parisian Augustinian canon Hugh of St. Victor's allegorical and tropological interpretation of Noah's Ark offers a style of discursive meditation that is of great value for fostering the "ecological conversion" Pope Francis enjoins in *Laudato Si'*. Hugh's treatise is complemented by the elegantly similar sensibility guiding Jean-Louis Chrétien's meditations in *L'arche de la parole*. In this paper, I describe Hugh's practice of meditative exegesis and tropology as it is instantiated in his ark treatises, in dialogue with Chrétien and in service to the ecological conversion and renewed lifestyle for which Pope Francis calls.

Presenter: **Jonathan M. Kaltenbach**, University of Notre Dame

Paper Title: "Thomas Aquinas and *Laudato Si'*: Economic, Anthropological, and Trinitarian Resonances"

Précis: In *Laudato Si'*, Pope Francis mentions the name of St. Thomas Aquinas or cites the *Summa theologiae* only four times in a hefty text that runs to over 180 pages. This paper shows how Francis could have easily borrowed more from the theology of the Angelic Doctor. Thomas discusses how the desire for profit "tends to infinity" unless it is ordered to a good end, affirms Francis' focus on human ecology, and grounds the relationality of the created world in the mystery of the Trinity because "the processions of the Persons are, in some way, the cause and reason of creation."

## 7. Fundamental Theology and Method Topic Session

Enchantment F

### Administrative Team:

Daniel A. Rober, Jennifer Newsome Martin, James F. Keating

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

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

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

Paper Title: "The Temple as the Rough Draft Concrete *Analogia Entis*: An Ancient Biblical Resource for Integral Ecology"

Précis: In his *Analogia Entis*, Erich Przywara draws on ancient Greek philosophical resources in developing a "creaturely metaphysics." Especially in the balanced reflections of Plato and Aristotle, Przywara seeks the proper rhythm between extremes that is most fully revealed in Christian metaphysics. However, one can find the raw materials for a profound reflection on the "suspended" relationship between God and creation in a tradition that is yet more intimate to early Christianity: ancient Jewish temple theology. Israel's mature temple theology not only supplements Przywara's philosophy with firmer biblical foundations, but it also provides invaluable resources for those pursuing "integral ecology."

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

Paper Title: "Why Theological Aesthetics at All? Examining the Essential Link Between Theological Aesthetics and Ecology"

Précis: The connection between theological aesthetics is not as obvious as it would seem. There is a methodological, logical step taken the two. I explore this step in order to better understand the fundamental ways that theology can contribute to and receive contributions from ecology. The reflections of G.M. Hopkins and of Charles Péguy take center stage in order to describe the "inscape" of creation (Hopkins) and our creative, political (Péguy) response to it. We will see how *theological aesthetics asks for a specific way of being ecological, one that seeks to engender and preserve nature as revelatory of the Triune God.*

8. Judaism and Christianity Consultation  
Jesuit Kaddish

Fiesta I

Administrative Team:

Leo Lefebure, Carol Ann Martinelli, Heather Miller Rubens

Convener: **Leo Lefebure**, Georgetown University

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

Presenter: **James Bernauer, S.J.**, Boston College

Paper Title: "Jesuit Kaddish"

Précis: Although there have been major statements from the Vatican and from several conferences of bishops regarding the failure of Catholics during the period of the Holocaust, organizations within the Catholic world have been far less articulate about their own responsibilities for these failings. "Jesuit Kaddish" will address the history of Jesuit conduct toward the Jews and how it prepared for weakness in dealing with the anti-Judaism and anti-Semitism of the 19th and 20th centuries. At the center of Jesuit conduct was a theological indifference to the disappearance of Judaism. The question Rabbi Abraham Heschel pressed on his Jesuit friend, Father Gustave

Weigel in 1964 went to the heart of the matter: “Is it really the will of God that there be no more Judaism in the world? Would it really be the triumph of God if the scrolls of the Torah were no longer taken out of the Ark and the Torah no longer read in the synagogue, our ancient Hebrew prayers in which Jesus himself worshipped no more recited, the Passover Seder no longer celebrated in our lives, the Law of Moses no longer observed in our homes? Would it really be *ad Majorem Dei gloriam* to have a world without Jews?” The fact that Heschel used in his last sentence the very motto of the Society of Jesus—“For the greater Glory of God”—made the question a direct interrogation of the Jesuit approach to Jews. Fortunately the beginning of Jesuit confrontation with its history has been underway and from that chorus of critics, Jesuit Kaddish will fashion a proposed statement of repentance.

Jesuit Kaddish is profoundly personal, emerging, of course, from the speaker’s own life but also from encounter with Jesuits whose minds and hearts are entwined with the Jewish dead from the Shoah. There is the Jesuit Pope speaking of the Jewish artist Chagall’s *White Crucifixion* painting. There is the Jesuit teacher who spoke with love of Judaism to the young rescued Jew who was to become one of the greatest Holocaust historians. There is the Jesuit student who witnessed the violent mistreatment of Jews at the train deporting them to a death camp. Their fate became the tragedy of his life. And then there was the Jesuit resister who was executed by the Nazis and whose ashes were scattered over a field of Berlin sewage. Jesuits and Jews encounter the Shoah amid ashes but also in interior communion, through the words of the Kaddish.

Respondent: **Noel Pugach**, University of New Mexico

9. Buddhist-Christian Dialogue Interest Group  
Contemplative Pedagogy

Fiesta II

Administrative Team:

Karen B. Enriquez, Jonathan Y. Tan, Glenn R. Willis

Convener: **Karen B. Enriquez**, Loyola Marymount University

Moderator: **Jonathan Y. Tan**, Case Western Reserve University

Panelists: **Jason Hays**, Naropa University  
**Anita Houck**, St. Mary’s University  
**Scott Steinkerchner**, Order of Preachers  
**Maureen Walsh**, Rockhurst University

Roundtable

Session: “Contemplative Teaching and Scholarship”

Précis: There is a growing interest in contemplative pedagogy, mining the rich resources from religious traditions and bringing spiritual practices into the classroom in ways that support the educator's well-being as well as a student-centered learning approach which opens up students' imagination and depth of thinking. Such practices could also support scholarship and efforts in striving for balance in our commitments inside and outside the university. The roundtable will

discuss various practices, particularly Buddhist and Christian practices, they have used in the classroom and in their own scholarship, as well as the challenges, critiques and promises of contemplative pedagogy.

10. Catholic Perspectives on *The Church: Toward a Common Vision* Interest Group

Fiesta III

Administrative Team:

Catherine E. Clifford

Convener: **Stephen J. Pope**, Boston College

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

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

Paper Title: "Reception as Common Discernment"

Précis: In his foreword to *The Church: Towards a Common Vision*, Olav Fykse Tveit acknowledges "a certain and reasonable impatience" among many over the lack of reception of ecumenical agreements. The document that follows attempts to spur such reception. In the process, it notes that, while the churches share a desire to discern God's will for the church, we lack shared criteria and structures for such discernment. *The Church* asks: "what positive steps can be taken to make common discernment possible?" This paper draws on Catholic sources to suggest how "common discernment" might reframe the question of ecumenical reception.

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

Paper Title: "Determining Criteria for Continuity and Change: Some Practical Suggestions"

Précis: Among the topics proposed for further consideration by the Faith and Order Commission's *The Church: Toward a Common Vision* is how continuity and change relate to "God's will" (#24). This paper suggests two practical approaches that could be fruitful for determining the criteria churches might use in deciding whether continuity or change is required in responding to the Holy Spirit's activity in the Church: 1) the "interactive pluralism" of Rowan Williams and 2) the "contemplative dialogue" approach of the LCWR.

11. Permeable Boundaries:

Fiesta IV

The Role of Ethnography in Attending to Integral Human Ecology – Selected Session

Convener: **Lorraine Cuddeback**, University of Notre Dame

Moderator: **Jessica Coblentz**, Boston College

Presenter: **Lorraine Cuddeback**, University of Notre Dame

Paper Title: "Integral Ecology, Integral Ecclesiology: Ethnographic Method and its Implications"

**Précis:** This paper begins with the proposition that ethnography is uniquely positioned to examine the “integral ecology” of both human persons and society called for in *Laudato Si’*. Using data from ethnographic fieldwork among people with intellectual and developmental disabilities, this paper focuses on the organizing history of the disability rights movement and the historically ambivalent role that churches have played within it. This example demonstrates how churches are both formed by and help to form broad social and political movements. Such layers and interrelatedness of human goods that are made uniquely visible in ethnography could have significant implications for our study of ecclesiology.

**Presenter:** **Jaisy Joseph**, Boston College

**Paper Title:** “Local Churches, Local Ecologies: Catholicity through the Lens of the Empirical”

**Précis:** The “fragmentation of knowledge” becomes “a form of ignorance, unless [it is] integrated into a broader vision of reality” (LS, 138). The isolation of Eastern Catholic experiences from discussions of catholicity present one example of this ignorance. In response, my presentation first argues for how ethnographic participant observation contributes towards mutual knowledge and encounter with diverse others. Then, my fieldwork with Melkite, SyroMalabar, and Ge’ez Catholics will illustrate how concrete experiences of migration, cultural tensions, and ecumenical relations inform catholicity “from below.” Finally, I conclude with how these diasporic churches reflect the existential attitude of the pilgrim Church *in via*.

