

# Pre-Convention Events, Thursday, June 9, 2022

**CTSA Board Meeting** 9:00 AM-4:30 PM  
Executive Board Room–Level 3

***Theological Studies* Board Meeting** 1:00 PM-5:00 PM  
Georgia 3

**CTEWC Training Session** 12:45 PM-2:45 PM  
“Short and to the Point: Writing for a General Audience” Atlanta Ballroom

Convener: Christopher Vogt, St. John’s University  
Presenter: Hank Kilbanoff, Emory University  
*Pre-registration required*

**Registration** 1:00 PM-4:30 PM  
and 6:00 PM-7:00 PM  
Georgia Prefunction

**Exhibits** 1:00 PM-7:00 PM  
Georgia Prefunction

**Women’s Consultation on Constructive Theology** 3:00 PM-5:30 PM  
Convener: Kathryn Lilla Cox Georgia 7-9  
Moderator: Rosemary P. Carbine

**Presenter:** Heather Miller Rubens, Executive Director and Roman Catholic Scholar at the  
Institute for Islamic, Christian, and Jewish Studies

**Presentation Title:** Dr. Eva Fleischner (1925-2020) and the Prospects for Interreligious  
Theological Thinking

**Precis:** Dr. Eva Fleischner (1925-2020) was a scholar-practitioner of interreligious dialogue in the US and Europe. Two areas of Fleischner’s thought deserve reconsideration today: (1) the relationship between particular interreligious encounters and the more universal question of Catholic ecumenical and interreligious engagement, especially on the topic of mission; and (2) Fleischner’s rejection of supersessionism and dogmatic triumphalism in favor of a dogmatic pluralism. Fleischner rightly named that the embrace of the interreligious demands Catholics to engage in radical theological rethinking. In elevating Fleischner’s voice, I consider the prospects for interreligious theological thinking.

**Respondent:** Rabbi Ruth Abusch-Magder, Director of Education and Rabbi-in-Residence,  
Be’chol Lashon

**Respondent:** Elena G. Procaro-Foley, Professor of Religious Studies and Br. John G. Driscoll  
Professor of Jewish-Catholic Studies, Iona College

**Ann O’Hara Graff Memorial Award**

**4:30 PM**

The 2022 Ann O’Hara Graff Memorial Award will be awarded to Francine Cardman, Associate Professor, Historical Theology & Church History, Boston College School of Theology and Ministry

**Business Meeting**

**5:15 PM-5:30 PM**

**WCCT Steering Committee:**

Kathryn Lilla Cox, University of San Diego (Convener)  
Jessica Coblentz, St. Mary’s College, Notre Dame, IN (Treasurer)  
Julia Feder, Creighton University (Ann O’Hara Graff Award Convener)

**Members:**

Elizabeth L. Antus, Boston College  
Rosemary P. Carbine, Whittier College  
Colleen Carpenter, St. Catherine University  
Elissa Cutter, Georgian Court University  
Jaisy Joseph, Seattle University  
Layla A. Karst, Loyola Marymount University  
Cristina Lledo Gomez, BBI- The Australian Institute of Theological Education  
Margaret M. Moore, Theology and Life Institute  
Susan Bigelow Reynolds, Emory University  
Annie Selak, Georgetown University

## Thursday Evening, June 9, 2022

**Opening and First Plenary**

**7:00 PM-9:00 PM**  
**Capital Ballroom**

**Presiding:**

Christine Firer Hinze, Fordham University  
President, CTSA

**Land Acknowledgement**

The Catholic Theological Society of America acknowledges the Muscogee — Creek — people who lived, worked, produced knowledge on, and nurtured the land of today’s Atlanta where we are meeting in June 2022. We remember that in 1821, the Muscogee were forced to relinquish this land, and we recognize the sustained oppression, land dispossession, and involuntary removals of the Muscogee and Cherokee peoples from Georgia and the Southeast. In the spirit of today’s interfaith learning and living, we will continue to honor the Muscogee Nation and other Indigenous caretakers of this and other lands by humbly seeking knowledge of their histories and by committing ourselves to respectful steward-ship of the land here in Atlanta and in every place where we live and teach.

We likewise remember, in the same spirit of repentance, and like-wise with a resolve to work for healing and reparation, the many Black women and men who have suffered and still suffer from the sins of slavery and racism here in Atlanta and in all the places where we live and work. Sadly, we need also to remember the eight people, including six Asian-American women, murdered in the spa shootings that occurred here in March 2021.

**Welcome and Opening Prayer**

Rev. Jeffery Ott, O.P.

Pastor, Our Lady of Lourdes Catholic Church

**Address:** Amir Hussain, Loyola Marymount University

“Thinking Interreligiously with Muslims: ‘A Practical, Not Primarily a Theoretical, Matter’”

**Response:** Axel Marc Oaks Takács, Seton Hall University

**Reception**

**9:00 PM  
Georgia Prefunction**

**Donors**

**Fordham University**

**Georgetown University**

**Harvard Divinity School, Harvard University**

**Loyola Marymount University**

# Friday Morning, June 10, 2022

**von Balthasar Society Breakfast**

**7:00 AM-8:15 AM  
Atlanta 4**

**Mentorship Breakfast**

*Transitioning into Careers in Theology*

**7:00 AM-8:15 AM  
Atlanta 3**

*Pre-registration required*

<b>Comparative Theology Reading Group Breakfast</b>	<b>7:00 AM-8:15 AM</b> <b>Atlanta 1</b>
<b>Schillebeeckx Breakfast</b> <b>Atlanta 2</b>	<b>7:00 AM-8:15 AM</b>
<b>Zen Prayer/Meditation (guided by Ruben Habito, Perkins School of Theology)</b>	<b>7:15 AM-8:15 AM</b> <b>Georgia 10</b>
<b>Memorial Service</b> <i>Remembrance of Deceased CTSA Members</i>	<b>8:30 AM-9:00 AM</b> <b>Capital Ballroom</b>
<b>Exhibits</b>	<b>8:30 AM-5:00 PM</b> <b>Georgia Prefunction</b>
<b>Registration</b>	<b>9:00 AM-4:00 PM</b> <b>Georgia Prefunction</b>
<b>Second Plenary Session</b>	<b>9:00 AM-10:30 AM</b> <b>Capital Ballroom</b>
<b>Presiding:</b> María Pilar Aquino, University of San Diego Past President, CTSA	
<b>Address:</b> Catherine Cornille, Boston College “ ‘Who Do You Say That I Am?’ Rethinking Christian Particularity through the Religious Other”	
<b>Respondent:</b> Nougoutna Norbert Litoing, S.J., Harvard University	
<b>Coffee Break</b>	<b>10:30 AM-11:00 AM</b> <b>Georgia Prefunction</b>
<b>Concurrent Sessions</b>	<b>11:00 AM-12:45 PM</b>
<b><u>Anthropology Topic Session</u></b> Convener: Elizabeth Pyne, Mercyhurst University	<b>Georgia 2</b>

Moderator: Heather DuBois, Stonehill College  
Administrative Team: Elizabeth Pyne, Heather DuBois, Eric Meyer

### Thinking Desire Interreligiously

Presenter: Tiffany Lee, Boston College  
Paper Title: “‘The Solution to Addiction is Suffering’ (Ben Affleck): The Purgation of Desire in Milarepa and Disguised Grace in Christian Accounts of Addiction”

Précis: In her paper, Tiffany Lee will explore how the purification of desire in the life story of Tibetan Buddhist saint Milarepa can shed light on the intersection of desire and grace in a Christian interpretation of the addiction-recovery arc.

Presenter: Greg Mileski, Boston College  
Paper Title: “Seeking A New Desire: Śāntideva’s Bodhisattva and René Girard’s Pacific Mimesis of Christ”

Précis: In his paper, Greg Mileski will propose that the bodhisattva path articulated by Śāntideva in his *Bodhicaryāvatāra*, can help to chart a course toward the conversion of rivalistic mimesis to pacific mimesis and a life of sustained mimesis of Jesus Christ.

Respondent: Won-Jae Hur, Xavier University

### God and Trinity Topic Session

**Georgia 3**

Convener: Darren Dias, O.P., St. Michael’s College, University of Toronto  
Moderator: Benjamin Lujan, University of St Michael's College  
Administrative Team: Darren Dias, O.P., Gloria Schaab, S.S.J., Susan Paulik Babka

Presenter: Jessica Coblentz, St. Mary’s College  
Paper Title: “Must a Good God Be a Feeling God? An Interreligious and Interdisciplinary Reflection on Moral Arguments for Divine Passibility”

Précis: Following the Shoah, Christian feminist reflection on God’s relation to suffering flourished alongside Jewish theologies of suffering. Catholic feminists’ indebtedness to Jewish thought is evident in arguments favoring divine passibility. Though Jewish and Catholic feminist theologians advance divine passibility on multiple grounds (e.g., metaphysical, Christological), this paper focuses on one common line of theological reasoning. Feminist thinkers frequently propose moral arguments for divine passibility: A good God must suffer with God’s creatures. This paper revisits these moral arguments in view of recent philosophical and psychological scholarship that questions whether empathy is requisite for right relation to others’ suffering.

Presenter: Charles A. Gillespie, Sacred Heart University

Paper Title: “Thinking Trinity Interreligiously”

Précis: Can Trinitarian doctrine make interreligious sense? One does not need to believe in the reality of three Trinitarian persons in order to explain procession or perichoresis. For non-Catholics, the mystery of the Trinity might be as legible and debatable as the fictional gods of a fantasy novel. There may be reason to suspect, however, that Catholic understandings of God’s Triune life can ground interpretations of religious difference that see such differences as goods. My paper reexamines recent interreligious and magisterial discussions of religious diversity and human fraternity in the light of a more Trinitarian interpretation.

**Practical Theology Topic Session**

**Georgia 4**

Convener: Elsie M. Miranda, Association of Theological Schools

Moderators: Susan Bigelow Reynolds, Emory University  
Milton J. Bravo, St. John’s University

Administrative Team: Elsie M. Miranda, Karen Enriquez, Milton J. Bravo

Presenter: Rafael Luevano, Chapman University

Paper Title: “Interreligious Pandemic Death Narratives in the U.S. and Mexico”

Précis: While the 2019 Covid-19 pandemic ominously loomed, Mexico and the United States initially responded with denial. At the core of these parallel repudiations reside the death narratives of Mexico and the United States, each one unique. Employing a comparative theological and interdisciplinary methodology, this presentation will probe a comparison of the interreligious death narratives of Mexico and the United States, dramatically illustrating how the historical and present-day endemic interreligious nature of these two death narratives inhabit and fuel the psyches of each nation, as played out in each nation’s present-day responses to the pandemic.

Presenter: Cecilia Titizano, University of San Francisco

Paper Title: “Decolonizing Religious Landscapes for a Pluricultural Church”

Précis: Across the *Abya Yala* continent, indigenous people, many Christians themselves, are decolonizing the religious landscape, placing their epistemologies and philosophical/spiritual principles at the theological table. In this presentation, I suggest that the first step to incarnate Francis's cultural dream of intercultural encounters among cultures, is to pause, and make sure that we truly comprehend indigenous complex philosophical systems. Then, through an inter-religious, intercultural hermeneutics, place in dialogue indigenous philosophical/spiritual systems and the foundational theological and metaphysical assumptions that sustains Christian dogmas. The result could be a richer pluricultural Church.

Presenter: Gustave Ineza, University of Toronto

Paper Title: “Decolonizing Christian-Muslim Dialogue in the West”

Précis: Debates between postcolonial and decolonial theorists often turn sour. When it comes to Christian-Muslim dialogue, both bodies of thought can work simultaneously. For the Catholic Church in Western countries, engaging in dialogue with Islam implies overcoming deeply entrenched colonial foundations. This work uses several authors to present the challenges of deconstructing Christian-Muslim dialogue established in colonial terms through medieval misrepresentations of Islam. It underscores the Orientalist facets of some Christian approaches to Islam constructed for centuries. It proposes a reconstruction of a climate that allows a healthier and equitable dialogue between Muslims and Christians in the West.

