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THEOLOGY AND (DE)HUMANIZING WORK IN THE TWENTY-FIRST CENTURY[1]

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A little more than ten years ago the world was transfixed by the Arab Spring. Those who are familiar with the chain of events[2] would remember twenty-six-year-old Mohamed Bouazizi, the Tunisian fruit and vegetable vendor who sparked the revolution by setting himself on fire in front of the provincial government building out of sheer anger and despair. The governor's refusal to see him as he sought to lodge a complaint for the confiscation by police of his weighing scale was the final straw for his self-immolation. Bouazizi's father worked in Libya but died of heart failure when Bouazizi was just three years old, forcing him to work at an early age to support his mother and six siblings.

> Every day, he took his cart to the wholesale market at midnight to buy fruit and vegetables, which he would sell from early the next morning until evening. He would then go home to sleep a few hours, and then repeat that same routine over and over again. … Because he worked illegally, they [police] demanded bribes from him. Either he had to give them money, part with everything he had earned that day, or they would confiscate his scales or his merchandise.[3]

[1] Work for this essay was made possible by a sabbatical from Australian Catholic University and the International Fellows Initiative grant from the School of Theology and Ministry at Boston College.

[2] The term is used to refer to the pro-democracy protests and uprisings that occurred in the Middle East and North Africa starting in 2010 and 2011, which began with the "Jasmine Revolution" in Tunisia triggered by Bouazizi's self-immolation and spread to Egypt, Yemen, Libya, Bahrain, Syria and, to a lesser extent, other countries in the Middle East and North Africa, such as Algeria, Jordan, and Morocco. The uprisings, which became the symbol of the interconnected struggle for democracy, push to end corruption, and improve citizens' quality of life across the region, saw a number of political leaders resign or overthrown. For a concise discussion of the history, causes, effects, and legacies, including the second Arab Spring in 2019-2020, see The Editors of Encyclopaedia Britannica, "Arab Spring: pro-democracy protests," *Britannica*, accessed May 16, 2021, https://www.britannica.com/event/Arab-Spring.

[3] The police confiscated his weighing scale because he was allegedly working as a street vendor without a permit. Thessa Lageman, "Remembering Mohamed Bouazizi: the man who

Bouazizi was always occupied with work and paying back his debts until that fateful day in December 2010. It is said that all revolutions seem impossible until they are inevitable. The Arab Spring was lit by an impoverished worker, yoked by unrelenting multiple challenges rooted in systemic injustice. Bouazizi is not alone. He is part of a new social class eking out a living who embody dehumanizing work in the twenty-first century, that is, the precariat.

DEHUMANIZING WORK: THE PRECARIAT AND VULNERABLE WORK TODAY

After the Industrial Revolution gainful employment became the main way of providing for sustenance for the majority of the population.[4] Hence, it came to occupy a central place in the lives of individuals and families. Work became such an essential feature of human life and identity that, in some cultures, family names reflected peoples' occupations, such as Baker, Fisher, Butcher, and Farmer. Imagine if we apply this practice with jobs that we have today. We would have people like Gemma Analyzer (for a data analyst), Christine Algorithmer (for someone who works on algorithms), Pilar Coder (for someone who does coding), Edmund Shopper (for the personal shopper), or Hosffman Influencer. Seriously though, while there are more of these generally positive developments in the transformation of work in the past few decades, these gains generally come on the backs of the precariat, who are "the bargain basement" of globalization.