**Presenter:** **Layla Karst**, Emory University

**Paper Title:** “The Pilgrim Church: Implications of the Turn to Practice”

**Précis:** Drawing on the rich ethnographic literature on Christian pilgrimage, this paper will demonstrate how the incorporation of ethnographic texts can expand our vision of the interrelationships between pilgrims, the Church, and the world. While theological accounts of the practice of pilgrimage often center around sacred spaces, ethnographic accounts focus on the pilgrim herself. This shift from place to practice makes visible complex relationships between pilgrims and the Church, introduces new ethical questions about the relationship between pilgrims and the world, and presses for a theological expansion of sacramental and ecclesial discourses.

## **Friday Afternoon, June 9, 2017**

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

1:00 – 2:15 p.m.

**Sendero**

**Hearing of the Resolutions Committee**

1:00 – 2:15 p.m.

**Grand Pavilion Ballroom**

**Presiding:**

**Paul Lakeland**  
Fairfield University

Vice-President, CTSA

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

**Concurrent Sessions**

2:30 – 4:15 p.m.

1. Theology, Sexuality, and Justice: New Frontiers – Interest Group

Pavilion I

Administrative Team:

Megan K. McCabe, Cristina Traina

Co-Conveners: **Megan K. McCabe**, Boston College  
**Cristina Traina**, Northwestern University

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

Presenters: **Katie Grimes**, Villanova University

Paper Title: “‘Athletes Get Away With Crimes’? Rape (and) Culture in the Afterlife of Slavery”

Précis: This paper explores how anti-blackness can live within feminist discourses about rape culture that initially appear racially neutral. Our history of perceiving black men as prone to rape and white women as especially vulnerable compromises our naming of sexual violence today. Specifically, I examine the belief that college football and basketball players commit rape at higher rates than other men and are allowed to do so with exceptional impunity. Ultimately, rather than placing the fight against racialized violence in competition with the fight against sexual violence, this paper intends to prevent them from hindering each other.

Presenter: **Bryan Massingale**, Fordham University

Paper Title: “Is Interracial Sex Just? The History of Catholic Complicity in Sexual Racism”

Précis: The African American essayist, James Weldon Johnson, observed concerning U.S. race relations: “At the core of the heart of the race problem is the sex problem.” Yet, there is only a limited recognition of the religious dimensions of sexual racism in Christian theology. The 19<sup>th</sup> century “Doctrine of Racial Orthodoxy” (1884) proscribed racial “amalgamation” as a fundamental tenet of Christian belief. However, how the Christian churches concretely policed racialized sexual boundaries is still largely unexamined terrain. This paper explores Catholic complicity in sexual racism and policing interracial sexual encounters through an examination of Catholic practices over interracial marriage, and the sexual racism at work in the admission of African Americans into the priesthood and religious life. A retrieval of this history not only honors the 50<sup>th</sup> anniversary of the Supreme Court's interracial marriage decision, *Loving v. Virginia*, but also sets the stage for developing a credible anti-racist sexual ethics.

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

2. Textual Journeys: Religious Learning across Borders – Interest Group  
Seeing Interreligiously: Icons, Saints, and the Environment

Pavilion III

Administrative Team:

Francis X. Clooney, S.J., Marianne Farina, C.S.C.

Co-Conveners: **Francis X. Clooney, S.J.**, Harvard University

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

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

Presenter: **William Hart McNichols**

Paper Title: “Seeing Interreligiously: Icons, Saints, and the Environment”

Précis: William Hart McNichols is a leading figure in the painting, theology, and spirituality of icons, and well known for his icons of Christian saints, from the ancient and canonized, to lesser known holy women and men, saints of our age. His work also includes icons that draw on other traditions, and address directly interreligious themes: “Quaker Martyr Mary Dyer,” “Maura Soshin O’Halloran,” “al Hallaj,” and “Crazy Horse.” Given the convention theme, it is also fitting, that this long-time New Mexico resident has brought into his icons, most notably “Viriditas,” a sensitive awareness of the natural world. As a variant on our usual Reading Group practice, McNichols will lead us in seeing and reading select icons, thus opening the visual dynamics of the interreligious within a still larger vision of creation. Select icons will be available (as jpg) before the convention, for interested participants to contemplate.

3. Bioethics and Healthcare Topic Session

Enchantment A

Administrative Team:

Meghan J. Clark, Tobias Winright, John Fitzgerald

Convener: **Meghan J. Clark**, St. John’s University

Moderator: **Michael Jaycox**, Seattle University

Presenters: **Christine McCarthy**, Fordham University

**Matthew Shadle**, Marymount University

Paper Title: “Pope Francis and the Zika Virus: Gender, Poverty, and Integral Ecology”

Précis: On his return from his trip to Mexico in 2016, Pope Francis was asked about the Zika virus outbreak and the suggestion of some global health advocates that Latin American nations should provide women with greater access to contraception and abortion. His comments were widely interpreted as an intervention in the long-standing debate over contraception, but they must also be seen in the context of *machista* culture, poverty, and humankind’s relationship to the natural environment. Francis is suggesting that women should be empowered to exercise responsibility over their own fertility in a culture which has largely denied them this.

Presenter: **Paul Scherz**, Catholic University of America

Paper Title: “Prudence and Radical Uncertainty: Health Benefits and Ecological Risks of Gene Drive Technologies”

Précis: Gene drive technologies promise to reduce the burden of mosquito-borne illnesses on the world’s poorest populations, yet they also create unknown risks of ecological damage. In a Thomistic understanding of prudence, decision-making is difficult in such novel situations because there is no prior experience from which to draw. In this paper, I use analyses of environmental risks, especially Pope Francis’ in *Laudato Si’*, to modify the Thomistic quasi-integral parts of prudence and develop a framework for prudent decision-making in situations of radical uncertainty. I apply this framework to gene drives to suggest how to use them without undue environmental risk.

Presenter: **Joshua R. Snyder**, Labouré College

Paper Title: “The Impact of Climate Change on Health within Indigenous Communities: A Moral Analysis”

Précis: Global climate change brings about myriad human health consequences. *Laudato Si’* explicitly highlights how climate change disproportionately impacts the health of marginalized communities. This presentation focuses on the physical, social and psychological health of two indigenous communities; one located within the Great Plains region of the United States and one located within the sub-tropic rain forest of Guatemala. While the environmental degradation facing both communities is distinct, the common thread is the adverse health implications of climate change. In response to these injustices, these public health concerns will be analyzed as violations of the common good and distributive justice.

4. We are What We Receive: *Laudato Si’* and Depolarizing Dialogue – Selected Session Enchantment B

Convener: **Amanda Osheim**, Loras College

Moderator: **Amanda Osheim**, Loras College

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

Paper Title: “Reception of Magisterial Teaching in the Ecology of Twitter”

Précis: This paper considers the role of social media in how *Laudato Si’* was disseminated and received, arguing that this process must be considered within what Neil Postman called the wider media ecology. Essential to contemporary media ecology are issues of curation, virality, and digital immediacy. Contrary to Godzieba’s argument that digital immediacy de-contextualizes and flattens the meaning of church teaching, this paper argues that these factors in fact provide the context for dissemination and reception of magisterial teaching. This is further demonstrated by analyzing the savvy media strategy used by the Vatican during the encyclical’s release.



Presenter: **Annie Selak**, Boston College

Paper Title: "Inheriting Climate Controversies: Reception in a Polarized Church"

Précis: This paper notes that the reception of *Laudato Si'* has been largely divided into two opposing camps: those who promote it and those who ignore it. This divide corresponds to significant polarization within the US Catholic Church, which itself parallels the ideological polarization in the political climate of the US. In the face of this, analyzing the reception of *Laudato Si'* illuminates the larger ecclesiological problem of magisterial reception in a polarized church.

Presenter: **Gregory Hillis**, Bellarmine University

Paper Title: "A Dialogical Church: The Ecclesiology of *Laudato Si'*"

Précis: Pope Francis' encyclical *Laudato Si'* models his vision of a dialogical church. It calls for a dialogical approach to the environment, exhorting the church to a conversion away from selfish fragmentation and towards concern for others and the environment. This dialogical church can contribute to the healing of the polarized world precisely by engaging one another while turning away from individualism.

5. Catholic Social Thought Topic Session Enchantment CD  
Beyond Personal Conversion: Coercion, Solidarity, and Political Resistance for Environmental Justice

Administrative Team:

Anna Floerke Scheid, Linda Hogan, Julie Hanlon Rubio

Convener: Anna Floerke Scheid, Duquesne University

Moderator: **Daniel Cossachi**, Fairfield University

Presenter: **Krista Stevens**, Marquette University

Paper Title: "Not in Our Backyard: Solidarity and Environmental Justice"

Précis: The environmental justice movement recognizes that the poor often bear an unequal burden of the effects of environmental degradation. This movement reflects Pope Francis' understanding of an "integral ecology" that ties ecological concerns to theological, social, and cultural concerns. At the same time, the virtue of solidarity is a vital complement to the environmental justice movement. Solidarity emphasizes interdependence among humans and addresses the implications that interdependence should have for social policies. The value of solidarity is seen in the work of the SouthWest Organizing Project that works with poor Latinos/as in New Mexico to fight for their environmental rights.

Presenter: **Daniel K. Finn**, St. John's University and the College of St. Benedict

Paper Title: "Environmental Ethics in a Stratified World: Taking Social Structures Seriously"

Précis: Ecological injustice imperils "our common home." Pope Francis directs our attention – and that of the world – to appreciate the dire threats our daily economic life creates for our planet. His most basic proposal is for a change of heart, and of personal lifestyle, an absolutely necessary step. He has made excellent use of the natural sciences in *Laudato Si'*, but in light of his warning that economic structures powerfully shape our choices, the absence of a social scientific analysis of structures is unfortunate.