### **Loneragan Consultation**

**Georgia 5**

Convener: Brian Bajzek, Marquette University

Moderator: Fiona Li, Regis College, University of Toronto

Administrative Team: Brian Bajzek, Nicholas Olkovich, Erica Siu-Mui Lee

Presenter: Andrew Vink, Mount St. Mary's University

Paper Title: "Integrated Evil: *El mal común*, Prophetic Responsibility, and the Integral Scale of Values"

Précis: This paper attempts to compliment the theoretical discussion of the maldistribution of vital goods in Lonergan and Doran with a more concrete discussion using both Christian and Muslim liberationist approaches. Ignacio Ellacuría's concept of *el mal común* offers a concrete articulation of systemic evils using language derived from the natural law tradition. Liberationist Islamic thought offers explicit commands to stand in solidarity with the oppressed in the Qur'an. By bringing these three lines of thought together, a more holistic vision of how to engage with and counter the evils brought about by the maldistribution of vital goods becomes clear.

Presenter: Joseph Ogbonnaya, Marquette University

Paper Title: "Bernard Lonergan in World Christianity"

Précis: It is no longer in doubt that Christianity is a world religion and as such world theologies is appropriate. The interrelationship of these theologies should ordinarily be expected to reflect the communion of churches and theologies which profess to be Christian. The emphasis of classicist theology which is predominantly western as the theology negates the unity not only of theology but of Christianity. This paper using Bernard Lonergan's empirical notion of culture and recognition of the importance of history for culture argues that mutual appreciation of the contextuality of theologies could deepen communion of theologies in world Christianity.

Presenters: John Dadosky, Regis College, University of Toronto  
Christian Krokus, University of Scranton

Paper Title: “What are Comparative Theologians doing when they are doing Comparative Theology?: A Lonerganian Perspective with Examples from the Engagement with Islam”

Précis: This paper, presented by a Lonergan scholar who has carried out comparative theology and a comparative theologian who has studied Lonergan, resources Lonergan’s eightfold method of functional specialties in order to shed light on method within comparative theology. There is an impasse in comparative theological method that concerns the transition between the functional specialty *dialectic* to that of *foundations*. The presenters reference the pioneering, creative methods of Louis Massignon (1883-1962) and Paolo Dall’Oglio, S.J. (1951—), both of whom have deeply engaged Islam, for clues as to how to proceed beyond the methodological impasse.

### **Christianity and Judaism Consultation**

**Georgia 6**

Convener: Elena Procaro-Foley, Iona College

Moderator: Andrew Massena, Loras College

Administrative Team: Elena Procaro-Foley, Nicole Riebe, Andrew Massena

Presenter: Mia Theocharis, St. Michael’s College, University of Toronto

Paper Title: “Franz Rosenzweig: An Alternative to the Issue of Fulfillment in “Gifts and Calling””

Précis: This paper looks at the issue of fulfillment in the Vatican's document, ""The Gifts and the Calling of God are Irrevocable” (Rom 11:29): A Reflection on Theological Questions Pertaining to Catholic-Jewish Relations on the Occasion of the 50th Anniversary of “Nostra aetate” (No. 4)” — published by the Commission for Religious Relations with the Jews in 2015. Fulfillment language is problematic because it is kindred to replacement theology (supersessionism). I propose consideration be given to Franz Rosenzweig's *The Star of Redemption* as an alternative to fulfillment language which presents the covenants as complementary instead of one being fulfilled by the other.

Presenter: Ellen T. Charry, Princeton Theological Seminary

Paper Title: “Augustine’s Blinkered Israelology”

Précis: There has always been urgency for rethinking Christianity’s Israelology, but Hitler aroused the energy for facing it. Yet political theology has not recognized that Christian Israelology is a theo-political issue that cuts deeper than other social justice concerns. It goes to the very core of Christianity’s contention that Judaism has no theological right to exist. The roots of Christian Israelology are complex and ubiquitously evident. Augustine’s signature is prominent. His treatise *Against the Jews* is a training manual for converting Jews. It is a master class teaching students what to say to Jewish targets. It had a lengthy shelf life.

Respondent: Michael Berger, Emory University



### **Extractives and Catholic Peacebuilding**

**Georgia 7**

Convener: Caesar A. Montevecchio, University of Notre Dame

Moderator: Laurie Johnston, Emmanuel College

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

Presenters: Lisa Sowle Cahill, Boston College  
William George, Dominican University  
Erin Lothes, Saint Elizabeth University; *Laudato Si'* Movement

Description: In many of the world's most intractable conflicts, mining is intimately linked to violence, human rights abuses, environmental degradation, unsustainable development practices, and poor governance. The Catholic community is deeply engaged in addressing these issues in many places around the world. *Catholic Peacebuilding and Mining: Integral Ecology, Development, and Peace* is part of a multifaceted initiative by the Catholic Peacebuilding Network to examine this engagement in an integrated way, drawing on cases from Colombia, the Democratic Republic of the Congo, the Philippines, Peru, and El Salvador. It also aims to help theological and ethical reflection catch up to this area of Catholic praxis, learn from it, and contribute to new frameworks to strengthen and support it. This session will include critical evaluations of the book from the presenters, followed by a moderated discussion.

### **The Liberating Theology of James Hal Cone Interest Group**

**Georgia 8**

Convener: Kathleen Dorsey Bellow, Xavier University of Louisiana  
C. Vanessa White, Catholic Theological Union

Moderator: LaShaunda Reese, Loyola University Chicago

Administrative Team: Kathleen Dorsey Bellow, C. Vanessa White

### **Black First and Everything Else Second**

Presenter: Byron D. Wratee, Boston College

Paper Title: "James, Malcolm, and the Nation of Islam: An Exploration of Interreligious Comparison in Black Liberation Theology"

Précis: This presentation seeks to reflect on James H. Cone's book, *Martin & Malcolm & America: A Dream or a Nightmare*, as comparative black theology. Throughout his career, Cone stressed that his understanding of black liberation theology relied on both Martin Luther King, Jr. (a Baptist minister) and Malcolm X or el-Hajj Malik el-Shabazz (a Nation of Islam and later Sunni Muslim minister). This paper will emphasize the Islamic underpinnings of Malcolm's black nationalism to examine how Cone's black liberation theology lies between confessional and meta-confessional comparative theology.

Presenter: Chanelle Robinson, Boston College

Paper Title: “‘Beyond the River’: James Cone and Interreligious Ecotheology”

Précis: Although Pope Francis’s encyclical *Laudato Si* sheds light on the interrelatedness of all creation, Catholic ecotheology must account for the unique experiences of Black people. In his essay “Whose Earth is it Anyway?” the late James. H. Cone opens up conversations within Black liberation theology, centering a concern for the environment. This paper argues that an engagement with Africana Indigenous religions offers a liberative and intergenerational cosmology for ecotheologians.

Respondent: John Segun Odeyemi, Xavier University of Louisiana

### **World Religions and Global Responsibility: The Legacy of Hans Kung Georgia 9**

Convener: Martin Madar, Xavier University

Moderator: William Madges, Xavier University

Presenter: David Hollenbach, S.J., Georgetown University

Paper Title: “Hans Küng, a Global Ethic, and Religious Diversity”

Précis: Hans Küng argued for a global ethic by noting that the Golden Rule is found in all religions, vindicating John Rawls’s hope for an “overlapping consensus” across traditions. Achieving such a consensus requires that each religion explore its own and other traditions to discover values shared in common. It also requires recognizing that practical reason can show that humanity makes demands on the adequacy of particular religious traditions. Thus, a global ethic requires identifying norms different traditions hold in common and also how human dignity makes demands on all traditions.

Presenter: Hille Haker, Loyola University Chicago

Paper Title: “Global Responsibility and the Call for Change in the Catholic Church: The Legacy of Hans Küng”

Précis: While Hans Küng promoted a shared ethos that spans the globe, J.B. Metz’ theology is rooted in the critique of shared values, which are no guarantee for moral validity. The only universalism that can be justified is negative, bound by the *memoria passionis*. Values and norms have different functions in the architecture of ethics but they also intersect. Küng’s commitment to human rights entails not only rights but responsibilities. Küng continuously pointed to the possibility of the development of a post-authoritarian ethics. This is the real legacy of his works, with radical ramifications for the practices of the Catholic Church.

### **Tradition and Apocalypse: History, Race, and Christian Temporal Being**

**Georgia 10**

Convener: Grant Kaplan, Saint Louis University

Moderator: Mark Miller, University of San Francisco

Presenter: Jennifer Newsome Martin, University of Notre Dame  
Paper Title: “Our Once and Future Mother: Apocalyptic Mariology, Tradition, and the Religions”

Précis: This paper suggests that the interreligious dialogue between French Catholic poet Charles Péguy (himself arguably an apocalyptic figure) and his teacher, Jewish philosopher Henri Bergson, can, by way of attention to the religious other and the temporal other, provide a compelling response to some of the meta-critiques of tradition raised by Hart’s *Tradition and Apocalypse* (2022).

Presenter: Anne Carpenter, St. Mary’s College of California  
Paper Title: “Grace from Above and From Below: Blondel and Theologians of the Underside”

Précis: This paper considers Maurice Blondel’s unity of life and dogma in Christian believers, and speaks-together his insights with Copeland and Jennings’s replies to their own critiques of Christian tradition. Blondel is brought under the light of Copeland’s recent suggestion that Christian theology must “turn to persons,” and under the light of Jennings’s apocalyptic invocation of the Holy Spirit.

Presenter: Grant Kaplan, Saint Louis University  
Paper Title: “A Tainted Tradition? A Conversation with Hart and Jennings”

Précis: This paper takes up David Hart’s critique, which focuses on the work of Blondel and Newman. The paper argues that Hart’s argument could benefit by greater engagement with the great mid-century theologies of tradition articulated by Yves Congar, Josef Rupert Geiselmann, and Walter Kasper, all of whose work relied on the Tübingen notion of living tradition. This notion and embedding of living tradition helped to form and refract the breakthrough understanding of tradition achieved in Vatican II’s *Dei Verbum*.

### **Interreligious Learning in the Global South**

**Georgia 11 and 12**

Presenter: Peter Phan, S.J., Georgetown University

Presenter: Devaka Premawardhana, Emory University  
Paper Title: “Consolata Missions and the Discipline of Voluntary Displacement: A Model for Interreligious Learning”

Précis: In this presentation, I connect the history and spirituality of the Institute of Consolata Missionaries (founded in 1901), as well as my ethnographic observations of Consolata activities in contemporary Mozambique, to Henri Nouwen’s notion of voluntary displacement as a spiritual discipline. Because of the stress they put on speaking languages other than their own, patiently studying and even participating in non-Christian religions, and living outside their comfort zones, Consolata missionaries offer a useful case study of interreligious learning

in the Global South today. That they consider the slogan “to go beyond” one of their guiding principles makes them especially illustrative of Nouwen’s virtue of displacement, an example for everyone—not just missionaries, I argue, and not just Catholics—of how engaging alterity can foster human flourishing at multiple scales.

Presenter: Arun Jones, Emory University  
Paper Title: “Indian and European Catholic Perspectives on Interreligious Learning in South Asia”

Précis: While interreligious dialogue and exchange have been crucial elements of the Catholic experience in India since the late 15<sup>th</sup> century, Catholics themselves have held different attitudes and taken different positions in these interchanges. This presentation will look at specific cases of interreligious activity and learning over more than five centuries of the Catholic presence in India, paying attention to both differences and commonalities between Indian and western missionary Catholics in their approaches to other religious traditions.

