

HISTORICAL THEOLOGY (II) – TOPIC SESSION

Topic: Justice and Justification
Convener: Nicole Reibe, Loyola University Maryland
Moderator: Andrew Salzmann, Benedictine College
Presenters: Ligita Ryliškytė, S.J.E., Boston College;
Peter J. Bernardi, S.J., Loyola University Chicago
David Kwon, St. Mary's University of Minnesota

The papers in this year's second Historical Theology Topic Session addressed the topic of justice and justification. In the first paper, "Augustine's 'Justice over Power' Revisited," Ligita Ryliškytė analyzed what we might call a "subjective" theory of justification. Ryliškytė explains that, while Augustine's account of justice is polyvalent, he primarily understands justice as the *caritas ordinata* (ordered and humble love) that restores the fallen order of creation through the incarnation, suffering, and death of Christ. Augustine's emphasis on charity means that atonement can be understood as a payment made on behalf of the human race only in a secondary sense. Further, our participation in the process of justification through contrition, forgiveness, and reconciliation in divine charity introduces a vertical axis into the consideration of how justice is realized. The "psychological" dimension of atonement is a kind of "attunement" to God's will, which, through our conformity to and participation in Christ, invites, incites, and effects in us the restoration of right order at the individual, interpersonal, and corporate levels. To break economic oppression and cyclical violence, it is necessary to transcend a (merely) horizontal justice of fairness. Ryliškytė expounded on some implications of this model of justification as "attunement" of the human heart to the ordered love modeled by Christ in a paper entitle "Atonement as Attunement: The Cross, Conversion, and Politics," which she co-wrote with Jeremy Wilkins for the Thomas Aquinas Consultation.

Peter Bernardi continued the discussion of justification with his paper, "Restorative Justice and the 'Re-habilitation' of Anselm of Canterbury's Theology of the Cross," which explored what we might call a more "objective" theory of atonement. Bernardi began by reviewing the negative assessment which noted contemporary theologians (e.g., Elizabeth Johnson and Robert Daly) give of Anselm's "satisfaction" theology of atonement, due to its association with the sacralization of violence. Bernardi critiqued the wide-spread juridical-penal theories of atonement that emerged in the Reformation and which, he agreed, seem to sanction divine violence. However, through a careful, detailed review of Anselm's *Cur Deus Homo*, Bernardi showed common critiques of penal substitution do not apply to Anselm's theory of atonement. Thus, for example, Anselm does not understand the Father to demand Christ's subjugation to a violent passion. Rather, in Anselm's refusal to dismiss the consequences of sin without some form of objective atonement, Bernardi finds echoes of the same concerns which motivate the contemporary "restorative justice" movement; thus, he proposed its notion of "reconciliation" as a viable contemporary understanding of Christ's saving death.

The discussion shifted from justification to justice with David Kwon's "Finding Thomas Aquinas's Justice in Postwar Society." Kwon's paper began with the

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important role which Augustine and Thomas Aquinas play in the development of the just war tradition before noting that recent discussion of just war has introduced a third dimension to the traditional two dimensions. Thus, in addition to asking whether the reason for a war is just (*ius ad bellum*) and the waging of the war is just (*ius in bello*), contemporary ethicists have suggested considering whether a just society can emerge from the war (*ius post bellum*). Noting that Aquinas' three principles (legitimate authority, just cause, and right intention) only directly address the judgement of *ius ad bellum*, Kwon argued that Aquinas anticipates the concerns of *ius post bellum* to the extent that the questions of recovering a just order and establishing peace in a war-torn society can be understood as implicit in the *intention* with which one goes to war. Tobias Winright, whose discussion of *ius post bellum* in *Can War Be Just in the 21st Century?* (2015) Kwon engaged, attended the session, elevating an appreciative discussion of the papers. Kwon's presentation for the Historical Theology Topic Session laid the groundwork for a constructive presentation in this year's Catholic Social Thought Topic Session, "The Peacebuilding of *Jus Post Bellum*: Just Political Participation in Catholic Social Thought."

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