In *The Making of the English Working Class*, Edward Thompson argues that the impact of industrial capitalism on work and workers involved much more than simply wages, hours, and living conditions. What needs to be stressed, Thompson says, was the catastrophic changes among workers, such as the imposition of a harsh and foreign work discipline, which shattered their customary rounds of social and family life and imbued industrialization with an element of misery that cannot be deduced from workers' material conditions alone.[5] Today, the global exploitative features and tendencies of the market, post-industrial, and digital economy, combined with social narratives that reinforce an unhealthy idealization of labor, have dramatically altered the workplace, as well as workers' jobs and prospects. In *Responsive Labor: A Theology of Work*, David Jensen speaks of "the hell we have made of work."[6] British economist Guy Standing contends that the construction of a global market system has given rise to a global class structure that is quite unlike what prevailed for most of the twentieth century.[7] At the top of this global class structure at 0.001 percent, Standing

sparked the Arab Spring," *Al Jazeera*, December 17, 2020, https://www.aljazeera.com/features/2020/12/17/remembering-mohamed-bouazizi-his-death-triggered-the-arab.

[4] It is said that the phenomenon of the male breadwinner could be attributed to the rise of industrial capitalism as the very distinctions that took shape between production and consumption, work and home, or public and private life were themselves largely by-products of the Industrial Revolution. Steven Vallas et al., *The Sociology of Work: Structures and Inequalities* (New York: Oxford University Press, 2009), 75.

[5] See Edward Thompson, *The Making of the English Working Class* (New York: Pantheon Books, 1964).

[6] David Jensen, *Responsive Labor: A Theology of Work* (Louisville: WJK Press, 2006), 30.

[7] Guy Standing, "The Precariat," *Contexts*, Vol. 13, No. 4 (2014): 10-12.

writes, are the plutocrats and oligarchs who stride the world with their billions—global citizens without responsibilities to any nation state. They are followed by a larger elite that possesses millions. Next to them are the old salaried class which has splintered into two groups: first, the salariat, with strong employment security and an array of non-wage forms of remuneration and, second, a small but rapidly growing group of proficians, which consists of workers who are project-oriented, entrepreneurial, and multi-skilled. Traditionally, the next income group has been the proletariat but old norms and notions of this mass working class, such as a lifetime of stable full-time labor in which a range of entitlements called "labor rights" was built up alongside negotiated wages, have been shattered. As the proletariat shrinks with the exponential expansion of what sociologists like Zygmunt Bauman[8] regards as runaway globalization, a new class has emerged—the precariat.

To be sure, work-related systemic and structural injustices are not limited to the precariat.[9] The ongoing debate surrounding work-life balance and gender among medium and high-income workers indicates this. It must be pointed out, too, that not everyone who belongs to the precariat engage in insecure work involuntarily or due to lack of alternatives. Some who work in the gig economy, for example, simply do not want long-term boring jobs and are seeking work and leisure in new ways.

So who, exactly, are the precariat? Precariat is a portmanteau merging precarious with proletariat. It is a neologism for a social class that has three defining characteristics.[10] The first is a distinctive work pattern: a life of unstable and insecure labor in jobs that are typically below their education or qualifications and not counted in official statistics or political rhetoric, which, if not done, can be costly, such as low-skilled service or care work or seasonal farm work.[11] They are in so-called "flexible" labor contracts—temporary jobs, casuals, part-timers, including those facilitated and managed by labor brokers or employment agencies. The precariat often lack an occupational and organizational identity or narrative to give to their lives and have low mobility upwards. They have to retrain and network constantly and apply for new and multiple jobs regularly, not just to be literally employed and/or have sufficient income

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[8] See Zygmunt Bauman, *Globalization: The Human Consequences* (New York: Columbia University Press, 1998).

[9] For a sense of how this plays out in higher paid jobs see Carrie Lane, *A Company of One: Insecurity, Independence and the New World of White-Collar Unemployment* (Ithaca: ILR Press, 2011).

[10] See Guy Standing, *The Precariat: The New Dangerous Class*. Reprint Edition. (London: Bloomsbury, 2016) and Standing, "The Precariat," 10-11. An expanded discussion on contemporary class structure and inequality is offered by Standing in *Work after Globalization* (Cheltenham: Edward Elgar, 2009), 102-117. For additional and multi-perspectival approach on the precariat see Matthew Johnson, ed., *The Precariat: Labour, Work and Politics* (Oxford: Routledge, 2016); and Tom Zaniello, *The Cinema of the Precariat: The Exploited, Underemployed, and Temp Workers of the World* (New York: Bloomsbury, 2020).