Respondent: Elaine Padilla, University of La Verne

**Creation/Eschatology Topic Session**

**Georgia 13**

Convener: Daniel Minch, Karl-Franzens University Graz  
Moderator: Chelsea King, Sacred Heart University  
Administrative Team: Daniel Minch, Daniel Horan, Elizabeth Groppe

Presenter: Elizabeth O’Donnell Gandolfo, Wake Forest University  
Paper Title: “Redeeming the Commons of Creation: Towards an Interreligious, Decolonial, and Ecofeminist Theology of the Kin-dom of God”

Précis: This paper critiques Western Christian complicity in the racist, patriarchal, and extractivist project of colonial enclosure of the commons of creation on a global scale. Turning from critique to constructive proposal, the paper enters into interreligious dialogue with the wisdom of indigenous cosmovisions and spiritual practices to argue for a decolonial Christian ecotheology that both resists the coloniality of global capitalism and its reliance on racist and patriarchal violence, on the one hand, and reclaims the commons of creation as a site of shared pursuit of human and planetary well-being, on the other. The result is movement towards an interreligious, decolonial, and ecofeminist theology of the kin-dom of God.

Presenter: Christopher Cimorelli, National Institute for Newman Studies  
Paper Title: “The Fruits of Interreligious Dialogue on the Climate: Doctrinal Development and Creation Theology”

**Précis:** This paper presentation will explore the potential fruits of interreligious dialogue on the climate crisis for doctrinal development. Section I will delineate how interreligious dialogue on the climate crisis can facilitate a treatment of teachings and underlying principles of different religious traditions that sometimes remain obscured. Section II, utilizing the thought of John Henry Newman, will analyze the way that doctrines and principles develop through dialogue in response to significant challenges. Section III will explore avenues of interreligious dialogue that could promote doctrinal development today: namely, theological anthropology and creation faith.

**Respondent:** Daniel P. Scheid, Duquesne University

## Friday Afternoon, June 10, 2022

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

**1:00 PM-2:15 PM  
Atlanta 1 and 2**

**Hearing of the Resolutions Committee**

**1:00 PM-2:15 PM  
Capital Ballroom**

**Presiding:** Kristin Heyer  
Boston College  
Vice President, CTSA

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

**Concurrent Sessions**

**2:30 PM-4:15 PM**

### **Catholicity and Mission Topic Session**

**Georgia 2**

**Convener:** Sophia Park, SNJM, Holy Names University

**Moderator:** Laurie Johnston, Emmanuel College

**Administrative Team:** Sophia Park, SNJM, Laurie Johnston, Antonio Sison

**Presenter:** Heejung Adele Cho, Regis College

**Paper Title:** "From *Redemptoris Missio* to *Fratelli Tutti*: The Mission of the Church and Interreligious Dialogue"

Précis: This paper will focus on the position of the Roman Catholic Church on Interreligious Dialogue as expressed in the encyclical letters of Pope John Paul II and Pope Francis, respectively *Redemptoris Missio* and *Fratelli Tutti* in a hope to provide an understanding of the mission of the Church in today's context. A careful comparison of the two encyclicals with a focus on interreligious dialogue demonstrates that there has been a significant development in the understanding of the mission of the Church. Based on the comparison, this paper will attempt to provide an understanding of the mission of the Church for today's context, and suggest a trajectory that explores the implications of the understanding.

Presenter: Enrico Beltramini, Notre Dame de Namur University

Paper Title: "Cosmic Christ and National God in Panikkar's the Unknown Christ of Hinduism"

Précis: *The Unknown Christ of Hinduism* (henceforth, *The Unknown*) which stands as one of Raimon Panikkar's defining works will be examined. It is generally understood that Christ is unknown to Hinduism and known to Christianity. Panikkar rejected this interpretation. He reiterated the point that Christ is unknown to Hinduism *and* to Christianity, claiming that Christ is unknown to Christians. I make five moves: (1) I introduce the problem of interpretation; (2) I propose a different background through which one can read *The Unknown*; (3) I sustain this background with a suitable biblical concern; (4) I introduce Panikkar's engagement with Pauline material in *The Unknown*; and (5) I suggest a possible interpretation of *The Unknown* that—I believe—coincides with Panikkar's own intentions.

Presenter: Mary Doak, University of San Diego

Paper Title: "Radical Hospitality: A Public and Prophetic Mission for a Postcolonial Church"

Précis: This paper explores "radical hospitality" as a focus for ecclesial mission. While recent magisterial teachings, especially the ecclesiology of Pope Francis, provide a basis for envisioning a church that understands itself interreligiously, more work must be done to decenter the power and privilege especially of Euro-American ("White") Christianity. Bringing together contemporary church teachings, the insights of Black and Womanist theology, and recent philosophical and theological work on hospitality, I argue for a radical hospitality that, properly understood, enables the church to understand and live its mission inter-religiously and interculturally, in a manner that is distinctly and counterculturally Christian.

### **Theology and Science Topic Session**

**Georgia 3**

Convener: Amanda Alexander, Ministry Formation Institute

Moderator: Chelsea King, Sacred Heart University

Administrative Team: Amanda Alexander, Mark Fusco, S.J., Chelsea King

Presenter: Joyce Ann Konigsburg, DePaul University

Paper Title: "Thinking Catholic Interreligiously about the Ethics of Climate Change"

**Précis:** As the earth heats up, discussions on optimal solutions to climate change likewise intensify. Thinking Catholic interreligiously about this common global concern means listening, learning, and comparing ecological theologies from a variety of religious others, especially silent, marginalized voices. Including science in the dialogue helps religion to comprehend impending environmental dangers facing the planet and its most vulnerable inhabitants and to introduce ethical considerations and notions of fairness into the decision-making process. Together, science and multi-religious cooperation exemplifies how thinking Catholic interreligiously develops viable, ethical solutions to mitigate rising temperatures and avert an impending environmental crisis.

**Presenter:** Kevin Frederick Vaughan, The College of St. Scholastica  
**Paper Title:** ““She blinded me with Classics!”: Science in Dialogue with Religious Classics according to Pope Francis”

**Précis:** This paper will trace the development of Francis’ concept of a religious classic from his days as Jesuit provincial in Argentina to his pontificate, demonstrating how this concept illuminates the interreligious and intercultural nature of the dialogue between science and religion as articulated in *Laudato Si’*.

**Respondent:** Megan Loumagne Ulishney, University of Nottingham

**Moral Theology Topic Session**

**Georgia 4**

**Convener:** Daniel Cosacchi, Marywood University  
**Moderator:** Rachel Bundang, Santa Clara University  
**Administrative Team:** Daniel Cosacchi, Rachel Bundang, Kate Ward

**Presenter:** Molly Greening, Loyola University Chicago  
**Paper Title:** “Between Nepantla and Natural Law: How Definitions of Rationality Impact the Ethics of Interreligious Engagement”

**Précis:** With a focus on the ways that colonial encounters influenced Catholic understandings of religious difference and sexual ethics, this paper explores the impacts of two very different definitions of rationality for the ethics of interreligious engagement. Dominican Friar Francisco de Vitoria and queer Chicana feminist Gloria Anzaldúa both claim in different ways that defining rationality is a crucial part of confronting colonial violence. After comparing natural law and narrative ethical approaches respectively, this paper weighs the promises and pitfalls of each approach for building just relationships that span across religious, sexual, and gendered differences, both within and in-between Catholic frameworks.

**Presenter:** David Kwon, Saint Mary’s University of Minnesota

**Paper Title:** “A Confucian Contribution to the Catholic Just War Tradition”

Précis: An examination of just war theory in Western Catholicism reveals a shortcoming, a shortcoming that can be resolved by an examination of Confucian just war theory. This paper posits that traditional just war theory's stipulation of legitimate authority is weak both in terms of *jus ad bellum* and *jus post bellum*. Instead of the legitimate authority only being so because of legislative processes, they should also possess qualities fitting of a rulership position. To show this, I first examine Confucian positions on "ren xing (human nature)" and the role it plays in the cultivation of the persons in the office. I then incorporate these views into the *jus ad bellum* cause of legitimacy and extend to the *jus post bellum* discourse. Finally, I share examples of the Confucian virtues to defend this new formulation that not only should the persons be legitimately eligible, but they should also exemplify certain moral qualities if they are to lead appropriately.

### **Thomas Aquinas Consultation**

**Georgia 5**

Convener: Dominic M. Langevin, O.P., Dominican House of Studies  
Moderator: Frederick C. Bauerschmidt, Loyola University of Maryland  
Administrative Team: Dominic Langevin, O.P., Daria Spezzano, David Elliot

Presenter: Melanie Barrett, Mundelein Seminary / University of St. Mary of the Lake  
Paper Title: "A Thomist Reconsideration of the Torah for the Moral Life of Catholic Christians"

Précis: In the *Prima secundae*, Aquinas contends that the moral precepts oblige all human beings, including the Jewish people and Christians. Some are knowable by reason whereas others necessitate divine instruction. Within the Old Testament, Aquinas identifies the Decalogue as the privileged place where the moral precepts are found, because they were given by God. Aquinas acknowledges that additional divine precepts were given through Moses, but without identifying them. I propose that we undertake this task, by re-examining the Torah beyond the Decalogue—in dialogue with contemporary Jewish theologians—to determine what moral instruction it offers to us as Catholic Christians.

Presenter: Bruce Marshall, Southern Methodist University  
Paper Title: "Judaism Among the Religions, according to Aquinas"

Précis: Aquinas classifies non-Christian religions as "unbelief," and supports corresponding strictures on the availability of their practices in a Christian society. The Judaism of his own time, while classed in the same way, is for him exempt from these strictures. This paper considers why Aquinas accords special status to Jewish worship, and the pertinence of his views for contemporary Jewish-Catholic dialogue.

Presenter: David M. Lantigua, University of Notre Dame  
Paper Title: "Aristotle, Ancient Romans, and the Amerindians: Spanish Thomists on the Imperial Seduction of Pagan Virtue"



Précis: The recent retrieval of Thomas Aquinas on pagan virtue has generated creative theological approaches to interreligious dialogue, toleration, and pluralism within democratic society. Alternatively, this paper examines the political deployment of pagan virtue by early-modern Spanish humanists to justify European expansion in the Americas under the model of the Roman Empire. From this imperial side of pagan virtue, the legacies of Aquinas and Augustine appear differently, not to mention Aristotle and the ancient Romans. Furthermore, the evangelical challenge to pagan virtue (or counterfeit virtue) by certain Spanish Thomists would yield a robust self-critique of the imperial vices of European conquest and open new vistas for recognizing the goodness, rationality, and basic rights of non-Christians in the New World.

### **Rahner Consultation**

**Georgia 6**

Convener: Jakob Rinderknecht, University of the Incarnate Word

Moderator: Michael Rubbelke, St. John's School of Theology

Administrative Team: Brandon Peterson, Jakob Rinderknecht, Michael Canaris, Mary Beth Yount, Erin Kidd

Presenter: Peter Fritz, College of the Holy Cross

Paper Title: "Thinking Catholic Translatably: Revising Rahner on the World Church"

Précis: Lamin Sanneh's concept "translatability" and Lalsangkima Pachuau's charge that Western Christianity has not implemented translatability may be used to reexamine and to revise Karl Rahner's theology of "the world church." This paper will exposit what Rahner says about the world church and his enthusiasm for growing (Western awareness of) diversity in global Catholicism; it will critically dialogue with Rahner's proposal for a "universal pastoral plan"; and it will propose that hope for future Rahnerian contributions lies in the prospect of translating Rahner's inspiration for liberation theology, theologies of inculturation, and theologies of religious pluralism into new idioms today.

Presenter: Maeve Louise Heaney, Australian Catholic University

Paper Title: "Musicking Catholic Interreligiously through the lens of Friendship"

Précis: This year's theme invites us not only to think about themes of Catholic theology through an interreligious lens, but also to find *different ways of thinking* to those in which Western Christian theology has been shaped. Music is a symbolic form that gives us access to meanings beyond the duality of verbal communication. Therefore, drawing on Rahner's insights into grace implicit in the world of human relationships, and the importance of creative and poetic thought as an ongoing revelatory expression of the Word, this paper will theologise *through music* a "theology of friendship" fruitful for thinking Catholic interreligiously.