Presenter: **Daniel J. Daly**, Saint Anselm College

Paper Title: "'Assistant Professor' as an Ecologically Vicious Position"

Précis: The ecological goodwill of many people is often constrained by the social structures and social positions which influence one's action. Assistant professors of Theology, for example, are constrained from leaving a "light" carbon footprint due to the fact that they fly to multiple conferences per year in order to secure tenure. Using virtue theory and critical realist social theory, the paper argues that the position of assistant professor prescribes ecologically vicious practices. Further, in light of the manner in which moral character is formed, the contemporary iteration of the position of assistant professor undercuts the cultivation of ecological justice in those who inhabit the position.

## 6. Karl Rahner Consultation

Enchantment E

Administrative Team:

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

Convener: **Richard Lennan**, Boston College

Moderator: **Robin Ryan**, Catholic Theological Union

Presenter: **Michael Rubbelke**, University of Notre Dame

Paper Title: "Christ, Creation's Center; Human, Creation's Microcosm: Reading Rahner's Evolutionary Christology with Bonaventure"

Précis: Acknowledged as a creative dialogue between theology and science, Karl Rahner's evolutionary Christology has rarely been seen as deeply traditional. I will argue that Rahner's "Christology within an Evolutionary Worldview" shares two fundamental insights about human beings and Christ with St. Bonaventure: human beings are microcosms of creation, and Christ is the center of creation. These insights can supplement and develop Rahnerian ecological theologies insofar as they reveal the mutual need of humans and the natural world in their divinizing destiny, the constraints which Christ places on evolutionary logic, and the necessity for creative discernment in light of ecological degradation.

Presenter: **Jean-Pierre Fortin**, Loyola University Chicago

Paper Title: “Self-Transcendence and Union in Christ: Karl Rahner’s Eucharistic Theology of Creation”

Précis: In *Laudato Si*, Pope Francis calls for a theology respectful of creation. I here suggest that balancing Karl Rahner’s theology of creation with his sacramental theology brings us closer to providing such a theology. God empowers creatures to transcend their finitude towards perfect union, in Jesus, of matter and spirit, creature and Creator. In the Eucharistic liturgy, humans celebrate and reconnect with (their) created nature, healed and transformed to become an instrument for God. Sharing in the passion of nature, humans are called to bear witness to Christ and find a unique access to themselves and to God.

Respondent: **Nancy Dallavalle**, Fairfield University

## 7. Theology and Science Topic Session

Enchantment F

Administrative Team:

Catherine Wright, Paul Schutz, Heidi Russell

Convener: **Catherine Wright**, Wingate University

Moderator: **Paul Schutz**, Fordham University

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

Paper Title: “Renewing the Vision: The Environment through the Lens of Relationality”

Précis: This presentation proposes a lens on the environment shaped by the findings of evolutionary biology, quantum physics, and Trinitarian theology that brings a different focus on humanity’s place in creation and corrects a blurred vision that has often resulted in ecological domination and devastation. This blurred vision comes through two particular lenses which have distorted the vision of humanity’s relationship with the environment: the divine command of dominion over creation and the human being as the sole creature made in *imago Dei*. The new vision, consonant with that of Pope Francis in *Laudato Si’*, is that of relationality.

Presenter: **Justin D. Klassen**, Bellarmine University

Paper Title: “Another Dream of Separateness: Thomas Merton’s Critique of Technocratic Knowing”

Précis: This paper argues that Thomas Merton’s famous awakening “from a dream of separateness” bears critically on our collective alienation from creation as much as it does on societal divisions among human beings. Merton’s critique of the mystifications of “city life,” and his ardent defense of nature’s “totally uninformative talk,” are both extensions of his Incarnational theology and urgent warnings. Modern technocracies, rooted in Francis Bacon’s suggestion that we only truly know the natural world when we subject it to “the trials and vexations of art” — i.e., when we make it speak our language—would do well to heed these warnings.

## 8. Thomas Aquinas Consultation

Fiesta I

### Administrative Team:

Anna Bonta Moreland, David Whidden, Gregory LaNave

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

Moderator: **Kent Lasnoski**, Wyoming Catholic College

Presenter: **Connie Lasher**, Molloy College

Paper Title: "Integral Ecology and the Integral Development of the Human Person: A 'Theological Investigation' of Pre-Conciliar 'Renewals' in Thomas' Metaphysics"

Précis: Prominent streams of theological renewal that preceded the Second Vatican Council sought to recover and reinterpret the teachings and legacy of Thomas Aquinas. The not infrequently disputed nature of these reinterpretations notwithstanding, representatives of both *aggiornamento* and *ressourcement* intended to overcome extrinsicism through recovery of a Catholic vision of, among other things, what von Balthasar has called a "metaphysics of wholeness." This paper will explore selected aspects of pre-conciliar reinterpretations of Thomas' metaphysics that have especial relevance in the development of an "integral ecology." With particular attention to Chapter Six of *Laudato Si'*, the paper considers the '*praeparatio*' these renewals offer in their prescient insights concerning the human relation to nature and its significance for the integral development of the human person.

Presenter: **Chris Thompson**, The Saint Paul Seminar School of Divinity

Paper Title: "The Promise of Green Thomism"

Précis: *Laudato Si'* has sparked a global conversation on the issues of environmental stewardship and our place within the created order. St. Thomas, too, pondered these issues deeply and gave to the Church a vital philosophy and vision of life. Thomism, (green thomism) I would argue, can provide again a comprehensive vision of the person in creation in a way that elevates the best of environmental discourse and Catholic theological habits of mind. It will not be simply a matter of repeating formulas, but of contemplating St. Thomas' central convictions about nature and our place within it. In doing so, we can hope that Christ and creation is better known, loved and served.

## 9. Lonergan Consultation

Fiesta II

### Administrative Team:

Mark T. Miller, John Dadosky, Darren Dias, O.P.

Convener: **Mark T. Miller**, University of San Francisco

Moderator: **Brian Bajzek**, University of Toronto

Presenter: **Jen Sanders**, Boston College

Paper Title: "A Non-Violent, Trinitarian Transformation of Ecological Values"

Précis: I explore the possibility of non-violent resistance to the ecological crisis by using Lonergan's scale of values and trinitarian theology. I suggest that in becoming non-violent persons in imitation of the Trinity, ecological issues become religious values. For example: food and clothes are religious values not only when the food is the Eucharist and the clothes are vestments. These elements also express religious values when we eat and dress non-violently. We non-violently resist the violence against creation and the poor when, for example, we sacrifice expected comforts, imitate the natural recycling of the ecosystems, and boycott products or companies.

Presenter: **Cristina Vanin**, St. Jerome's University

Paper Title: "Developing an Ecological Culture: Ecological Conversion, Moral Conversion, and Integral Ecology"

Précis: This paper puts the call for 'ecological conversion' and ecological culture from *Laudato Si'* in dialogue with Lonergan's moral conversion and his scale of values, particularly cultural values. It examines Robert Doran's argument that we need to restore the dialectic between cosmological and anthropological culture, and to understand the role that soteriological culture has in maintaining the tension in the dialectic. With an eye toward enlisting theology to develop adequate responses to the current global social situation, the paper will focus on Pope Francis's understanding of integral ecology and relate all this to Thomas Berry's call for an 'ecozoic era.

Presenter: **Chris Jacobs-Vandergreer**, Australian Catholic University

Paper Title: "*Laudato Si'* and Ecological Conversion: Will Anything Happen?"

Précis: Urging for education, spirituality, dialogue, and action, *Laudato Si'* encourages important changes for Catholics, if not for all Christians, but it does not explain how we should understand such changes for Catholic identity. "Change" is a difficult area of speech for the church. Using the works of Bernard Lonergan and Neil Ormerod, I argue that we need to develop an explanatory account of change in the church, and that only such an account can make possible the kind of speech that *Laudato Si'* envisions in its hope for the church's ecological conversion.

10. John Henry Newman and the Crisis of Modernity Interest Group

Fiesta III

Administrative Team:

Brian W. Hughes, Danielle Nussberger

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

Moderator: **Tim Muldoon**, Boston College

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

Paper Title: "Christianity after the 'Eclipse of Grace': John Henry Newman and Charles Taylor's *A Secular Age*"

Précis: While not describing it as such, John Henry Newman deals in his thought with many of the same issues that Charles Taylor examines under the rubric of the secular. This paper examines several key points of Taylor's narrative of secularization in terms of Newman's thought, particularly in the *Essay on the Development of Christian Doctrine*. It argues that Newman's thought provides important insights for the continuing project of formulating a Christian response to modernity and its ideological offspring that resist both revanchism and too easy an acceptance of modern principles.

Presenter: **Christopher Cimorelli**, Caldwell University

Paper Title: "What Progress? Reductive Anthropologies, Social 'Epidemics', and Christian Responses to the Current Ecological Crisis"

Précis: Utilizing the theological anthropology of John Henry Newman, this paper critically assesses contemporary 'progress traps' and the widespread failure to incorporate a comprehensive, theologically rich view of the human person. Newman challenges the idea of purely human progress without reference to both God and human sin. This paper argues that an adequate response to the contemporary ecological crisis requires such a robust view, the lack of which has led in part to two 'epidemics' in the West: narcissism and short-term angst. The Christian spiritual tradition is deployed to examine these epidemics and outline a meaningful approach to the crisis.