[11] For a critique of the seasonal and/or guest worker program from a Catholic perspective see Patricia Zamudio, "Migrant Abuses and Migrant Worker Programs in the Context of Catholic Teaching," in *On 'Strangers No Longer': Perspectives on the Historic U.S.-Mexican Catholic Bishops' Pastoral Letter on Migration*, eds. Todd Scribner and Kevin Appleby (New York: Paulist, 2013), 115.

but also to meet the "mutual obligation" for unemployment benefits.[12] They are exploited outside the workplace as well as in it, and outside paid hours as well as in them. All these create frustration, insecurity, and stress.

The first characteristic is the reality of the "contingent" workforce, a term which refers to a segment of workers who are not working regular full-time jobs, such as those employed part-time (voluntary or involuntary) in temporary jobs or working on a contractual basis. This is particularly true for low-wage workers on hourly jobs in the service sector, who are on non-standard employment arrangements—including both non-standard contracts and non-standard schedules—and are often forced to work on evenings, nights, and/or weekends. Such employment arrangements have been linked to a variety of negative physical and psychological problems such as sleep disorder, stress, and depression. As also shown in the case of Debra Harrell, a McDonald's employee in the U.S. who was arrested in July 2015 for allowing her nine-year-old daughter to play at the park alone while she was at work,[13] such employment arrangements force less-than-ideal parenting choices on the precariat. "Split-shift," a working shift comprising two or more separate periods of duty in a day, is particularly problematic for parents as it puts a strain on family life, especially since formal childcare services are generally offered only during standard working hours. Moreover, with new scheduling technologies:

> Employers [now] use computer programs to track demand for services and then schedule shifts to best match consumer demand. Workers impacted by these technologies not only work outside the hours of 6:00 a.m. to 6:00 p.m. but their schedule varies from week to week, often with little notice. This "just in time scheduling" frequently requires employees to call in every morning to see if their services are needed. … The pressure that unpredictable schedules impose on workers and their families is substantial. The worker's time is never her [or his] own. She [he] is always potentially a phone call away from having employee responsibilities that she [he] cannot refuse. … In extreme cases this sort of management practice effectually claims the whole of the employee's life for work.[14]

Numerous "essential workers" during the COVID-19 pandemic personify the first characteristic, especially those in 4D jobs (dirty, difficult, disdained, and dangerous) that are prone to exhaustion, stress, and mental health problems. Seafarers stranded on cargo ships registered under the "flags of convenience" practice, which are regarded as

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[12] See, for example, "Mutual obligation requirements," *Services Australia website*, accessed May 31, 2021, https://www.servicesaustralia.gov.au/individuals/topics/mutual-obligation-requirements/29751.

[13] Conor Friedersdorf, "Working mom arrested for letting her 9-year-old play alone at park," *The Atlantic*, July 15, 2014, https://www.theatlantic.com/national/archive/2014/07/arrested-for-letting-a-9-year-old-play-at-the-park-alone/374436/.

[14] Angela Carpenter, "Exploitative Labor, Victimized Families, and the Promise of the Sabbath," *Journal of the Society of Christian Ethics*, Vol. 38, No. 1 (Spring/Summer 2018): 80.

"floating sweatshops,"[15] sparked a global humanitarian crisis as thousands were forced to endure "overcontract"[16] due to COVID-related port and border closures. Millions of precariat worldwide lost their jobs, or ended up with reduced hours, as lockdowns and social distancing restrictions forced businesses to close or downsize. Those who still have work went to work—voluntarily and involuntarily—in even more precarious situations, as their jobs made them more susceptible to COVID, for example, cleaning staff in hospitals and quarantine facilities. Meatpacking companies in Germany, Belgium, France, Ireland, Spain, Poland, and the Netherlands, whose workers are employed by subcontractors and hail from eastern Europe, Africa, and South America,[17] saw COVID outbreaks. Forty-seven percent of Singapore's foreign workers in low-paid construction and manufacturing jobs got infected.[18] These workers, such as those in Malaysia,[19] were also stigmatized as COVID carriers. Even when their well-being and lives were at stake, they were treated poorly by host countries and employers, who often consider them expendable.