Respondent: Anthony Godzieba, Villanova University

### **Black Catholic Theology Consultation (Joint with Latino/a Theology)**

**Georgia 7**

Convener: Jennifer Owens-Jofre, University of San Diego  
Moderator: Chanelle Robinson, Boston College  
Administrative Team: Joseph Flipper, Emmanuel Osigwe, Chanelle Robinson

### Resistance

Presenter: Michelle Maldonado, University of Scranton  
Paper Title: “Interrogating Identity: White-skin and Christian Privilege within Latino/a Theology?”

Précis: Latino/a theology’s emphasis on the racial/cultural/biological mixture and hybridity has been a clear marker of theological debates since its earliest writings. The terms *mestizaje* and later *mulatez* are problematic, for they “whiten” Latino/a racial identity by highlighting mixture in relation to whiteness and eclipsing Indigenous and Afro-Latino/as. The marginalization of black and indigenous Latino/as is also mirrored in the privileging of Christianity within Latino/a theologies. In my presentation, I argue that Latino/a theologians have yet to explicitly interrogate the religious racialization of Latino/a people in their work and the ways in which this problematizes, limits, and essentializes Latino/a identity.

Presenter: Nicole S. Symmonds, McAfee School of Theology  
Paper Title: “The Black Body as Religion: Mapping Blackness as a Site of Interreligious Theology and Ethics”

Précis: The Black body in Christian religious studies has been transported from the bowels of the Middle Passage ships to the branches of poplar trees with blood on the leaves to its current position as an autonomous, agential entity with authority to set its limits and define its terms of liberation. The project of liberation theologians and ethicists is to set the Black body free from the constraints of colonized Christianity. Yet, few theorize the Black body as a religion in and of itself. As Charles Long suggests, religion is orientation and meaning-making for people of African descent, and the body, as M. Shawn Copeland states, is a site of divine revelation. Following this, the Black body as religion is the divine site by which many orient and make meaning of their existence. Many follow the liturgy of the Black body, pulling up a seat at our tables to break bread, contorting their bodies to our image, and singing our lives with their words. They love everything but the burden of the Black body in the same way that they love everything but the burden and scandal of the cross. Using a womanist ethical framework, I explore how the Black body as religion is materialized through the cultural production of embodied Blackness and becomes a vector through which resistance and healing can occur.

Presenter: Cecilia Titizano, University of San Francisco  
Paper Title: “Ancestral Wisdoms as Sources for Peoples in Resistance”

Précis: For centuries, Indigenous communities across the Americas, many of them Catholics, have resisted coloniality. They have found strength, guidance, and healing in their millennial spiritualities. The ethical and ontological tenets that ground their spiritualities can help us imagine a relational world where many worlds fit. A *pluriversal* reality constructed from the below and with *Pachamama* (Mother Earth). In this presentation, I lay out some Andean cosmocentric principles that could guide us in our efforts to resist and heal.

**Fieldwork in Theology Interest Group**

**Georgia 8**

Conveners: Lorraine Cuddeback-Gedeon, Mercy High School  
Layla Karst, Loyola Marymount University  
Jaisy Joseph, Seattle University

Moderator: Susan Bigelow Reynolds, Emory University

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

Presenter: Emma McDonald, Boston College

Paper Title: "Catholic Women and Physicians' Moral Decision-Making Regarding Infertility Treatments"

Précis: This paper explores insights emerging from in-depth interviews with Catholic women who have experienced infertility and Catholic physicians who treat infertility. In the face of limited ecclesial support for the challenges of infertility and cultural and religious pressures to procreate, Catholics who opt to use *in vitro* fertilization draw on their faith in innovative ways to resist structural pressures in reproductive healthcare. These interviews demonstrate the potential for Catholic theology to help transform the profit-driven reproductive healthcare industry but also reveal the need for transformation of the Church's own structures and teaching to support lay moral discernment.

Presenter: Jonathan Metz, Marquette University

Paper Title: "Called by their Gifts: A phenomenological study on the Parish Directors of the Milwaukee Archdiocese"

Précis: Canon 517.2 states "If, because of a lack of priests, the diocesan bishop has decided that participation in the exercise of the pastoral care of a parish is to be entrusted to a deacon, to another person who is not a priest" (Can. 1985, 517.2). A recent phenomenological study in the Archdiocese of Milwaukee studied the 11 parish directors to evaluate their experience as they led their community. Eight themes emerged from the data that helped to tell the story of these leaders and their communities. These parish leaders face challenges but are finding success with renewed vibrancy in their communities.

Presenter: Jaisy Joseph, Seattle University

Paper Title: "*Encountering the Other as Religious Minority: Eastern Catholics in Predominantly Muslim and Hindu Contexts*"

Précis: My fieldwork among Melkite Catholics (Middle East) and SyroMalabar Catholics (South India) present one significant response to Francis X. Clooney's challenge to "ponder the mysteries of our faith *and* think interreligiously." While dialogue is often dominated by Western interests and categories, my paper investigates how interreligious concerns may be impacted by a reversal in power dynamics when non-Western Catholic communities co-exist as minorities within a shared culture. The Eastern Catholics from my fieldwork have flourished as religious minorities within predominantly Muslim and Hindu contexts for over a thousand years and present several lessons for how to be Catholic interreligiously.

### **Mental Health in Theological Perspective Interest Group**

**Georgia 9**

Conveners: Elizabeth Antus, Boston College  
Jessica Coblentz, St. Mary's College  
Moderator: Brianne Jacobs, Emmanuel College  
Administrative Team: Jessica Coblentz, Elizabeth Antus

Presenter: Peter Fay, Boston College  
Paper Title: "The Problems and Invitation of Positive Psychology's Happiness and Well-Being Practices for People with Schizophrenia: Martin E.P. Seligman and Catholic Accounts of Human Flourishing in Conversation"

Précis: This paper argues that practices promoting savoring, mindfulness, and optimism championed by the founder of positive psychology, Martin E.P. Seligman, 1) are less attainable and helpful for people with schizophrenia than Seligman recognizes because of the constraints this illness imposes upon people with it but 2) can helpfully invite Catholic accounts of human flourishing to more carefully conceptualize the possibility and shape of flourishing amidst ongoing constraints like the ones schizophrenia imposes. This paper sketches Seligman's positive psychology and exposes the limitations of his proposed practices before considering how they might enrich Catholic accounts of human flourishing.

Respondent: Stephanie Edwards, Boston Theological Interreligious Consortium  
Respondent: Susan Abraham, Pacific School of Religion

### **Zen--Ignatian Spirituality Insights on "Passing the Koan" of the 3rd Degree of Humility** **Georgia 10**

Convenor and Presenter: James T. Bretzke, S.J., John Carroll University  
Moderator and Respondent: Judith Merkle, SND, Niagara University  
Respondent: Ruben Habito, Perkins School of Theology, Southern Methodist University

Description: The Zen Koan (公案) is often (mis)understand as an esoteric non-rational puzzle such as "the sound of one-hand clapping." While these riddles can guide practitioners to overcome the subject-object duality, real potential exists for inter-religious cross-fertilization leading to deeper insights into difficult problems in Christian spirituality, such as St. Ignatius' Meditation on the Third Degree of Humility proposed in the Second Week of his Spiritual Exercises (cf. #164-68).

This insight is probed using the critical moment of “apostasy” in Shusaku Endo’s well-known 1966 novel 沈黙 (Silence) to break open the key grace of the Ignatian meditation.

**Jewish-Christian and Muslim-Christian Theologies as Challenges to Catholic Theology:**  
**The View from Europe** **Georgia 11 and 12**

Presider: Wilhelmus Valkenberg, Catholic University of America

Presenter: Marianne Moyaert, Chair of Comparative Theology and Hermeneutics of Interreligious Dialogue, Faculty of Religion and Theology, VU Amsterdam

Paper Title: “Comparative Theologies old and new. Exploring the present of the past”

Précis: In this paper, I discuss different Christian (old) comparative theologies of Judaism and/or Islam. I explore the political context in which they emerged and I ask which Christian theological question they addressed. Next, I move into the present-day, where, in the aftermath of the Second Vatican Council and I ask the same question, what are the theological interests and political motives that underpin (new) comparative theological endeavors today and to what extent are we liable to relapsing in old patterns of exclusion, even with the best of our intentions?

Presenter: Klaus von Stosch, Professor of Systematic Theology, Head of the International Center for Comparative Theology and Social Issues, Bonn University

Paper Title: “The Qur’anic Theology as Catholic Challenge for Catholics”

Précis: In Germany Muslim scholars within comparative theology have recently developed a Qur’anic theology of Israel and of the Church that tries to overcome supersessionism and that opens the way for an ecumenical understanding of all three religions. What these scholars suggest is very similar to recent developments in Israel theology within Christianity. As Christians try to appreciate the vocation and the everlasting value of Israel, Muslim theologians try to appreciate Judaism and Christianity from the very middle of their own scripture. In some sense this approach asks Catholics to become more Catholic - in the literal sense of the word. The paper wants to present these recent developments in Qur’anic theology and tries to respond to it from a Catholic point of view.

Discussant: Rita George-Tvrtkovic, Benedictine University

**Spirituality Topic Session** **Georgia 13**

Convener: Julia Feder, Creighton University

Moderator: Kevin Ahern, Manhattan College

Administrative Team: Julia Feder, Mary Frohlich, Axel Marc Oaks Takács

Presenter: Vincent Miller, University of Dayton

Paper Title: “Hope, Affect, and the Particular: An engagement with Joanna Macy’s Buddhist proposal for ‘Active Hope’”

**Précis:** This paper will engage Joanna Macy’s Buddhist portrayal of “active hope” from the perspective of the affective dimension of ecological conversion in *Laudato si’*. Macy’s position separates emotional engagement with suffering from action indifferent to outcome. It will seek to bring Macy’s position into dialogue with both Aquinas’ portrayal of the virtue of hope and Christian spiritual traditions of the suffering of Jesus and Mary as the Mother of Sorrows in order to develop a notion of hope adequate to ecological disaster that makes room both for relational attachments and concern for the particular.

**Presenter:** Wilson Angelo Espiritu, KU Leuven and Ateneo de Manila University  
**Paper Title:** “The *Panata* to Nuestro Padre Jesus Nazareno: Filipino Popular Devotion as a Catalyst of Social Commitment”

**Précis:** This paper tackles the Filipino practice of the *panata* (pledge) to Nuestro Padre Jesus Nazareno of Quiapo, Manila, one of the most prominent devotions in the Philippines. It explores how this popular piety serves as an intersection of Filipino indigenous belief system and the Catholic faith as well as the mystical and the political aspects of such an integrated spirituality. The presentation involves an overview of the *panata* to the Nazareno and its history, a description of the theological framework for discerning the *panata*’s mystical-political dialectics, and a discussion of illustrations of how this dialectics manifest in the *panata* performances.

## Friday Evening, June 10, 2022

### **CTSA Business Meeting**

**4:30 PM -6:00 PM**  
**Capital Ballroom**

**Moderator:** Christine Firer Hinze  
Fordham University  
President, CTSA

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

**President’s Reception for New/Newer Members**  
*Prior registration required—ticket provided in packet*

**6:15 PM-7:45 PM**  
**Atlanta 1-2**

**Reception**  
*Hosted by Boston College,  
Paulist Press, Liturgical Press, and Orbis Books.*

**6:15 - 7:45 PM**  
**Atlanta 3 - 5**

**Special Session: At the Intersection of Race and Our Many Religions**

**8:00 PM-9:30 PM**

**Capital Ballroom**

Presiding:

Susan Abraham, Professor of Theology and Postcolonial Cultures; VP of Academic Affairs and Dean of Faculty at the Pacific School of Religion

Presenters:

Victoria Raggs, Founder and Director, Atlanta Jews of Color Council

Imam Plemon El-Amin, Imam Emeritus, Atlanta Masjid of Al-Islam

Balabhadra Bhattacharya Dasa, President of Vedic Friends Association

Discussant:

Simon Ahiokhai, Associate Professor of Theology, University of Portland

## Saturday Morning, June 11, 2022

**Benedictine Universities and Colleges Breakfast**

*Sponsored by Belmont Abbey College*

**7:15 AM-8:45 AM**

**Atlanta 1**

**Breakfast Meeting: Karl Rahner Society**

**7:15 AM-8:45 AM**

**Atlanta 2**

**Zen Prayer/Meditation (guided by Ruben Habito, Perkins School of Theology)**

**7:15 AM-8:15 AM**

**Georgia 10**

**Morning Prayer**

**8:30 AM-8:45 AM**

**Georgia 13**

**Exhibits**

**8:30 AM-5:00 PM**

**Georgia Prefunction**

**Registration**

**9:00 AM-4:00 PM**

**Georgia Prefunction**

**Third Plenary Session**

**9:00 AM-10:30 AM**

**Capital Ballroom**

Presiding: Francis X. Clooney, S.J.