Presenter: **Tim Muldoon**, Boston College

Paper Title: "Newman and the Architecture of Knowledge in the Modern University"

Précis: This paper analyzes Newman's thesis about the modern university being a place of universal knowledge, and the questions that emerge in the face of increasing fragmentation of disciplines in what Clark Kerr famously described as the modern "multiversity." I shall draw from the papers of the Boston College Roundtable and its journal *Integritas: Advancing the Mission of Catholic Higher Education*, to suggest a contemporary reflection on Newman's model that takes seriously both the academic freedom of researchers in various disciplines and the drive toward wholeness as articulated by theologians such as Bernard Lonergan, John Haughey, and Michael Buckley.

11. God and Trinity Topic Session

Fiesta IV

Administrative Team:

Manuel Cruz, Karl Hefty, Elizabeth Groppe

Convener: **Manuel Cruz**, Belmont University

Moderator: **Karl Hefty**, St. Paul University

Presenter: **John P. Slattery**, University of Notre Dame

Paper Title: "Nature is not the 'New Poor': Resituating Ecological Theology in a Trinitarian Framework"

Précis: Penned by Sallie McFague in 1993, the concept of "nature as the new poor" has grown deep roots within contemporary Catholic eco-theology, exemplified by arguments in several popular works by Elizabeth Johnson. By employing the critical hermeneutics of James Cone and Shawn Copeland, this presentation will argue that the deleterious ramifications of equating the plight of the non-human natural world to the plight of the human poor far outweigh the supposed benefits of utilizing the methods of liberation theology. Instead, ecological theology should sit within Lacugna's model of Trinitarian theology centered on restorative concepts of community, creation, and self-sacrificial love.

Presenter: **Brendan McInerney**, Fordham University

Paper Title: "Playing before Him at All Times: The Immanent Trinity, the Gift of Creation, and an Ecology of Play"

Précis: This paper offers suggestions for an alternative to the technocratic paradigm as critiqued in *Laudato Si'*. This alternative stems from immanent trinitarian theology. Following a particular strain in trinitarian thinking, the revelation of the Triune God indicates that the world is unnecessary and exists because of a gratuitous divine act. As such, the world cannot be understood as a means to human ends. Rather, it is the product of divine playing. The central task of the human creature is, therefore, not to subjugate the world to her purposes but to play well within its limits.

## Friday Evening, June 9, 2017

### CTSA Business Meeting

4:30 – 6:00 p.m.  
**Grand Pavilion Ballroom**

Presiding: **David Hollenbach, S.J.**  
Georgetown University  
President, CTSA

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

### President's Reception for New/Newer Members

6:15 – 7:45 p.m.  
**Sendero**

**Liturgical Press Reception** 6:15 – 7:45 p.m.  
**Fiesta**

**Special Session on the Question of Divestment from Fossil Fuel-Producing Companies** 8:00 – 9:00 p.m.  
**Grand Pavilion Ballroom**

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

Panelists: **Erin Lothes**, College of St. Elizabeth  
**Regina Wentzel Wolfe**, Catholic Theological Union  
**John Carr**, Initiative on Catholic Social Thought and Public Life, Georgetown University  
**Julie Tanner**, Director, Catholic Responsible Investing, Christian Brothers Investment Service

Précis: The panel will consider the question of whether the CTSA and other Catholic organizations should divest from investments in companies that produce fossil-based fuels. The discussion be a conversation among members on this important topic and it will assist the Board in carrying out its responsibilities on this issue. The conversation will be based on the options outlined in an abbreviated version of a report prepared by the CTSA's Ad Hoc Committee on Divestment, which will be distributed to the membership in advance.

## **Saturday Morning, June 10, 2017**

**Benedictine Universities and Colleges Breakfast** 7:15 – 8:45 a.m.  
*Sponsored by College of St. Benedict and St. John's University, MN* **Boardroom East**

**Breakfast Meeting: Karl Rahner Society** 7:15 – 8:45 a.m.  
**Sendero**

**Morning Prayer** 8:30 – 8:45 a.m.  
**Enchantment CD**

**Exhibits Open** 9:00 a.m. – 4:30 p.m.  
**2<sup>nd</sup> Floor Atrium & Pavilion Court Prefunction**

**Third Plenary Session** 9:00 – 10:30 a.m.  
**Grand Pavilion Ballroom**

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

Address: **Anne M. Clifford, C.S.J.**  
Iowa State University

“Pope Francis’ *Laudato Si’*: An Ecofeminist Response”



Respondent: **Daniel Castillo**  
Loyola University of Maryland

**Coffee Break**

10:30 – 11:00 a.m.

**2<sup>nd</sup> Floor Atrium & Pavilion Court**

**Prefunction**

**Concurrent Sessions**

11:00 – 12:45 p.m.

1. Theological Diversity Interest Group  
Theological Anthropology

Pavilion I

Administrative Team:

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

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

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

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

Paper Title: "The Body, Embodiment, and Nondualist Ethics"

Précis: "The body" is a key reference in recent theology and ethics, especially regarding sex, gender and race. Yet appeals to the body or bodies have different purposes and assumptions. Examples are John Paul II's "Theology of the body," feminism's valuing of bodily self-determination, the claim that there is a "bias against black bodies" (Charles Blow), scientific claims about the relation of genes and the brain to agency, and Judith Butler's view of the body as a social construction. In the Christian view that humans are "embodied persons," identity and morality are neither dictated by the body nor separate from it.

Presenter: **Nicholas J. Healy, Jr.**, Pontifical John Paul II Institute for Studies on Marriage and Family

Paper Title: "The Indissoluble Nexus – Nature, Body, Person"

Précis: Paul VI's teaching in *Humanae vitae* on "the inseparable connection ... between the unitive significance and the procreative significance which are both inherent to the marriage act" has been a source of perplexity and deep disagreement. At the root of some of these disagreements are different conceptions of the human person as a *per se* unity of body and soul. An adequate account of the unity of the human being has implications for thinking about the relationship between nature and morality. What is meant by "physicalism" or "biologism"? What is the moral significance of the body? What exactly is a body? This paper will explore these questions against the backdrop of current disputes in Catholic moral theology.

2. Comparative Theology Topic Session

Pavilion III

A Comparative Theological Discussion of Daniel Scheid's *The Cosmic Common Good* (Oxford University Press, 2016)

Administrative Team:

Christian Krokus, Daniel Scheid, Tracy Sayuki Tiemeier

Convener: **Christian Krokus**, University of Scranton

Moderator: **Christian Krokus**, University of Scranton

Presenter: **P.J. Johnston**, University of Wisconsin-Eau Claire

Paper Title: "Fleeing the Eschatological City: A Comparative Eco-Soteriology"

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

Paper Title: "Hikmah, Dialogue, and the Ecological Thought"

Respondent: **Daniel Scheid**, Duquesne University

Précis: This session engages Daniel Scheid's recently published and timely book, *The Cosmic Common Good: Religious Grounds for Ecological Ethics* (Oxford University Press, 2016). It does so from the perspective of Christian-Hindu comparative theology (Johnston) in relation to anti-civilizational metaphors and rhetoric in Vedic-Upanishadic and Biblical scriptures and from the perspective of Christian-Muslim comparative theology (VanZandt) in relation to the interconnectedness of Word, self, and cosmos according to Ibn Arabi and his modern interpreters. Daniel Scheid will respond to the presenters.

3. Moral Theology Topic Session II

Enchantment A

Administrative Team:

Christina A. Astorga, Kent J. Lasnoski, Christine McCarthy

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

Moderator: **Christine McCarthy**, Fordham University

Presenter: **Scott G. Hefelfinger**, University of Notre Dame

Paper Title: "When God Speaks out of the Whirlwind: Integral Ecology and the Common Good in the Book of Job"

Précis: An appropriate metaphor as we stand before the destructive forces of climate change, the whirlwind in the book of Job gives voice to God and God's view of creation. It is a view that de-centers the human, reorienting Job's—and at the same time—our idea of the cosmos and its creator. This paper probes this viewpoint from the twin perspectives of science and wisdom in order to see in the whirlwind's message a sophisticated critique and transformation of anthropocentrism. This, in turn, allows us to integrate the differing emphases in recent magisterial teaching on integral ecology, while resurfacing the common good as an important theoretical concept undergirding practical action towards those most in need.

Presenter: **Brian Bajzek**, Regis College, University of Toronto

Paper Title: "Enfleshing an Ethics of Alterity: Incarnation, Intersubjectivity, and Animality"

Précis: This paper connects M. Shawn Copeland's writings to a Levinas/Lonergan dialogue, drawing from their insights on intersubjectivity and embodiment to establish how Jesus shatters all reductive paradigms of alterity and similarity. In his incarnation of and response to alterity, Christ challenges preconceived notions of the image of God and its relationship with creation. Copeland's ethics of enfleshment provides a hinge on which this reorientation toward the Other might also turn to all members of our earthly environment. Utilizing this expanded anthropological framework, I will suggest ways we might be converted by the image of God in the face of the Other.