A second defining characteristic of the precariat is that they have a distinctive social income. They must rely almost entirely on their earnings or money wages. Their real wages have stagnated or fallen, and have become more volatile, constraining them to a life on the edge of unsustainable debt and chronic economic uncertainty - one illness, accident or mistake could tip them into a financial abyss. To make matters worse, they generally do not have non-wage benefits that even the proletariat obtained, such as paid holidays, medical leave, the prospect of a sufficient pension and, perhaps, even the idea of a retirement or, at least, a timely retirement as they may have to work until injury, or an utterly exhausted and frail body forcibly stops them from working.

Alabama low-wage worker Kenneth King and his family is a concrete example for the second characteristic. His wife Diane, who was forced to pawn her wedding ring, works as an office janitor—earning US$8 an hour, twenty-three hours a week—after the day care center where she used to work closed during the pandemic. Kenneth,

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[15] Christine Gudorf, "Temporary Migrants, Their Bodies and Families," in *Living (With)Out Borders: Catholic Theological Ethics on the Migrations of Peoples* (New York: Orbis, 2016), 105.

[16] The International Maritime Organization limits a seafarer's stay offshore to no more than 12 months to protect the worker's mental health. Maricar Cinco, "PH seafarers face rough waters," *Philippine Daily Inquirer,* September 25, 2020, https://newsinfo.inquirer.net/1339959/ph-seafarers-face-rough-waters. See also Geoff Thompson and Benjamin Sveen, "Border controls leave an army of invisible workers trapped on floating sweatshops," *ABC News*, November 21, 2020, https://www.abc.net.au/news/2020-11-21/maritime-workers-left-floating-in-a-sea-of-red-tape/12899040.

[17] It is estimated that 80% of Germany's meat production is carried out by migrant workers from eastern Europe. These workers generally suffer from low pay and poor housing. See "Europe's meat industry is a coronavirus hotspot," *DW*, June 26, 2020, https://www.dw.com/en/europes-meat-industry-is-a-coronavirus-hot-spot/a-53961438.

[18] Andreas Illmer, "COVID 19: Singapore migrant workers infections were three times higher," *BBC News,* December 16, 2020, https://www.bbc.com/news/world-asia-55314862.

[19] Reuters Staff, "Malaysia rounds up migrants to contain coronavirus, UN warns of detention risks," *Reuters*, May 2, 2020, https://www.reuters.com/article/us-health-coronavirus-malaysia-migrants-idUSKBN22E04A.

meanwhile, struggled to escape the stigma of a four-year prison stint for burglary and drug use in his thirties. He juggled three jobs with none paying more than US$10 an hour. He would wake up at 3:00 a.m. to cycle to a bus station for a ride downtown and return home around 11:00 p.m. That amounts to, at the most, four hours of sleep. The King family has US$300 left in their bank account, which is not enough to pay the upcoming rent and other basic expenses. Kenneth describes living in poverty as like treading water. Misfortune comes in waves that break over and over again, giving him little time to surface for air before the next hit.[20]