Harvard Divinity School  
Harvard University  
President-Elect, CTSA

Panel: “Comparative Theology: Present Experience, Remembered Pasts,  
Imagined Futures”

Mara Brecht, Loyola University Chicago

Reid Locklin, St. Michael’s College, University of Toronto

Stephanie Wong, Villanova University

**Coffee Break**

**10:30 AM-11:00 AM  
Georgia Prefunction**

**Concurrent Sessions**

**11:00 AM-12:45 PM**

**Theologies of Hope in Light of Contemporary Mental Illnesses and Traumas**

**Georgia 2**

Convener: Cristina Lledo Gomez, BBI-The Australian Institute of Theological Education

Moderator: Jessica Coblentz, St. Mary’s College

Presenter: Kathleen Mroz, Emmanuel College

Paper Title: “The Choice Between Faith and Recovery: The Need for Interreligious  
Cooperation When Talking About Mental Illness”

Précis: In addressing *Gaudium et Spes* to all of humanity, Vatican II acknowledged the Church’s need for real cooperation with religious others in addressing social ills. Yet, people, including clinicians, are often unaware of and insensitive to the religious beliefs of those struggling with mental illness, especially when they are not Christian. This paper explores the ways in which such lack of interreligious awareness results in stereotypes that inhibit the ability of persons to access quality mental health care, and the dismissal of certain religious beliefs and practices as disordered pathology. It argues that interreligious cooperation is necessary for providing hope to those struggling with mental illness in ways that do not try to force one to choose between their faith and their recovery.

Presenter: Cristina Lledo Gomez, *BBI-The Australian Institute of Theological Education*

Paper Title: “Forgiving the Perpetrator: Imagining Hope After Grief”



Précis: Mothers can pass onto their daughters both their beliefs and their trauma. For the Catholic Filipina migrant, this includes the Catholic faith, colonial trauma, and childhood trauma resulting from domestic abuse. This paper seeks to construct a theology of hope for the survivor of intersectional oppression and abuse based on their openness to forgiveness of self and perpetrators, including in this case, their mother. Catholic tradition, Filipina culture and Indigenous Filipina spirituality, and maternal and grief theories will be used as conversation partners in this paper.

Presenter: Michele Saracino, Manhattan College  
Paper Title: “Self-Compassion: Our Last Hope”

Précis: This paper explores the connections between an enhanced anthropology that makes self-compassion a spiritual practice and a more robust sense of hope. Buddhists (e.g. Pema Chödrön) and psychologists (e.g. Tara Brach and Bud Harris) support a spirituality of self-love; and these scholarly trajectories will be explored in this paper. Moreover, Catholic thinker, Bernard Lonergan’s work on the converted subject will prove to be an invaluable contribution to the discussion. When we turn our Lonerganian antennae in, we create the possibility for an anthropological subject who hopes robustly, potentially working our way through the spiritual and psychological challenges of the moment.

### **Church/Ecumenism Topic Session** **Georgia 3**

Convener: Jakob Rinderknecht, University of the Incarnate Word  
Moderator: Kathryn L. Reinhard, Gwynedd Mercy University  
Administrative Team: Jakob K. Rinderknecht, Natalia Imperatori-Lee, Kathryn L. Reinhard

Presenter: Brian P. Flanagan, Marymount University  
Paper title: “Synodality Beyond Collegiality”

Précis: There is an important tension between the vision and structures of synodality envisioned by Pope Francis and his collaborators, and the more limited vision and structures enacted at the Second Vatican Council. “Synodality,” understood as a collaborative process of co-responsibility at all levels of the church, is usually limited in the teaching of the Council to a particular subcategory, episcopal collegiality. True synodality, therefore, will require not simply recovering the collegial vision of Vatican II, but development beyond that vision into a true synodality in which all the church might walk towards the Reign of God together.

Presenter: Patrick Hornbeck, Fordham University  
Paper title: “Synodality and/with Disaffiliated Catholics”

Précis: The fastest growing bloc of people associated with U.S. Catholicism is those who have disaffiliated. Many who leave report they did not feel heard or included in

the church, notwithstanding Pope Francis's calls for accompaniment, outreach, and synodality. This paper begins by surveying the small number of recent studies that have attempted to listen to disaffiliated Catholics. Highlighting the insights these studies have revealed, it then queries how ecclesiastical preoccupations shaped the questions asked and responses given. Finally, it asks how church institutions and researchers can and should encounter disaffiliated people on their own terms—a necessary precondition for synodality.

Presenter: Phyllis Zagano, Hofstra University  
Paper title: "The Problem of Synodality"

Précis: The Synod of Bishops promises discernment about how the Church (communion)—the whole Church (participation)—can move along (mission) in the light of the Spirit, but the course of the synod has been set. The International Theological Commission's concept of synodal discernment may be limited to the select few: Discernment must be carried out in a space of prayer, meditation, reflection and study...by means of sincere, serene and objective dialogue with our brothers and sisters; by paying attention to the real experiences and challenges of every community and every situation. (March 2018) Too often, "outsiders," remain unheard. The question remains: what is synodality?

### **Bioethics/Healthcare Topic Session**

#### **Georgia 4**

Convener: Michael McCarthy, Loyola University Chicago  
Moderator: Cory Mitchell, Mercy Health  
Administrative Team: Michael McCarthy, Nichole Flores, Stephanie Edwards

Presenter: Daniel J. Daly, Boston College  
Paper Title: "Envisioning the Virtuous Hospital: On an Ethical Framework Emerging from a Dialogue among Catholic and Secular Health Care Organizational Ethics"

Précis: Catholic and secular health care organizational ethics each contain conceptual resources that can address important lacunae in the other. The development of health care organizational ethics is an urgent task as a consensus has emerged among Catholic and secular scholars and health care leaders that health care organizational ethics lacks an adequate conceptual framework. This paper endeavors to contribute to the development of a virtue-based conceptual framework in health care organizational ethics through engaging both Catholic and secular literature in the field. This engagement promises to facilitate the development of the "traits" of the virtuous health care organization.

Presenter: Katherine Jackson-Meyer, Boston College  
Paper Title: "Moral Distress and Moral Resilience: Areas in Need of Interreligious Inquiry"

Précis: Moral distress and moral resilience are critical issues facing healthcare professionals, especially due to the pandemic, but little attention has been given to what religious resources can contribute to understanding them. Moral distress is the stress of being unable to do what one thinks is right and moral resilience is its remedy. This paper contends these areas are ripe for interreligious inquiry that raises up diverse approaches to moral healing. This paper contributes to such dialogue by identifying what the Catholic moral tradition brings to the conversation given its commitments to solidarity, theodicy, vocation, and attention to the whole person.

### **Liturgy and Sacraments Topic Session**

**Georgia 5**

Convener: Sebastian Madathummuriyil, Duquesne University

Moderator: Layla Karst, Loyola Marymount University

Administrative Team: Sebastian Madathummuriyil, Kimberly Belcher, Xavier M. Montecel

Presenter: Jonathan Martin Ciraulo, St. Meinrad Seminary

Paper Title: “The Ontological Demands of Cult in Hinduism and Christianity”

Précis: This paper is a comparative analysis of how the relative adherence to ritual practice tends to correspond with certain metaphysical commitments regarding the status of secondary causality in both Hinduism and Christianity. By analyzing how rituals are either central to or denigrated by various schools of Hindu philosophy (specifically, Purva-Mimamsa, Dvaita Vedanta, Vishishtadvaita, and Advaita Vedanta), the paper suggests that belief in ritual efficacy tends to grow in inverse proportion to ontological monisms. This analysis of Hinduism thus provides a helpful analogue for how divergences within Christianity regarding the relative value of liturgical practices also tends to correspond with differing metaphysical commitments (particularly concerning secondary causality).

Presenter: Elizabeth Groppe, University of Dayton

Paper Title: “My Heart Is Turned to Mourning” (Job 30:31): Reimagining the Church’s Response to the Destruction of the Temple Interreligiously”

Précis: In the aftermath of the destruction of the Second Temple by the Roman Empire, both Rabbinic Judaism and Christianity reinterpreted the meaning of the Temple sacrifice to enable its continuation in distinct forms. Rabbinic Judaism also instituted a fast day of mourning the Temple’s destruction, whereas Christians interpreted this destruction as a sign of God’s rejection of the Jewish people. The reforms that began with Nostra Aetate require a reconsideration of this interpretation and invite reflection on the possibility of a Christian mourning of the catastrophes that the Jewish people have suffered, including those perpetuated by Christians ourselves.

### **Sexual Abuse Crisis in the Catholic Church**

**Georgia 6**

Convener: Cristina Traina, Fordham University

Moderator: Natalia Imperatori-Lee, Manhattan College

Administrative Team: Cristina Traina, Julia Feder, Stan Chu Ilo, Daniel Horan, Megan McCabe

Presenter: Michelle Wheatley, Gonzaga University  
Presenter: Megan McCabe, Gonzaga University  
Presenter: Jennifer Beste, St. Benedict/St. John's University

Panel Title: "Institutional Responses to Sexual Abuse: Two Cases"

Description: Institutional responses to the Catholic sex abuse crisis and cover-ups merit as much theological attention as these violations do. Megan McCabe and Michelle Wheatley, co-chairs of the University Commission on Gonzaga's Response to the Catholic Sexual Abuse Crisis, will discuss the process that led to their report. Jennifer Beste (St. Benedict/St. John's) will analyze the St. Paul, MN archdiocesan institutional response during the 1980's-1990's to abusive priests and victims. Small- and large-group discussions will follow the presentations, with the aim of bringing to light theological questions that have not yet received adequate attention.

**Latino/a Theology Consultation (Joint with Black Catholic Theology)**

**Georgia 7**

Convener: Joseph Flipper, University of Dayton  
Moderator: Cristina Castillo, Diocese of San Bernadino  
Administrative Team: Cecelia Gonzalez-Andrieu, Leo Guardado, Jennifer Owens-Jofre

Healing

Presenter: Marinus Chijioke Iwuchukwu, Duquesne University  
Paper Title: "Christian Churches in North America and the Imperatives of Dialogue of Action Toward Restitution and Restorative Justice for Blacks, Latinos, and Native Americans – A Pragmatic Healing Response"

Précis: The North American continent owes its rise to economic and political stardom to the pervasive influence of Christianity through its churches since the pilgrims/missionaries and personnel of the Spanish Kingdom and other Europeans migrated to the continent. Christian churches, since the 15 th century have served as the elixir political and economic leaders have successfully used to both justify and sustain unjust and oppressive practices and policies in the continent. The practices and policies include the enslavement of blacks, appropriation of indigenous lands and marginalization of Native Indians and Latinos, indentured labor, Jim Crow laws, etc. For complete healing to occur in North America for victims, survivors, and descendants of oppressed peoples, Christian Churches have the moral responsibility and obligation to lead the process. One of the ways to promote such healing is through the dialogue of action led by the Churches with focus on restitution and restorative justice for the oppressed. This paper seeks to argue on the appropriateness of the dialogue of action as a measure toward desired healing for all impacted by Christian Churches complicity in

perpetuating several oppressive and unjust policies in North America affecting blacks, Native Indians, and Latinos.