Presenter: **Luis G. Vera**, Mount St. Mary's University

Paper Title: "Pokémon Go Anywhere: Augmented Reality Media and the Ethics of Ecological Perception"

Précis: Augmented reality technologies (AR) like Pokémon Go or first-person navigation apps do not simply distract users from their natural or human ecologies. Rather, they invite and empower us to invest our bodies in the exploration of those ecologies. Frameworks emphasizing 'focal practices' that draw our attention *outwards* for a fuller engagement with reality (e.g., Albert Borgmann) are thus insufficient for confronting technologies designed for similar ends. This paper builds on Aquinas's account of memory training as a requisite for prudence to show how attention to our *internal* cognitive scaffolds can better equip us to cultivate adequate habits of ecological perception in societies increasingly replete with AR.

#### 4. Liturgy and Sacraments Topic Session

Enchantment B

Administrative Team:

Katharine E. Harmon, Anne C. McGowan, James G. Sabak, O.F.M.

Convener: **Katharine E. Harmon**, Marian University (Indiana)

Moderator: **James G. Sabak, O.F.M.**, Providence College

Presenter: **Elizabeth Groppe**, Xavier University

Paper Title: "Pentecost: The Gift of the Holy Spirit and the Gift of Good Grain"

Précis: When Christianity and Rabbinic Judaism parted as two theologically and sociologically distinct communities, Shavuot's celebration of the grain harvest became in Christianity the celebration of the gift of the Holy Spirit, while in Rabbinic Judaism the destruction of the Temple in 70 CE led to a reduced emphasis on grain offerings and increased emphasis on the gift of Torah. This paper proposes that a conversation between authors with expertise in agrarian theology, the history of Jewish and Christian liturgical observances of Shavuot/Pentecost, ritual studies, and

pneumatology may suggest ways to retrieve Pentecost's agricultural dimensions in today's Christian observance of this feast.

Presenter: **David Farina Turnbloom**, University of Portland

Paper Title: "Liturgy Serving Ecological Koinonia"

Précis: This paper will argue that, as acts of the virtue of religion, liturgical celebrations must be prudently formed to meet the needs of the communities in which the rites are being celebrated. Specifically, the worshiping community must be understood to include its particular ecological relationships. By approaching liturgical reform through the lens of virtue ethics, we avoid the tendency to simplify and homogenize the goals of liturgy, rendering it impotent to accomplish any concrete change in the life of our communities. This approach allows liturgy to address the various and diverse issues that lie at the heart of the ecological crises that face this planet.

5. Women Healing Earth: Revisiting Rosemary Radford Ruether's Work on Moral Agency & Ecological Ethics among Women of the Global South – Invited Session Enchantment CD

Convener and

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

Presenter: **Lilian Dube**, University of San Francisco

Paper Title: "Restorative Justice and (the Paradox of Broken) Women Healing Earth"

Précis: For her leading the first resistance (1896-1897) against British colonization of Zimbabwe, Nehanda, a fertility spirit- medium was hanged by the British. Years later, Nehanda's "hanging tree" became a national monument, and a revered "*green shrine*" in Harare. Recently the tree was felled down by a truck, triggering national mourning and subsequent cleansing rituals at the "desecrated" site. The demise of this tree and more recently the killing of iconic "Cecil the Lion" for "sport" revived eco-feminist justice debates reminiscent of debates Ruether captured in *Women Healing Earth*. This paper will explore these (re-emerging) debates and consider the paradox of "broken /wounded women," like Nehanda and others "hanged" (literally or metaphorically) yet "rising "to wage "green wars" to heal the earth. The paper analytically privileges the struggles of "land-deprived peoples", fighting for *earth- justice* today. Such struggles are central to Ruether's prophetic witness, in word and deed.

Presenter: **Theresa A. Yugar**, California State University, Los Angeles

Paper Title: "Con-spirando a Circulando Juntas (Conspiring Together and Circling Together): Eco-Feminist Contributions from the Global South"

Précis: Rosemary Radford Ruether's *Women Healing the Earth (Mujeres Sanando La Tierra)* testifies to her prophetic efforts to be in solidarity with women who live and work for justice on the

margins of their societies. This presentation will map significant Latina/o American eco-feminist voices and movements including the pioneering work of the *Con-spirando* collective of women active since the 1990s. It will highlight *new* social justice voices emerging through the *Circulando Juntas* initiative, a bilingual blog, designed to provide a cross-cultural platform for women in North and South America to be in solidarity through sharing feminist and ecological concerns.

Presenter: **Sarah E. Robinson-Bertoni**, Santa Clara University

Paper Title: "Towards Global Solidarity and Praxis in Integral Ecology. Applying Insights from Rosemary Radford Ruether's *Women Healing the Earth* and Pope Francis' *Laudato Si'*"

Précis: Although theologian Ruether's social location afforded the privilege to ignore "Third World" struggles, she did not! Instead, she expressed both epistemological and concrete, practical solidarity by gathering and amplifying "Third World" women's voices in the book *Women Healing Earth* (1996). This presentation synthesizes Ruether's eco-ethical priorities with those of Pope Francis in *Laudato Si'* (2015). They offer distinct yet related moral leadership, valuing lives most adversely shaped by escalating ecological crises. Like Ruether, the presentation amplifies *key yet marginalized* voices of integral ecological praxis, urging active listening toward enhanced mutually fruitful glo-cal dialogue on ecological and allied ethical matters.

6. Creation Faith and the Contemporary Context:

Enchantment E

New Applications of Edward Schillebeeckx's Theology of Creation – Selected Session

Co-Conveners: **Mary Ann Hinsdale, I.H.M.**, Boston College  
**Kathleen McManus, O.P.**, University of Portland  
**Stephen van Erp**, KU Leuven

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

Presenter: **Heather M. DuBois**, University of Notre Dame

Paper Title: "*Extra Mundum Nulla Salus*: Edward Schillebeeckx with Judith Butler on Integral Ecology and the Mediation of Salvation"

Précis: This paper will exposit contemporary soteriological implications of integral ecology, arguing that humanity is always already embedded within the conditions and relationships that mediate experiences of God. I will use Judith Butler's psychoanalytically informed critical theory to present socio-political power and intersubjectivity as mediums of experience for divine presence and absence. Specifically, I will correlate Butler's notions of dependence and precariousness with Edward Schillebeeckx's understanding that praxis in and through the material and social world is necessary for salvific encounters. Attending to interrelated structural, cultural, interpersonal and intrapersonal realities, I will underscore the soteriological stakes of Schillebeeckx's creation theology.

Presenter: **Daniel Minch**, KU Leuven

Paper Title: "The Temporal and Economic Dimensions of the Ecological Crisis: The Importance of Edward Schillebeeckx's Theology of Creation"

Précis: This paper will examine the ecological crisis as a temporal-economic crisis. I will situate contemporary culture through a reading of both *Laudato Si'* and sociologist Hartmut Rosa as oriented towards the present. This orientation perpetuates the ecological crisis by ignoring the long-term effects of economic activity and disregarding the eschatological mediation of salvation through creation. I will argue that an awareness of the intrinsic connection between creation and eschatology, as elaborated by Schillebeeckx, is necessary to reorient human action towards a livable future. In particular, I will focus on Schillebeeckx's understanding of creation as oriented towards the eschatological future.

Respondent: **Stephen van Erp**, KU Leuven

7. Asian/Asian-American Theology Consultation  
Asian American Hybridity and Ecology

Enchantment F

Administrative Team:

Jonathan Tan, Anh Tran, Carolyn Chau

Convener: **Carolyn Chau**, King's University College

Moderator: **Joseph Cheah**, University of Saint Joseph (Connecticut)

Presenter: **Julius-Kei Kato**, King's University College

Paper Title: "Asian American Hybridity and its Implications for Ecology: A Discussion of *Religious Language and Asian American Hybridity* (2016) with a View to the Ecological Crisis"

Précis: In *Religious Language and Asian American Hybridity* (2016), JK Kato suggests that the embrace of hybridity, particularly in an Asian North American context, can lead to a further dissolution of the thick wall separating ideas of "us" and "them." As an extension of these reflections on Asian North American hybridity, Kato would like to ask: What happens when the theories and experiences of Asian North American hybridity converse with and bear upon the theme of ecology? Karen Enriquez and Anh Tran will respond to Kato's conception of Asian American hybridity and its application to ecology.

Respondents: **Karen B. Enriquez**, Loyola Marymount University  
**Anh Tran**, Jesuit School of Theology of Santa Clara

8. Catholicity and Mission Topic Session

Fiesta I

Administrative Team:

Amanda Quantz, Edmund Kee-Fook Chia, Kevin Glauber Ahern

Convener: **Amanda Quantz**, University of St. Mary  
Moderator: **Edmund Kee-Fook Chia**, Australian Catholic University  
Presenter: **Abigail Lofte**, University of St. Michael's College, Toronto  
Paper Title: "An Insufficient Community: Eco-Missiological Considerations in *Laudato Si* for Environmental Transformation"

Précis: Pope Francis, in *Laudato Si*, appeals to Christians everywhere to embrace more conservative lifestyles that are conscientious of Earth-issues. This paper strengthens his argument by demonstrating the value of eco-missiological concerns through a retrieval of the significance of Jesus' resurrection for inspiring ongoing discipleship in the Church. Prioritizing the good of the whole community while gazing with hope toward the far-future, Christians are incited to cultivate mutually enhancing planetary relationships. Using Edward Schillebeeckx and Thomas Berry's theologies of resurrection, mission, and the viable human, an eco-missiology emerges that expands the disciples' mission of renewal to include the concerns of human-Earth relationships.