The third defining characteristic of the precariat is a distinctive relation to the state. They are losing rights taken for granted by full citizens. Instead, they are denizens who inhabit a locale without civil, cultural, political, social, and economic rights, *de facto* and *de jure*. They are supplicants reduced to pleading for help from relatives, friends, or neighbors, e.g., for childcare, and for benefits and access to public services from employers, companies, and bureaucrats who may use the legal system against the precariat. Nike shifted its shoe and apparel production from Oregon to Korea, Indonesia, and Vietnam, and then to China and Bangladesh to take advantage of low wages in these countries.[21] Standing notes that this is happening most cruelly to migrants, but is also the lot of others losing cultural, civil, social, economic, and political rights. They are what Pope Francis, in *Fratelli Tutti*, refers to as the existential foreigner: "those abandoned or ignored by (the) society…citizens with full rights, yet they are treated like foreigners in their own country" (*FT* 97).[22] They feel excluded from communities that would give identity and solidarity; they cannot obtain due process if officials deny them benefits; they cannot practice what they are qualified to do; and they do not see in the political spectrum leaders who represent their interests and needs.

Migrant women domestic workers' experiences exemplify the third characteristic. Some of the most serious forms of exploitation, physical, sexual, and economic abuse, as well as discrimination, are inflicted on these underclass workers. There is Singapore's mandatory pregnancy test every six months, which applies only to foreign domestic workers. In Hong Kong, critics say the requirement to live in the house of the employer is discriminatory, because it only applies to foreign domestic workers, and inhumane as it exposes foreign maids to conditions akin to modern slavery by essentially putting employees on call twenty-four hours a day. A 2017 survey carried out by the Mission for Migrant Workers, a Christian organization, found nearly half of foreign domestic workers did not have their own room, with some forced to sleep in kitchens or balconies in cramped apartments, in cupboards, toilets or in cubbyholes above the refrigerator or oven - whatever or wherever they can fit in. In some extreme

[20] Emily Olson and Jill Colgan, "Why US President Joe Biden's next big battle is raising the federal minimum wage," *ABC*, May 5, 2021, https://www.abc.net.au/news/2021-05-05/us-minimum-wage-debate-president-joe-biden/100106100.

[21] Clare Duffield, "Multinational corporations and workers' rights," in *Human rights, corporate responsibility: a dialogue*, eds. S. Rees and S. Wright (Sydney: Pluto Press, 200), 191-209.

[22] Pope Francis, *Fratelli Tutti* (October 3, 2020), http://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20201003_enciclica-fratelli-tutti.html (hereafter cited as *FT*).

cases, they live in what look like dog houses.[23] Migrant women domestic workers in Hong Kong may also be treated like goods by recruitment agencies who offer them on "sale," "discounted rates" or as "replacements." If they lose their job, Hong Kong's Two-Week Rule applies to them (upon contract completion or job termination they only have two weeks to find a new employer or be deported). Legal systems, indeed, treat them as second-class residents, too. Article 24 of Hong Kong's Basic Law stipulates that people who are "ordinarily resident" in the city for at least seven years are entitled to permanent residency. However, the Hong Kong court rejected the application for permanent residency status by domestic worker Evangeline Vallejos, who has lived in Hong Kong for more than twenty-seven years, and Joseph James Gutierrez—the seventeen-year-old son of another foreign domestic worker—who was born and raised in Hong Kong. The decision was based on an immigration ordinance that, no matter how many years they live in Hong Kong, contract workers, such as migrant domestic workers, do not count as "ordinarily residents" during those years.[24] In the Middle East the *khafel/kafala* system—an immigration sponsorship system—prohibits migrant workers from changing employers and requires them to surrender their passports to the sponsor as soon as they enter the country as well as get clearance from the sponsor in order to leave the country, thereby turning employer's homes into prisons.[25] In Lebanon the economic crisis, exacerbated by the COVID pandemic, sparked a distressing phenomenon of predominantly Ethiopian migrant domestic workers being dumped outside their country's consulate in Beirut. Some of the abandoned workers were denied entry by the consular staff so they crammed the sidewalk outside the consulate since they cannot afford local rents or a ticket back home.[26] An undercover investigation by BBC News Arabic, meanwhile, found a black market trade—or auctions—of maids through Instagram and other apps, particularly in Kuwait.[27] Extreme cases of abuse are highlighted in the story of Thelma Gawidan whose ordeal left her with a body weight of sixty-four pounds,[28] and Joanna Demafelis

[23] Beh Leh Yi, "Anger as Hong Kong court keeps 'discriminatory' live-in rule for migrant maids," *Reuters*, September 22, 2020, https://www.reuters.com/article/hongkong-migrants-rights-idINKCN26D1BO.