Presenter: Carolyn M. Jones Medine, University of Georgia  
Paper Title: "Buddhist-Christian Integrated Practice: Meditation and Recollection"

Précis: Brother David Steindl-Rast, In *The Way of Silence: Engaging the Sacred in Everyday Life*, connects Word and silence through practice, suggesting that the parallel term for Buddhist meditation in Catholicism is recollection. This paper will discuss recollection, using the *Third Alphabet* of Franciscan thinker, Francisco De Osuna, as well as the thought of Steindl-Rast, and Buddhist meditation, using Claude Anshin Thomas's *Bringing Meditation to Life: 108 Teaching on the Path of Zen Practice*. I will describe the two paths, discuss where and how they intersect and differ, and describe how the "gaze of faith, fixed on Jesus" (CCC 2715) and the meditative goal of stilling the mind come together, manifest in the life of the practitioner as, using a Franciscan term, joy that contains clarity, connection, and community.

Presenter: Mauricio Najarro, UC Berkeley-UCSF Joint Program in Medical Anthropology  
Paper Title: "Responding to the Farmers' Call: Langar and Eucharist on the Delhi Border"

Précis: Taking up Jose Esteban Muñoz's various provocations on brownness as a queer Latinx lay Catholic theologian, ethnographer, and medical anthropologist working in South Asia, I reflect on what it means to heed the call of the farmers at the border of Delhi, share food, and rethink notions of Eucharist consistent with the signs of the times. Reflecting on eighteen months of fieldwork in India during the pandemic, I engage the following questions: what does the institution of langar, a communal kitchen prevalent across many South Asian religious traditions including Sikhism, Hinduism, and Islam, have to teach Catholics about Eucharist? What does protest against privatization of the agricultural sector have to teach us about what Eucharist can and must be in the struggle for food justice and food sovereignty? How can Black and Latinx communities in the United States engage with kindred folks across oceans and borders in ways that are transformative and life-giving?

### **Transnational Catholicities: Faith and Popular Culture in Global Dialogue**

**Georgia 8**

Conveners: Sophia Park, SNJM, Holy Names University  
Linh Hoang, O.F.M., Siena College  
Moderator: Kevin Considine, Marian Catholic High School  
Administrative Team: Kevin Considine, Linh Hoang, O.F.M., Sophia Park, SNJM

Presenter: Julia Prinz, V.D.M.F., Santa Clara University  
Paper Title: "Shadows: Photography as a Global Medium in Theological Discourse"

Précis: Over thirty years ago Johann Baptist Metz coined the phrase "Mysticism of Open Eyes" to be able to speak about a Spirituality and Theology that actually sees the

world and draws the world's reality into the very identity of faith. Photography has become a global phenomenon, which across culture creates meaning. How is this globally ever-expanding open lens impacting our "Mysticism of Open Eyes?" What and how we see, is a parallel question to what and how we read Sacred text or the tradition. This paper will follow a hermeneutical investigation into the theological and spiritual reality of photography and will look at the relationship between pressing the shutter and opening our eyes as a quintessence of theological interruption.

Presenter: Linh Hoang, O.F.M., Siena College  
Paper Title: "Food: Nourishment for Transnational Catholicities"

Précis: Food plays a pivotal role in human life. It is nourishment for growth and sustenance for health but also food functions as offerings, sacrifice, prayer and sacrament in Christian practices. All cultures have distinctive dishes unique and special to each. People can usually pick them out. But also the distinctive cuisines add to the Catholic community as they provide another layer to Catholic identity. This presentation will examine how food historically and currently in popular culture defines how transnational Catholicities are understood and identified. It is through the cuisines, drinks, and edibles from the global community that further enhances Catholic identity.

Presenter: Sophia Park, SNJM, Holy Names University  
Paper Title: "Murals: An Expression of Intercultural Catholicity"

Précis: In the USA, Murals have become a popular art on the street walls and billboards, expressing a cultural landscape, and involving expression of identity, spirituality, and Catholicity. I address a cultural history of murals in California in relation to Catholicity and popular art. The mural art as a counter narrative manifests people's struggles with identity and culture and in this way they reveal popular catholicities. Mural art, as cultural and social critique, often is subversive. For example, the Virgin Mary becomes the indigenous lady healer or any mother who holds the son who is shot by a gun; Jesus and the Sacred Heart is depicted with indigenous symbols together; other Catholic figures such as Oscar Romero are depicted in a way to urge the empowerment of people in the work of social justice.

### **Fundamental Theology/Method Topic Session**

**Georgia 9**

Convener: Jeremy Wilkins, Boston College  
Moderator: Matthew Vale, University of Notre Dame  
Administrative Team: Jeremy Wilkins, Mary Beth Yount, Ryan Dunns, S.J.

Presenter: Katie Mahowski Mylroie, Boston College  
Paper Title: "Exploring Ecofeminist Methodology: Insights from comparing Ivone Gebara's Trinitarian Theology with the Hindu Kali Tantric Tradition"

Précis: Grounded in the comparison of the Christian cycle of life, death, and resurrection with the Hindu cycle of samsara, this paper presents an ecofeminist methodology. These cycles are analogous on one level, yet the two traditions are certainly not equal. There is thus a tension between what Christian theology can and cannot absorb from the Hindu Kali tradition, resulting in multiple types of comparative learning. This paper articulates methodology from the perspective of female theologians engaging women who are empowered through creation-centered theologies, with a renewed emphasis on doing liberative theology for those who need it most.

Presenter: Anna Bonta Moreland, Villanova University  
Paper Title: “Unifying the Methodologies of Comparative Theology: A Critical Analysis of Five Recent Works”

Précis: While a relatively young field in Theology/Religious Studies, Comparative Theology has richly blossomed during the past several decades. Several major publishing houses of academic scholarship in religion have spawned a book series in this field. While the field is abundantly fruitful, studies in method have recently become a necessity, as its heterogeneity threatens its unity as a field. In just three years, several important works have emerged that need to be placed in dialogue with each other. This paper provides a critical analysis of five recent works on method.

Presenter: Kristin Haas, University of Notre Dame  
Paper Title: “Interreligious Dialogue and Foundations of Doctrinal Humility: A Critical Appreciation of Cornille’s Contribution”

Précis: This paper intervenes with respect to the fundamental-theological basis for the virtue of “doctrinal humility” in interreligious dialogue. While taking inspiration from the works of Catherine Cornille on doctrinal humility, the paper calls into question her reading of key moments in the historical theological tradition and shows that her argumentation serves to undermine key theological justifications for humility. Rereading certain sources of Cornille’s, such as the *De gradibus humilitatis* of Bernard of Clairvaux, and drawing on the methodology of Louis Bouyer, this paper revisits the relationship of truth and humility in selected biblical and historical sources in order to develop a more Christological and pneumatological account of doctrinal humility.

### **Historical Theology Topic Session**

**Georgia 10**

Convener: Rita George-Tvrtkovic, Benedictine University  
Moderator: Elizabeth Huddleston, National Institute for Newman Studies  
Administrative Team: Kenneth Parker, Elizabeth Huddleston, Rita George Tvrtkovic

Presenter: Joshua Brown, Mount Saint Mary’s University

Paper Title: “The Problem of Creation in the Chinese Mission: An Assessment of Giulio Aleni’s *True Origin of the Ten-Thousand Things*”

Précis: This paper seeks to assess the achievement of Giulio Aleni (艾儒略, 1582-1649) regarding his articulation of the doctrine of creation in late Ming China. Focused primarily on Aleni’s *True Origin of the Ten-Thousand Things* (*Wanwu zhenyuan*, 萬物真原), the paper first discusses why the work was necessary in light of earlier attempts at articulating the doctrine among the Jesuits in China and describes the theological and rhetorical weaknesses that Aleni sought to augment and correct in their accounts. The second part of the paper assesses Aleni’s success at crafting an account of creation that balanced fidelity to the doctrinal traditions of the Catholic Church with the cultural and philosophical requirements of his Chinese audience.

Presenter: Xueying Wang, Loyola University Chicago

Paper Title: “The Chinese Face of Our Lady: Alfonso Vagnone and the *Life of the Holy Mother*”

Précis: In 1631, the Italian Jesuit Alfonso Vagnone (高一志, 1566-1640), in collaboration with five Chinese Christian *literati*, published the widely-read *Life of the Holy Mother* (*Shengmu xingshi*, 聖母行實). Freed from the burden of European debates about whether Mary was utterly free from sin, Vagnone presents the Immaculate Conception as an uncontested dogma in *Life of the Holy Mother*. However, the lack in Chinese culture of concepts of original sin, incarnation, and divine maternity—to say nothing of iconographic similarities between Mary and various goddesses of Chinese religion—presented challenges to Vagnone and the Chinese Christian *literati* who helped him. To address these challenges, Vagnone and his collaborators adapted some aspects of his Mariology to suit their Chinese audience, but resisted other forms of inculturation. On the one hand, they presented Mary as the epitome of both Christian and Confucian virtues, but on the other they argued that Mary was universal Intercessor and Mediatrix, distinguishing her from Chinese goddesses by grounding Mary’s power in her status as Mother of God.

Presenter: Robert Trent Pomplun, University of Notre Dame

Paper Title: “Intentional and Unintentional Inculturation in Ippolito Desideri’s *Heart of Christian Doctrine* (*Ke ri se ste aṅ kyi chos lugs kyi snying po*)”

Précis: The four Tibetan manuscripts of the missionary Ippolito Desideri are among the most important examples of Buddhist-Christian dialogue. Written quickly between 1716 and 1721, the Jesuit’s Tibetan writings engage Tibetan Buddhist politics, ethics, spirituality, philosophy, and religion, culminating in the presentation of a large catechism called the *Heart of Christian Doctrine* (*Ke ri se ste aṅ kyi chos lugs kyi snying po*). After outlining what we know of Desideri’s education in Rome, this paper will introduce Desideri’s larger philosophical and theological agenda, with particular attention paid to how the Jesuit presented Trinitarian, Christological, and Mariological doctrines in Tibetan. A close reading of various prayers and dogmas will allow us to see how Desideri understood several important Tibetan



philosophical terms but also show us how something of the challenges that accompany any inter-religious dialogue.

**Atonement and Comparative Theology: The Cross in Dialogue with Other Religions**

**Georgia 11 and 12**

Convener: Catherine Cornille, Boston College  
Moderator: Brian Robinette, Boston College  
Presenter: John Thiel, Fairfield University  
Presenter: Julia Feder, Creighton University  
Presenter: Klaus Von Stosch, Bonn University

Description: This panel aims to reflect on the challenges and contributions of comparative theology for traditional Christian systematic theology, by reflecting on the newly published volume *Atonement and Comparative Theology* (Fordham University Press, 2021). In this volume, Christian theologians with expertise in Islam, Judaism, Hinduism, Buddhism, Daoism and African traditional religions reflect on how engagement with these traditions sheds new light on the Christian understanding of atonement. The panel will focus on what systematic theology in general may gain from the method of comparative theology.

**Catholic Theology and Contemporary University**

**Georgia 13**

Convener: Catherine Punsalan-Manlimos, University of Detroit Mercy  
Moderator: Edward P. Hahnenberg, John Carroll University  
Administrative Team: Edward P. Hahnenberg, Catherine Punsalan-Manlimos

Presenter: Erin Brigham, University of San Francisco  
Presenter: Michael E. Lee, Fordham University

Panel Title: The Catholic University in Church and World

Précis: This interest group seeks to reignite conversation about the ways in which the Catholic theological tradition can inform how our institutions respond to the challenges facing higher education in the United States today--including, but not limited to, the pervasive influence of corporate models, the eclipse of reasoned debate in the public sphere, demographic shifts, diversity and access, mounting student debt, and sharp budget cuts. These challenges call theologians to revisit the claim made in foundational documents ranging from the Land O'Lakes Statement to *Ex Corde Ecclesiae* that theology plays a central role in the life and mission of the Catholic university. Panelists begin the conversation by asking how contemporary ecclesiology can illuminate our understanding of the relationship and responsibility of Catholic universities to the people of God that constitute the local church (Brigham) and to the social concerns of the local community (Lee). Brief papers followed by facilitated discussion.