Presenter: **Eric Martin**, Fordham University

Paper Title: "The Church and the Bomb: Requisite Resistance, Duty of Disarmament"

Précis: In light of Pope Francis' inclusion of nuclear weapons as a threat to the environment in *Laudato Si'* and his call for total disarmament, this paper examines the role of resisting the existence of nuclear weapons in the Church's mission. Looking to Dorothy Day's arrests during the 1950s air-raid drills, the Plowshares Movement's direct actions, and contemporary protests by the Catholic Worker and Jonah House, I argue that young Catholics must build upon these efforts for disarmament to witness to the care of creation through experimentation with direct and nonviolent actions.

Presenter: **Eugene Schlesinger**, Marquette University

Paper Title: "*Laudato Si'* and the Missio Dei: Theologia, Oeconomia, Ecology"

Précis: *Laudato Si'* expands our understanding of the church's mission to include ecological concern. In this paper, I extend Francis's call to ecological mission by connecting it to the centerpiece of contemporary mission theology, the missio Dei. A proper understanding of the mission of God requires a proper understanding of the economic missions of the Son and the Holy Spirit, which I articulate with reference to Thomas Aquinas and Bernard Lonergan. By the divine missions God's life opens up to and embraces the created order, beginning with humanity. This recognition demands our commitment to ecological mission.

9. Christ Topic Session

Fiesta II

Administrative Team:

Elisabeth T. Vasko, Orfilio Valiente, Steven Battin

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

Moderator: **Orfilio Valiente**, Boston College

Presenter: **Colleen Carpenter**, St. Catherine's University

Paper Title: "Katrina Was Not an Act of God: The Black Christ in an Age of Environmental Disaster"

Précis: Is Christ the one who commands the winds and the waters and the hurricanes, or is Christ standing among the many discarded and forgotten people who were left to fend for themselves in the flood? In this paper, I will start from the particular situation of radical environmental injustice, and argue that the Christ of today's broken world is the Black Christ, who stands with the oppressed—and that white Christians need to re-imagine Christ as Black in order to finally be able to work honestly towards racial and environmental justice.

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

Paper Title: "Slum Ecology, *Gehenna*, and Life in Christ"

Précis: This paper considers slums as *gehenna*-like places where human ecology and wider ecology are violated in favor of "economic growth." It proposes Christological resistance to the neoliberal capitalism that has brought unprecedented proliferation of slums in recent decades through, among other things, global enforcement of corporate agribusiness. The paper pits a cosmic-Christological vision shaped by Karl Rahner and Jon Sobrino against the neoliberal vision that values slums as seedbeds for slum dwellers' eco-entrepreneurship. Christology can help us designate slums for the anti-kingdoms they are, and to demand better lives for one billion people and God's creation.

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

Paper Title: "From Resurrection to Resistance and Back Again: Christian Hope and Social Transformation"

Précis: This paper relies on three theologians – Schillebeeckx, Cone, and Copeland – to posit a political Christology that emphasizes the centrality of Jesus' resurrection in generating the hope necessary to engage in embodied resistance to inequality and injustice. Embodied praxis bolstered by resurrection hope can inspire marches, protest, defiance of unjust laws, and even the willingness to risk imprisonment and death. This is a resistance grounded in Christian discipleship as that which participates not only in the transgressive power of the cross, but also in the witness of the empty tomb.

10. The Church and Community Organizing:  
Exploring the Work of Luke Bretherton and Bradford Hinze – Selected Session

Fiesta III

Co-Conveners: **Alessandro Rovati**, Belmont Abbey College



- Moderator: **Bradford E. Hinze**, Fordham University  
**Mary Doak**, University of San Diego
- Presenter: **Alessandro Rovati**, Belmont Abbey College
- Paper Title: “Seek the Welfare of the City Where I Have Sent You:’ The Church and Community Organizing”
- Précis: Community organizing empowers people to participate actively in the decision making process that impacts their lives, something that the mere electoral process is not capable of guaranteeing anymore. In her pursuit of justice and the common good, the church has a stake in participating in grassroots forms of democracy that build spaces of encounter and action that give a voice to the marginalized. The paper reflects on the connections between community organizing and the Catholic tradition and on the way the church may find her voice amidst the current political crisis by participating in local democratic practices.
- Presenter: **Jason Steidl**, Fordham University
- Paper Title: “Christians and Community Organizing: The Challenge of Grassroots Democracy to the Church”
- Précis: Community organizing invites participants to grassroots democracy and possibilities for social and institutional transformation. For some Christians, however, a gap separates experiences of community organizing from experiences of their faith communities, which can be insular, hierarchical, and even oppressive. Community organizing thus alerts believers to the Church's failures, but it also gives Christians tools to initiate change. This paper will utilize the theological work of Bradford Hinze and Luke Bretherton to argue that believers’ participation in community organizing challenges the Church to more faithfully embody the Christian tradition’s concern for the poor and marginalized.
- Respondent: **Richard L. Wood**, The University of New Mexico

11. Ecological Conversion, Spirituality and Solidarity – Selected Session

Fiesta IV

- Convener: **Christopher P. Vogt**, St. John’s University (NY)  
Moderator: **Nichole Flores**, University of Virginia

In 2018, theological ethicists will gather in Sarajevo for an international conference sponsored by the Catholic Theological Ethics in a World Church organization. An overriding aim of that conference will be building connections among scholars from a variety of geographical and cultural contexts. At this session, theologians in North America can prepare for Sarajevo by considering questions of personal, intellectual, and social transformation in light of this year’s CTSA convention theme. Following the presentation and discussion of these two papers, we will have a moderated conversation about preparing for the upcoming conference.

- Presenter: **Christopher P. Vogt**, St. John’s University (NY)
- Paper Title: “Ecological Conversion: A Call for Personal and Social Transformation”

Précis: *Laudato Si'* summons Christians to “ecological conversion.” Taking *Laudato Si'* as a starting point, this paper goes on to analyze ecological conversion as a type of spirituality that demands personal, interior renewal as well as a commitment to communal efforts to build networks of solidarity. The paper proposes that recent scholarship on the cultivation of solidarity as both an individual and a social virtue is helpful for illuminating what “ecological conversion” should entail.

Presenter: **William O’Neill, S.J.**, Santa Clara University

Paper Title: “The Ethics of Our Climate: Conversion and Ecology”

Précis: Explores the implications of conversion and ecological ethics, by examining how differing spiritualities might figure in public reasoning in our global, pluralist context. Takes up two critical ethical issues in such discourse: the grounds of intergenerational responsibility, and respect/care for non-human nature. Although neither of these issues is perspicuously resolved in the dominant liberal rhetoric of human rights, recent contributions in African Christian spirituality provide a richer moral framework and distinctive anthropology that may illumine the relationship of self, nature, and God. This paper will explain how differing spiritualities of conversion, especially those of the global south, might underwrite a global, ethical critique of ecological degradation.

## Saturday Afternoon, June 10, 2017

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| <b>Theological Studies Editorial Consultation Luncheon</b>   | 12:50 – 2:15 p.m.<br><b>Boardroom East</b> |
| <b>CUERG Luncheon</b>  | 1:00 – 2:15 p.m.<br><b>Sendero</b>         |
| <b>Concurrent Session</b>  | 2:30 – 4:15 p.m.                           |
| 1. Latino/a Theology Consultation<br>“Tierra, Justicia y Libertad”: Spatial Ecology and Latino/a Theo-Ethics | Pavilion I                                 |

Administrative Team:

Jeremy V. Cruz, Robert J. Rivera

Convener and

Moderator: **Robert J. Rivera**, St. John’s University (NY)

Presenter: **Melissa Pagán**, Mount Saint Mary’s University (CA)

Paper Title: “*Laudato Si'* en Atzlán: Technocratics and Power in the Negotiation of Land and Indentity”

Précis: Privileging the land of Aztlán, and peoples who have struggled in and for it, this paper deploys a feminist decolonial exegesis of *Laudato Si'*. This paper pays special attention to papal concern over the intertwinement of the abuse of creation, power, technocratic paradigms, and human (in)dignity. In so doing, it analyzes implications that a decolonial imaginary may have in critiquing and re-conceptualizing the care for our (un)common home.

Presenter: **Rudy Busto**, University of California, Santa Barbara

Paper Title: "Tierra, Justicia y Libertad: Assessing the Legacy of Reies López Tijerina"

Précis: The 20<sup>th</sup> century land-grant movement in northern New Mexico carried significant social and theological import for this lands inhabitants. This paper will critically assess the contributions and legacy of Reies López Tijerina, the Pentecostal leader of New Mexico's land-grant movement, who died in 2015.

## 2. Ecclesiology and Ecumenism Topic Session

Pavilion III

### Administrative Team:

Kristin Colberg, Amanda Osheim, Edward Hahnenberg

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

Moderator: **Brandon Peterson**, The University of Utah

Presenter: **Judith Gruber**, Loyola University New Orleans

Paper Title: "Ec(o)clesiology. Ecology as Ecclesiology in *Laudato Si'*"

Précis: *Laudato Si'* does not have the church as its explicit theme, but still makes profound ecclesiological statements which allow us to describe the church in ecological metaphors. The encyclical's call for an integral ecology is therefore not only an intrinsic part of the teaching of the church, but also teaching *about* the church: *in* outlining an approach to an „integral ecology“ informed by ecclesial tradition, LS develops a *renewed definition of the church which unsettles its institutionalized boundaries* – (all) those who resist the destruction of creation perform the leiturgia of the church and its martyria for the life-giving God.