# Saturday Afternoon, June 11, 2022

**Theological Studies Editorial Consultation Luncheon** 12:50 PM-2:15 PM  
Atlanta 5

**CUERG Luncheon** 1:00 PM-2:15 PM  
Atlanta 4

**Concurrent Sessions** 2:30 PM-4:15 PM

**Von Balthasar Consultation** Georgia 2

Convener: Jennifer Newsome Martin, University of Notre Dame

Moderator: Megan Heeder, Marquette University

Administrative Team: Jennifer Newsome Martin, Charles Gillespie, Danielle Nussberger

Presenter: Daniel A Drain, Pontifical John Paul II Institute for Studies on Marriage and Family

Paper Title: "Crossing Deepest Hell: Balthasar's *Descensus* Theology"

Précis: Von Balthasar's theology of redemption reaches its apex, paradoxically, at the lowest, deepest point possible for finite creatures: *inferno profundior*. Balthasar's account of the descent into Hell retrieves ideas from saints and theologians who, from the present viewpoint, stand on opposite ecumenical divides, "Orthodox" fathers and "Latin" fathers alike. This paper seeks to illuminate the elements of Balthasar's theology of redemption that act as arpeggios, joining together in a chorus voices commonly thought as dissonant.

Presenter: Nathan Bradford Williams, University of Toronto (St. Michael's College)

Paper Title: "Childlikeness: A Balthasarian Entrée to Comparative Theology"

Précis: This paper proposes that the childlike attitude of the person before God is complementary to and conclusive of Balthasar's theological aesthetics and thus is likewise a key predisposition for the Christian engaging in comparative theology. Christ, the archetypal Child, never lost this ability to see the Father in all things and his admonishment "Unless you become like this child..." calls the Christian likewise to find God in all things, including other religious traditions. 'Childlikeness' thus understood becomes an appropriate start for comparative theology. This paper gestures toward the experience of early childhood as itself a site for comparative theological inquiry.

Respondent: Kathleen Cavender-McCoy, Marquette University

**Historical Theology II** Georgia 3

Convener: Kenneth Parker, Duquesne University

Moderator: Rita George-Tvrtkovic, Benedictine University

Administrative Team: Kenneth Parker, Elizabeth Huddleston, Rita George-Tvrtkovic

Presenter: Nicole Reibe, Loyola University Maryland

Paper Title: "When Good Theology Loses: The Failed Theology of Christian Unity in Late Medieval Spain"

Précis: Between 1449-1480, in the wake of mass forced conversions of both Jews and Muslims, Spanish Catholics were divided over how or even if they should incorporate converts into Christian society. Those in favor of recognizing the converts as fully Christian appealed to multiple theological ideas: the incorporating power of baptism, the non-hereditary principle of membership, the unity of the body of Christ, and the conversion of the Jews as part of God's work in history. Collectively, these arguments were referred to as a theology of Christian unity. "Old Christians," on the other side, argued to place converts in a new, lower class of Christians ("New Christians"), who would have restricted access to public, legal, and ecclesial offices and rights. Theologically, the "Old Christians" appealed to a theology of conversion patterned up Augustine's conversion in *Confessions*. They traded in anti-Jewish rhetoric and stereotypes, economic fears, and "evidence" of persistent Jewish and Muslim practices. They viewed converts as irredeemably suspect and dangerous. These are the arguments that eventually won. The short-term result was the establishment of the Spanish Inquisition, but the failure to recognize and incorporate converts fully into Christian society had lingering effects around forced conversion and racism that would repeat and morph as the Spanish came into contact with indigenous peoples around the globe. This paper will present the theological arguments in their context, but also identify economic and political conditions that led to the triumph of Spanish antisemitic theology.

Presenter: Wilhelmus Valkenberg, Catholic University of America

Paper Title: "Means and Methods of Interreligious Engagement: Converging Goals and Diverging Methods of Ramon Marti O.P. (1220-1285) and Georges Chehata Anawati O.P. (1905-1994)"

Précis: In this paper, I will compare and contrast the interreligious efforts of two Dominicans well known for their lifelong engagement with religious others. In the case of Ramon Marti, the engagement took the form of polemics, most famously his *Pugio fidei* or "Dagger of faith" against Jews and Muslims. His works were part of an early Dominican effort to educate Christians engaged with Jews and Muslims in present-day Spain and North Africa. In order for this missionary effort to succeed, adequate knowledge of languages was necessary, and therefore the Dominicans set up language schools in these areas where the friars could learn Hebrew and Arabic. What strikes the present-day reader in Ramon Marti's works is the pairing of polemical zeal and an effort at scholarly objectivity, since no Jew (or Muslim) could be won for the true faith if the sources used were not rendered or interpreted correctly. A similar pairing of zeal and scholarship can be found in

the work of Georges Anawati, the Egyptian Dominican who was singled out by Marie-Dominique Chenu to start a Dominican institute for oriental studies in Cairo. However, in the case of Anawati, his background as a Christian in Egypt helped him to focus on dialogue and friendship as central means for engagement with Muslims, so that he became one of the leading influences in the third paragraph of *Nostra Aetate*. As a Dominican, he argued that the outreach towards Muslims should be based on serious study of the theological language of Islam in the form of *kalam*, in parallel with the Thomistic heritage of the Catholicism of his days. Considered separately and together, Ramon Marti and Georges Anawati show how Dominicans could find inspiration in their religious heritage to engage in studious missionary and dialogical engagement with Jews and Muslims.

Respondent: Amir Hussain, Loyola Marymount University

**Decolonizing Catholic Theology Interest Group**

**Georgia 4**

Convener: Bradford Hinze, Fordham University

Moderator: Rufus Burnett, Jr, Fordham University

Administrative Team: Rufus Burnett, Elizabeth O'Donnell Gandolfo, Bradford Hinze

Presenter: Melissa Pagán, Mount Saint Mary's University

Presenter: Gerald Boodoo, Duquesne University

Presenter: Joseph Drexler-Dreis, Xavier University of Louisiana

Description: In lieu of traditional paper presentations, this first meeting of the Decolonizing Catholic Theology Interest Group will take the form of a roundtable discussion between three decolonial scholars, facilitated by the group's moderator. Discussion will aim to address foundational concepts and praxes in decolonial thought, focusing on the implicit and explicit critiques that decolonial thinkers and activists pose to Christianity, Catholic theology, and even Christian/Catholic liberation theologies. How do decolonial theories and practices call into question epistemological and ontological foundations of coloniality in Christianity and Catholic theology? While liberation theologies dedicate themselves to challenging certain facets of coloniality, are there ways in which such theologies also reinscribe various impacts of coloniality? What are apprehensions and criticisms of advancing decolonial theories and practices in theology? During this year participants are asked to concentrate on decolonial critiques of theology, not constructive responses.

**Catholic Social Thought Topic Session**

**Georgia 5**

Convener: Patrick Flanagan, St. John's University

Moderator: Marcus Mescher, Xavier University

Administrative Team: Patrick Flanagan, Jens Mueller

Presenter: David Cloutier, Catholic University of America

Paper Title: "And Then There Were Nones? CST, Interreligious Dialogue, *Fratelli Tutti*, and the Secular Surge"

**Précis:** The recent “secular surge” in American politics has reconfigured the landscape, due largely to rapid disaffiliation, especially among younger generations. Little comment has been made about the distinctive challenge posed by “nones,” who cannot simply be understood as another “religious group.” My paper suggests two things: (1) that the robust interreligious language deployed by all the post-Vatican II popes, but especially Francis, is insufficient for finding common ground with the “nones,” but also (2) that CST has done insufficient work to understand the distinctive make-up of American “nones.” I draw some modest conclusions about the place of God in CST discourse that is interreligious in a “none” culture.

**Presenter:** Michael VanZandt Collins, Boston College  
**Paper Title:** “Toward Rectifying Terrestrial Habits: “Respect for Nature,” Muslim-Christian Dialogue and the Ethics of Recognition”

**Précis:** This paper examines “respect for nature” as both common good and potential virtue key in response to environmental degradation. Considering a proposal by Indonesian Muslim scholar Zainal Abidin Bagir, a comparative theological perspective evaluates the need to accommodate indigenous voices in order to protect creation. Bagir’s proposal implicates Muslims and Christians in the colonial habits that have marginalized indigenous peoples. As *Laudato si’* indicates, he argues that their inclusion would, in effect, recognize these injustices, and potentially bear more profound, transformative effects. In conclusion, this paper compares similarities and differences about specifically which means and conditions enact “respect for nature.”

**Presenter:** Nicholas Hayes-Mota, Boston College  
**Paper Title:** “Catholic in Principle, Interfaith in Practice? The Case of Faith-Based Organizing”

**Précis:** Faith-based community organizing in the U.S. today presents a paradox: though explicitly interfaith in orientation, its core principles align especially closely with Catholic social thought (CST). How should the relationship between the “interfaith” and the specifically “Catholic” aspects of faith-based organizing be understood—and what lessons might it offer for applying Catholic social thought in an interreligious context? In this paper, I explore these questions by analyzing the Industrial Areas Foundation (IAF), a leading interfaith organizing network. I argue that what enables the IAF to be both “Catholic” and “interfaith” is the priority it gives to shared political practice, rather than explicit theological or moral agreement.

### **Christ Topic Session**

**Georgia 6**

**Convener:** Elizabeth O’Donnell Gandolfo, Wake Forest University

**Moderator:** John Thiede, S.J., Marquette University

**Administrative Team:** Elizabeth O’Donnell Gandolfo, John Thiede, S.J., Mary Kate Holman

Presenter: James Robinson, Iona College  
Paper Title: “‘Jesus Christ destroys all our dualisms:’ Raimon Panikkar’s Cosmotheandric Christology”

Précis: This paper analyzes the implications of Raimon Panikkar’s cosmotheandric Christology for the fields of ecological theology and religious pluralism. It argues that Panikkar’s key contribution to both fields is his capacity to articulate a nondualistic—or, as he prefers, adualistic—cosmology, which honors difference without stabilizing dichotomy. Panikkar’s cosmotheandric principle, which accounts for the intimate intertwining of the cosmos, God, and humanity, is informed by the harmonious convergence of Buddhist, Christian, and Hindu wisdom. This a-dualistic cosmology is inextricable from Panikkar’s vision of Christ, who is the symbol of the cosmotheandric principle and the one who “destroys all our dualisms.”

Presenter: Mary Frohlich, Catholic Theological Union  
Paper Title: “Christ of the Forest: The ‘New Animism’ and Christology”

Précis: The “new animism” is a movement in anthropology that reclaims the radically relational epistemology characteristic of indigenous communities, but within a postmodern context. It challenges bedrock assumptions of traditional Christian theology such as that God is other than creation and that humans have a unique status within creation. The Incarnation of Christ, however, crosses the boundaries of God/creation and, as proponents of “deep incarnation” have shown, implicates God in every dimension of fleshly reality. This paper explores whether the radically relational new animist perspective may be a new resource for resolving key dilemmas in Christology.

### **Comparative Theology Topic Session**

**Georgia 7**

Convener: Peter Feldmeier, University of Toledo  
Moderator: Reid Locklin, University of Toronto  
Administrative Team: Peter Feldmeier, Reid Locklin, Stephanie Wong

Presenter: Laurel Marshall Potter, Boston College  
Paper Title: “All Catholic Theology is Comparative Theology”

Précis: Potter’s paper considers the permeable boundary between religion and “secular” culture in order to understand how Christian theology should respond to challenges to its canon from not only religious others but also “cultural others,” particularly from non-European Christians, or, as Boaventura Souza Santos would say, Christians from the Epistemic South. Ultimately, Potter will argue that a comparative theological method is the necessary method for any Christian attempt to come to know God more fully, whether that attempt appears to come from “within” or “outside” of the Christian tradition.