Presenter: **Margaret M. Gower**, Loyola Marymount University

Paper Title: "The Church as 'Fidelity'"

Précis: In this paper, I draw on the ecological definition of "fidelity" in order to offer an enriched ecclesiological notion of "fidelity." I demonstrate that the ecological definition of fidelity – "the more or less rigid ties by which the species are bound to certain communities" – is useful for creatively rethinking the notion the church as "fidelity." I argue that, together as the church, all of our roots and all of our relationships, all of our entangled bonds, make our own "ties," although sometimes painful, the work of life, the work of the living "fidelity."

Presenter: **Jakob K. Rinderknecht**, University of the Incarnate Word

Paper Title: "Church, Categories, and Speciation: Describing the Ecclesial"

Précis: The Roman Catholic definition of "church," especially as applied to groups of Protestant Christians, creates a number of well-known difficulties. The similarly complex category, "species," provides a model for applying this term so as to neither lose the centrality of certain examples, nor completely exclude border cases. This talk will draw parallels between the understanding of speciation and the definition of church since the council. This allows the council's claims for the unique place of the Catholic Church to be fully integrated with its sense that other Christians also have an authentic claim to the word "church."

### 3. Cosmic Body, Ritual Justice – Selected Session

Enchantment A

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

Moderator: **Christian Krokus**, University of Scranton

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

Paper Title: "Cosmic Body, Blessed Body"

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

Paper Title: "Ritual Power in a Fluid Cosmos: Beyond the Binaries"

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

Session Précis: This session develops alternate models of the Human-Earth relationship through comparative examinations of divine incarnation, cosmic justice, and ritual power. The first paper engages divine incarnation in a Daoist text to develop a cosmic incarnational theology that shifts the focus of the environmental crisis inward, beginning with human embodiment and then flowing outward. The second paper explores cosmic justice and women's ritual power in a Jain epic and proposes a fluid cosmic and ritual anthropology. The response brings the speakers' papers into dialogue with an African women's ritual for healing Human-Earth as a way to develop comparative integral ecologies further.

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

Enchantment B

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

**Mark Miller**, University of San Francisco

Moderator: **Elaine Padilla**, New York Theological Seminary

Presenter: **Gerard Mannion**, Georgetown University

Paper Title: "An Ever-deepening Alienation: 21<sup>st</sup> Century Capitalism and the End of Work"

Précis: This paper explores the social ethics and public theology of Pope Francis to date, with particular attention to the plight of contemporary workers amidst the 'globalization of indifference' and accompanying 'Globalization of the Technocratic Paradigm'. It will explore Francis' critique of capitalism and of the 'the sacralization' of the present system. In discerning how such may be countered, we explore Francis' notion of an 'integrated ecology', his call for a global dialogue toward a new politics, working in tandem with morally driven economic thinking and practice (*Laudato Si'*, §197), the need to foster 'civic and political love' and his hard-hitting call for a new global solidarity in a speech from May 2015. The paper will specifically explore how all this might help counter the globalization of worker exploitation today and especially the rampant increase in worker alienation – a recurrent theme also in the social teachings of John Paul II.

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

Paper Title: "The Challenges of Global Pluralism and Christian Responses"

Précis: Globalization has been making our world increasingly pluralistic not only in the sense of religious pluralism but also in the comprehensive sense of the pluralism of economic, political, ethnic, cultural, ideological, regional, and other types of collective interests and exposing us to the inhumanity of the unresolved contradictions of these interests struggling for global domination. I discuss four compelling ways Christianity should respond: (a) renewing its counter-cultural function as a radical critique of life, especially capitalist nihilism, (b) promoting politics as the most effective way of practicing love, (c) cultivating the spirituality of the civic virtue, and (d) mobilizing its spiritual resources for global solidarity.

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

Paper Title: "Becoming a Global Theologian: A Personal Journey"

Précis: This presentation will chart a personal journey in teaching and doing theology from a global perspective, and offer ways that others might profit from thinking theologically in dialogue with the world's cultures, with the world's religions, with other expressions of Christianity, and with the world's art.

5. Spirituality Topic Session  
Spiritual Habits for the Cultivation of Ecological Virtue

Enchantment CD

Administrative Team:

Wendy M. Wright, Colleen Carpenter, Matthew Ashley

Convener: **Wendy M. Wright**, Creighton University

Moderator: **Colleen Carpenter**, Saint Catherine University

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

Paper Title: "Using Meditation When Teaching Aldo Leopold's *Sand Country Almanac*"

Précis: There is a growing literature on using practices and traditions from contemplative traditions to enrich higher education teaching. The evidence shows rather conclusively that learning is enhanced by incorporating such practices into teaching college students. In my teaching of Leopold's "Sand County Almanac" I have found this to be the case, particularly for students who have grown up in urban areas and for whom inhabiting the world of the land ethic requires an imaginative leap -- a conversion, if you will. I believe that Leopold himself understood this problem and incorporated many "springboards" for this kind of work in his classic text. Moreover, to the extent that understanding and acting on the land ethic requires a conversion, and that conversion has long been the organizing category in contemplative traditions (both Christian and non-Christian), these traditions offer substantive resources for teaching Leopold. This presentation will explore these insights.

Presenter: **Michele Saracino**, Manhattan College

Paper Title: "Into the Blue: Swimming as a Spiritual Practice"

Précis: Wallace Nichols suggests that doomsday scenarios about environmental degradation, specifically regarding water-related crises, are not necessarily productive. Instead of using scare tactics, he suggests telling stories that connect people in positive emotional ways to the environment. This paper on the spirituality of swimming is a modest attempt at such emotionally-charged storytelling. Thinking through what swimmers do when they *get a feel for the water* has the potential for reinvigorating our appreciation for water as well as for opening us to richer relationships with God and all others throughout the cosmos.

## 6. Human Trafficking and Modern Day Slavery Interest Group

Enchantment E

Administrative Team:

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

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

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

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

Paper Title: "Salvation: Christian Hope, the Church, and Human Trafficking"

Précis: Johann Baptist Metz, among others, issued a compelling challenge to Christians to defend our hope in practice; that is, to make real in the lives of the suffering our faith in the promise of Jesus' resurrection. Surely the victims of human trafficking, who are present in cities throughout the US and Europe, are among those whose lives most challenge God's saving power as expressed in Christian faith and through Christian practice. Trafficked persons, especially those trafficked in the sex industry, are among the most excluded and oppressed, unnoticed as they live and suffer in the shadows of society. Even when they manage to get free from their

traffickers, the extent of the damage inflicted on them forms a significant—often nearly insurmountable—barrier to their ability to be truly free, to adjust to “regular” life. What then might the Christian hope for salvation mean for those who have been trafficked? How as church can we defend our faith in God’s power and will to save, particularly as a power that can make a real difference in the face of human trafficking?

This paper will explore these questions as challenges that should and must be at the heart of the life and faith of the church. What kind of ecclesial practice could make the church a source of liberation rather than humiliation for the trafficked? What kind of faith community would be an instrument of God’s saving power for today’s enslaved?

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

## 7. Creation and Eschatology Topic Session

Enchantment F

### Administrative Team:

Steve Rodenborn, Christopher Cimorelli, Wendy Crosby

Convener: **Steve Rodenborn**, St. Edward’s University

Moderator: **Christopher Cimorelli**, Caldwell University

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

Paper Title: “Past, Present, Future: Chauvet’s Tripod in the Key of Creation”

Précis: While Louis-Marie Chauvet is best known for his work in the area of sacramental theology, his theology of creation, which is foundational for his sacramental theology, remains an underdeveloped and often overlooked resource for ecological approaches to theology. This paper will bring Chauvet’s emphasis on human embodiment and embodied communication into conversation with contemporary developments in linguistics and anthropology. In an effort to more accurately situate humanity in the context of creation it will suggest that the social sciences can helpfully inform a theological understanding of God’s creative ‘word’ in the context of creaturely communication.

Presenter: **Allison Covey**, Regis College at the University of Toronto

Paper Title: “Toppling Humanity’s Throne: *Imago Trinitatis* as Remedy for Theological Anthropocentrism”

Précis: This paper explores the ways in which traditional, essentialist concepts of the *Imago Dei* have contributed to the excessive, modern anthropocentrism described in *Laudato Si* as a marker of modernity. It rejects, however, historian Lynn White Jr.’s assertion that Christianity is the most anthropocentric religion the world has ever seen and the *Imago Dei*, an irredeemably outdated and dangerous concept. The paper draws upon the work of Balthasar and Zizioulas to propose instead that theocentric, relational understandings of *Imago Trinitatis* are capable of rescuing the doctrine from both distortion and extinction and restoring the Scriptural nuances of its meaning.

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

Paper Title: “Deconstructing Anthropocentric Privilege: Reframing the *Imago Dei* and Nonhuman Agency through a Postcolonial Lens”

Précis: This paper engages the postcolonial critical work of Gayatri Chakravorty Spivak with contemporary theological reflection on creation in order to advance a more-capacious understanding of the doctrine of the *Imago Dei* to include other-than-human creatures. Having identified the previously unacknowledged reality of “anthropocentric privilege,” which helps account for the subjugation of nonhuman epistemologies and discourses in theological reflection, this paper argues that Spivak’s notion of “unlearning one’s privilege as one’s loss” can contribute to mapping a way forward in recognizing the possibility of other-than-human creaturely agency as an imperative for theologians engaging in theological reflection on creation.

#### 8. Von Balthasar Consultation

Fiesta I

Passive Object or Partner in the Drama? Creation in the Thought of Hans Urs von Balthasar

Administrative Team:

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

Convener: **Mark Yenson**, King’s University College, London, Ontario

Moderator: **Anthony C. Sciglitano**, Seton Hall University

Presenter: **Charles A. Gillespie**, University of Virginia

Paper Title: “Ecology in the Scenography of the *Theo-Drama*”

Précis: Given all the space von Balthasar devotes to an idea of the “world-stage,” what role does “our common home” play in the *Theo-Drama*? This project correlates ecology to theo-dramatic scenography, the artistic contribution of scenic design. There are high stakes for our one planet in “A Single Drama.” By elevating non-human and environmental actors to the rank of “scene partner,” ecological concerns demand human action. I demonstrate how to see the form of von Balthasar’s implicit ecological themes and suggest some theo-dramatic ethical norms: namely, environmental stewardship understood to be an expression of finite freedom in co-creative cooperation with God.

Presenter: **Rodney Howsare**, DeSales University

Paper Title: “Misology and Ecology in Balthasar and Flannery O’Connor”

Précis: In her second and final novel, *The Violent Bear It Away*, Flannery O’Connor proffers the character Rayber as a type of modern reason: Rayber’s reason is at once emaciated, no longer capable of penetrating to the mystery of things, and hubristic, capable of containing all



mysteries within the bounds of science. Similarly, Hans Urs von Balthasar sees the modern rejection of “the truth of all things” as giving rise to a reason at once too humble and too proud. In this paper I propose to show how these thinkers enable us better to understand *Laudato Si’s* lamentation that “human beings and material objects no longer extend a friendly hand to one another.”

9. Reading *Laudato Si’* from an Africanist Background – Selected Session

Fiesta II

Convener and

Moderator: **Emmanuel Katongole**, University of Notre Dame

Presenter: **La Reine-Marie Mosely, S.N.D.**, Notre Dame of Maryland University

Paper Title: “Womanist Ways of Engaging the Wilderness”

Précis: In *Sisters in the Wilderness* Delores S. Williams identifies the link between Hagar and African American women (and children) to be their religious experiences in the wilderness where survival continues to be fiercely sought. Wilderness, literally and symbolically construed is an important site where past and present black women have strived and continue to strive for “survival and quality of life.” The experience and literary contributions of African American women will illustrate these realities which *Laudato Si’* understands as the inextricable link between humanity’s healing of “relationship[s] with nature and the environment” and the “healing [of] all fundamental human relationships.”

Presenter: **Paulinus Odozor**, University of Notre Dame

Paper Title: “*Laudato Si’* and Africa’s Environmental Challenges”

Précis: In a recent global report on the environment, several cities in Nigeria were voted the most polluted cities on earth. Although one can contest the accuracy of this report, the reality it points to is incontestable: there is a disastrous abuse of the environment going on in Africa today. This paper will seek to identify various aspects of the abuse of the environment in Africa and why they are occurring using *Laudato Si’* as guide. It will try to proffer some solutions to Africa’s environmental crises along the lines recommended by this encyclical.

Presenter: **Andrew Prevot**, Boston College

Paper Title: “Ecological Blackness: Overcoming the Urban-Primitive Dialectic”

Précis: In an age of persistent structural racism, “urban” has become a euphemism for black. At the same time, there are problematic racial myths which suggest that black people remain closer to the earth, animality, and “primitive” culture. Modern society seems not to know whether blackness is supposed to represent cold city streets devoid of natural life or nature itself without technological development, but in either case the connotations are demeaning. This paper looks beyond these constructs to the real environmental injustices affecting many black communities

and to underappreciated black environmental struggles for integral liberation that harmonize with *Laudato Si'*.

10. Panel Discussion: *Conscience and Catholic Health Care: From Clinical Contexts to Government Mandates* – Selected Session

Fiesta III

Convener: **David DeCosse**, Santa Clara University

Moderator: **David DeCosse**, Santa Clara University

Presenter: **Roberto Dell'Oro**, Loyola Marymount University

Paper Title: "Conscience After Vatican II: Theological Premises for a Discussion of Catholic Health Care"

Précis: Dell'Oro's paper addresses the profound re-thinking of conscience represented in numerous places in conciliar texts and traces their implications for Catholic health care. The paper in particular focuses on developments in theological thought about conscience as it pertains to moral normativity, moral truth, and freedom.

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

Paper Title: "Dealing With Doubt: *Epikeia*, Probabilism, and the Formation of Medical Conscience"

Précis: Fullam's paper deals with the problem of doubt in the context of medical care. How can we think of conscience in a contemporary medical context, when a dizzying array of scientific and technological developments can engender doubt amid a search for moral truth. Fullam turns to the Catholic traditions of *epikeia* and probabilism as ways to address such doubt.

Presenter: **M. Cathleen Kaveny**, Boston College

Paper Title: "Law, Religion, and Conscience in a Pluralistic Society: The Case of the Little Sisters of the Poor"

Précis: Kaveny's paper considers the role of conscience in the representative United States Supreme Court case having to do with the last years' conflicts between religious non-profits and the federal government over the so-called contraception mandate. She analyzes the use of the moral principle of cooperation in the case and also turns to notions of civic friendship and the Golden Rule as ways to move beyond the culture war modes of analysis marking much of the dispute.

11. Historical Theology Topic Session II  
500<sup>th</sup> Anniversary of the Reformation

Fiesta IV

Administrative Team:

Rita George-Tvrtković, Scott Moringiello, Nicole Reibe

Convener: **Rita George-Tvrković**, Benedictine University  
Moderator: **Shawn Colberg**, Saint John's University, Minnesota

Presenter: **R. Ward Holder**, Saint Anselm College

Paper Title: "Calvin Challenging Power: The Augsburg Interim, Trent, and Ecclesiastical Authority"

Précis: Challenges to authority were basic to the reforms of the Protestant Reformations of the sixteenth century. The foundations of authority and the power to wield it were at issue in almost all Protestant-Catholic struggles. John Calvin entered the lists at several moments – but two in the late 1540s draw particular attention. In 1547, Calvin published his *Acts of the Council of Trent, with Antidote*. In 1549, he again took up his pen against Charles V's Augsburg Interim, publishing his *Adultero-German Interim*. In both of these, Calvin sought to deny Catholic claims to the sole authority to interpret scripture, and to re-define tradition to a more evangelical role.

Presenter: **Ian C. Levy**, Providence College

Paper Title: "The Rights of the Theologian on the Eve of the Reformation"

Précis: Late medieval theologians were deeply conscious of their rights and responsibilities to Church and Society vouchsafed to them through the conferral of their magisterial degree. These *magistri sacrae paginae* obeyed conscience and Scripture in their pursuit of justice within the university, recognized as a self-governing corporation, and outside its walls as recognized experts whose advice was sought by the bishops and kings of Europe. Masters from Godfrey of Fontaines and William of Ockham to John Wyclif and Jean Gerson all exercised their rights vigorously even if that meant confronting the most powerful forces in Christendom, including the pope himself.

Presenter: **James K. Lee**, Southern Methodist University

Paper Title: "The Church and the Holy Spirit: Division and Unity in Early North Africa (200-500 AD)"

Précis: This study explores the pursuit of Church unity in early North Africa from 200-500 AD. With the rise of Montanism and Donatism, there developed an increasing tension between the Church's charismatic dimensions and its visible marks. In the complex process of readmitting the lapsed, bishops such as Cyprian and Augustine sought to integrate those outside of visible communion. This required an approach that mitigated the rigorism of Tertullian so as to offer a more inclusive view of Church membership. This study considers how the Church in early North Africa might provide a path forward for the healing of divisions today.

## **Saturday Evening, June 10, 2017**

**Eucharist**

5:00 p.m.  
**Immaculate Conception Church**

**Reception** 6:15 p.m.  
**Enchantment Ballroom**

**John Courtney Murray Award Banquet** 7:00 p.m.  
**Grand Pavilion Ballroom**

## **Sunday Morning, June 11, 2017**

**Conveners' Breakfast** 7:15 – 8:45 a.m.  
**Fiesta**

*New coordinators (or their delegates) of Topic Sessions, Interest Groups, and Consultations will meet with Mary E. Hines, CTSA President-Elect, Paul Lakeland, CTSA Vice-President, and Kent Lasnoski, Editor of Proceedings, for evaluation and preliminary planning for the 2018 convention.*

**Morning Prayer** 8:30 – 8:45 a.m.  
**Enchantment CD**

**Exhibits Open** 9:00 – 11:00 a.m.  
**2<sup>nd</sup> Floor Atrium & Pavilion Court Prefunction**

**Fourth Plenary Session** 9:00 – 10:00 a.m.  
**Grand Pavilion I-III**

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

Address: **David Hollenbach, S.J.**  
Georgetown University  
President, CTSA

“The Glory of God and the Common Good: Theology and Solidarity in a Turbulent World”

**Appointment of the New President** 10:00 a.m.  
**Grand Pavilion I-III**

**Breakfast and Reception / Coffee** 10:15 a.m.  
**Pavilion Court Prefunction**

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

**Catholic Theological Society of America  
Convention 2018**

***GRACE AT WORK IN THE WORLD***

**June 7 – 10, 2018  
Indianapolis Marriott Downtown  
Indianapolis, Indiana**

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**Local Arrangements Committee, Albuquerque, NM**

**Jaime Vidaurrazaga**, Emmanuel College  
**Nancy Pineda-Madrid**, Boston College  
**John Dadosky**, Regis College, University of Toronto

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

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