Presenter: Megan Hopkins, Boston College  
Paper Title: “Ritual as Comparative Source Material: Illustrated through Eucharist and Dhikr”

Précis: Hopkins demonstrates how and why it is necessary for comparative theologians to take up ritual as source material through a comparative analysis of the Eucharist and the Sufi practice of *dhikr*. For both Christians and Muslims, ritual, text, and embodied action are inextricable, originating in the revelation of the Word. Muslims understand this Word to be God’s revealed Speech as Qur’an, and Christians recognize Jesus as the Word-made-Flesh, revealed through the Gospels. While text relates and prescribes right action, it is through ritual that participants remember and participate in God’s self-disclosed Speech. Ritual must be considered alongside text for a full comparative theological exercise.

Respondent: Marianne Moyaert, Vrije Universiteit Amsterdam

**Asian/Asian American Theology Consultation**

**Georgia 8**

Convener: Julius-Kei Kato, King’s College-Western University  
Moderator: Min-Ah Cho, Georgetown University  
Administrative Team: Julius-Kei Kato, Edmund Chia, Stephanie Wong

Presenter: Erica Siu-Mui Lee, Regis College, University of Toronto  
Paper Title: “Bernard Lonergan and Peter Phan: Trinitarian Reflections on Being and Thinking Catholic Interreligiously”

Précis: This paper articulates the mutual complementarity in the insights of Bernard Lonergan and Peter Phan for Christian Trinitarian understandings of religious diversity as well as being and thinking Catholic interreligiously. Lonergan aims at a more systematic understanding of religious plurality. Phan elaborates on several Christologies and an Asian pneumatology. His familiarity of other religions enrich Lonergan’s thought in the post-Vatican II context. Both thinkers emphasize orthodoxy and orthopraxy. Lonergan analyzes human vertical self-transcendence from the Trinitarian perspective. Phan encourages mutual learning among Christians and others to reach the Truth.

Presenter: Anh Q. Tran, SJ, Santa Clara University  
Paper Title: “Religiously Betwixt and Between: Asian Catholic Theologians in the midst of Religious Pluralism”

Précis: Multiple religious belonging represents a common dilemma among some Asian Catholic theologians who try to chart new theological ground that often puts them at odds with the institutional Church. They face a tension between a personal feeling of belonging and a public display of loyalty to the Church, especially when they are critical of certain beliefs, doctrines, or practices within the Catholic tradition. This presentation explores the turbulent waters that certain Catholic theologians face as they work out their religious identity and commitment in the midst of religious pluralism.

Presenter: Leo D. Lefebure, Georgetown University  
Paper Title: “Peter Phan’s Interreligious Theology”

Précis: This presentation will explore the relation between the comparative theology proposed by Francis X. Clooney and the interreligious theology of Peter Phan. Phan’s discussion of Jews and Judaism in Asian theology in light of post-Shoah theology offers an important complement to Clooney’s work and raises painful questions about the problematic ambiguity of classic texts. The discussion will examine Phan’s proposal for “Reading *Nostra Aetate* in Reverse” and its importance for engagement with indigenous traditions; it will close by reflecting on Phan’s claim that outside of migration there is no salvation.

**Post-Post-Conciliar Millennial Theologians Interest Group**

**Georgia 9**

Convener: Michael Canaris, Loyola University Chicago  
Moderator: Katherine Schmidt, Molloy College  
Administrative Team: Katherine Schmidt, Michael Canaris, Mary Beth Yount

Presenter: Michael Magree, S.J., Boston College  
Paper Title: “Does the Past Have a Future? Theologies of Grace from the Temporal Margins”

Précis: For students, unexamined theories of human progress often flatten the past thoroughly via a simplistic moral judgment that the past was evil and the future will be good. This creates a situation in which some students are unable to recognize anything valuable in studying Christianity across time. This paper will discuss a number of recent proposals relevant to enlivening the teaching of Catholic theology of grace. Under such proposals, students have found the Christian past is more diverse, more experimental, and more transformative than they had been led to believe. It is more diverse, as students encounter men and women of different regions and races and intellectual cultures who are trying to make sense of what life in Christ tangibly means. It is more experimental, as students are exposed to a range of bodily and spiritual practices designed to catalyze response to divine activity. It is more transformative, as students realize that modern conceptions of change under grace can appear shallow in comparison with theories they encounter from the past. The global pandemic is one more recent moment in which conceptions of progress can be fruitfully challenged, and tolerant consideration of differing viewpoints can be extended not only to geographic and economic but also to temporal margins.

Presenter: Jens Mueller, University of Dayton  
Paper Title: “Teaching Theology during a Pandemic: Rethinking Teaching Strategies in Pluralist Contexts”

Précis: This paper explores the challenges students of multi-ethnic backgrounds encountered during the pandemic. For many students, the advice to stay home, study remotely, and stay safe did not align with the reality they faced. While these suggestions were not ill-intended, they served as another example of a master



narrative undermining marginalized populations. The paper explores strategies to sensitize educators. One must encounter our students from a place of compassion. This includes offering opportunities for community engagement and enact the church's social teaching, including solidarity and dignity of the human person.

Presenter: Byron Wratee, Boston College

Paper Title: "Sisters and Brothers in the Wilderness: The Technocratic Paradigm and Howard Thurman's Wilderness Theology"

Précis: In his encyclical *Laudato Si*, Pope Francis warns about the dominance of the "technocratic paradigm," which he describes as a one-dimensional understanding of the world. This paper explores how the technocratic paradigm limits our ability to see the current climate crises as interconnected environmental and social issues. This paper places *Laudato Si* in conversation with Howard Thurman's theological anthropology. It argues for a tridimensional, pragmatic paradigm that might help us keep our minds stayed on Jesus. It explores how quotidian acts can serve as symbols and sacraments of survival in a technocratic wilderness.

### **The Grace Needed for Salvation: The Insights from Three Thomists**

**Georgia 10**

Convener: Ligita Ryliskytė, S.J.E., Boston College

Moderator: Jeremy W. Blackwood, Sacred Heart Seminary and School of Theology

Presenter: Richard Lennan, Boston College

Paper Title: "Beyond 'The Anonymous Christian': Reconsidering Rahner on Grace and Salvation"

Précis: Karl Rahner acknowledged freely that "the anonymous Christian," as a category, could be problematic. His interest, he stressed, was not in the term, but in understanding the universality of God's grace, and the access of all people to grace. Reception of Rahner's theology of salvation, however, has focused often on "the anonymous Christian," obscuring his broader framework. This presentation engages Rahner's understanding of grace, its ecclesiological setting, and the possibilities it envisages for the saving value of all religions, asking whether his theology has a place in the world of religious pluralism.

Presenter: Matthew Louis Petillo, Boston College

Paper Title: "Divine Love in a Global Context: Insights from Lonergan"

Précis: How do we think about grace and its historical mediations? While Lonergan never addressed this question directly, there are resources in his writings for working out a theology of grace in the context of historicity. In this presentation, I will draw on Lonergan's writings in his monumental philosophical work *Insight* to think through what it might mean to talk about the historical mediations of grace in a pluralistic context in a way that not only meets the demands of transcendental

method, but also respects the concrete, embedded, relational, and deeply historical dimensions of religions.

Presenter: Roger Haight, S.J., Union Theological Seminary

Paper Title: “Schillebeeckx and Theologies of Religious Pluralism”

Précis: Schillebeeckx’s theology developed significantly from his early Thomist language to his later historically conscious hermeneutical method. But much of the content of his theology remained consistent. His early views on creation were schooled by Aquinas, and they remained to become an intrinsic basis and framework for his holistic Christian vision. His understanding of salvation and Jesus Christ’s role in it are located within the framework of creation faith and not alongside it. Jesus as “concentrated” creation is a revelation and embodiment of the God-human relationship. On this basis Christians can understand Jesus Christ in a non-supremacist, pluralist, non-zero-sum way that is dialogical and non-competitive. This is not a universalist reduction of the religions but a comprehensive Christian interpretation of autonomous faith traditions.

### **Voting Rights and Moral Agency**

**Georgia 11 and 12**

Convener: Susan Bigelow Reynolds, Emory University

Moderator: David DeCosse, Santa Clara University

Presenter: Nichole Flores, University of Virginia

Presenter: Rev. Kim Jackson, MDiv., Vicar of the Episcopal Church of the Common Ground and Georgia State Senator, District 41

Description: Since the 2020 election, state governments in Georgia and beyond have passed laws targeted at restricting the votes of the poor and persons of color. What resources does the Catholic theological tradition offer in addressing the issue of voting rights? What can Catholic theologians learn from the moral witness of Black Church traditions? This session convenes an ecumenical conversation between a Catholic ethicist and an Atlanta leader working at the intersection of Christian theology and voting rights. The conversation aims to address the conspicuous absence of Catholic theologians from public moral discourse on voting rights and to imagine constructive futures.

### **Interfaith Community and Spiritual Companionship on Campus: Hindu, Buddhist, and Catholic Theological Perspectives**

**Georgia 13**

Presenter: John Borelli, Georgetown University

Presenter: Brahmachari Shweta Chaitanya, Hindu Chaplain, Emory University

Title: “A Hindu Perspective on the Interreligious Realities of Campus Community and Spiritual Companionship Today”

Presenter: Ven. Priya Rakkhit Sraman, Buddhist Chaplain, Emory University  
Title: “A Buddhist Perspective on the Interreligious Realities of Campus Community and Spiritual Companionship Today”

Presenter: Callie Tabor, Associate Director, Aquinas Institute, Emory University  
Title: “A Catholic Perspective on the Interreligious Realities of Campus Community and Spiritual Companionship Today”

## Saturday Evening, June 11, 2022

**Eucharist at the Catholic Shrine of the Immaculate Conception** **6:00 PM**  
48 Martin Luther King Jr. Dr. SW, Atlanta, Georgia

Walking Directions (Approximately a 17-minute walk / 0.8 Mile; mostly flat)  
Exit hotel and turn left onto Courtland St. Walk Courtland for approximately 2 blocks to Auburn Ave. Walk one block to Peachtree Center Ave. and continue onto Peachtree Center Ave. The church will be on the left (Central Ave & Martin Luther King Junior Drive).

**Bus Transportation** will be provided for those unable to walk to the church at TBD p.m. Two coach lines will be parked near the hotel entrance.

**John Courtney Murray Award and Banquet** **7:30 PM**  
**Capital North and Central**

## Sunday Morning, June 12, 2022

**Convener’s Breakfast** **7:15 AM-8:45 AM**  
**Georgia 2-3**

**Zen Prayer/Meditation (guided by Ruben Habito, Perkins School of Theology)** **7:15 AM-8:15 AM**  
**Georgia 10**

**Morning Prayer** **8:30 AM-8:45 AM**  
**Georgia 13**

**Exhibits** **8:30 AM-11:00 AM**  
**Georgia Prefunction**

**Fourth Plenary Session: Presidential Address**

**9:00 AM-10:00 AM  
Capital Ballroom South**

**Presiding:** Kristin Heyer  
Boston College  
Vice President, CTSA

**Address:** “Remembering the Rest of Life: Theological Reflections on Work  
in our Time”  
Christine Firer Hinze  
Fordham University  
President, CTSA

**Appointment of the New President**

**10:00 AM  
Capital Ballroom South**

**Breakfast and Reception/Coffee**

**10:15 AM  
Capital Prefunction**

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

**11:00 AM-1:00 PM  
Executive Board Room**

*The CTSA would like to thank the following members for their service and assistance with the annual convention:*

**Local Arrangements Committee**  
Susan Bigelow Reynolds, Candler School of Theology, Emory University  
Callie Tabor, Aquinas Center of Theology, Emory University

**Liturgical Aide**  
Antonio Alonso, Emory University

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

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

**Videographer:**  
David Rohrer Budiash, Review for Religious

**Program Organization Assistant  
Dorie Goehring, Boston College**

**The Catholic Theological Society of America Board of Directors  
2021 – 2022**

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