[24] Keith Bradsher, "Hong Kong court denies residency to domestics," *New York Times*, March 25, 2013, http://www.nytimes.com/2013/03/26/world/asia/hong-kong-court-denies-foreign-domestic-helpers-right-to-permanent-residency.html.

[25] In Saudi Arabia, Filipino children of these underclass migrant workers who are born and raised in the kingdom itself are not able to access education at government universities, forcing parents to send their university-age children back to the homeland, which is largely unfamiliar to the children themselves. Casiano Mayor, Jr. "For many OFWs sending children home for college is a nightmare," *Philippine Daily Inquirer*, April 15, 2012, http://globalnation.inquirer.net/33279/for-many-ofws-sending-children-home-for-college-is-a-nightmare.

[26] Bahar Makooi, "Abandoned by employers, Ethiopian domestic workers are dumped on Lebanon's streets," *France24*, June 25, 2020, https://www.france24.com/en/20200625-abandoned-by-employers-ethiopian-domestic-workers-are-dumped-on-lebanon-s-streets.

[27] Owen Pinnell and Jess Kelly. "Slave markets found on Instagram and other apps," *BBC News*, October 31, 2019, https://www.bbc.com/news/technology-50228549.

[28] Nisha Varia, "Dispatches: Domestic worker starved in Singapore," *Human Rights Watch*, December 15, 2015, https://www.hrw.org/news/2015/12/15/dispatches-domestic-worker-starved-singapore.

whose tortured lifeless body was dumped in a freezer by his employers.[29] Time does not permit me to elaborate but trafficked workers, including children, as well as low-wage workers in the garment and fashion industry worldwide—from those in sweatshops in Bangladesh, Argentina, and Ethiopia to the "outworkers" toiling in their garages, or cramped spaces in homes, in developed countries such as U.K. and Australia[30]—also typify the third characteristic, albeit in varying degrees. The Dhaka garment factory collapse in Bangladesh in 2013, which killed more than a thousand people (mostly women), is emblematic of the anomie that fuel the immiseration of the precariat.

HUMANIZING WORK: THEOLOGICAL REFLECTIONS

So how might we make sense of the plight of the precariat? Traditional Christian theologies of work are anchored on the two interrelated themes of vocation and co-creation. These themes underpin some of the influential texts on the theology of work.[31] The experiences of contemporary workers, in general, and the precariat, in particular, show that these two themes are inadequate. What resources, therefore, within the Christian tradition might help shed light toward humanizing contemporary work's dehumanizing elements? Conversely, what are the ways in which the plight of the precariat discloses the gaps and inadequacies within the tradition? What theological concepts might open up spaces toward transformative thinking and practice? I offer a response to these questions that is framed around two themes.

Rest and Embodiment

Since the rise of modern industrial society, work has come to pervade and rule the lives of human beings. Kathi Weeks explains that work dominates human life through two interrelated concepts. The first is *work society* which underpins the expectation for most adults to devote a significant amount of their lives to work, paid and/or unpaid, and the structuring of family and social life around the demands of work. The second concept, *work ethic*, ensures compliance to work society by legitimizing the demand

[29] Chandrika Narayan, "Suspect arrested in death of Filipino maid found in a freezer," *CNN*, February 23, 2018, https://edition.cnn.com/2018/02/23/asia/philippines-domestic-worker-killing-arrest/index.html.

[30] See Edwin Renaldi, '"Hidden' garment workers in Australia are vulnerable to exploitation while sewing from home," *ABC*, November 25, 2020, https://www.abc.net.au/news/2020-11-25/garment-homeworkers-urged-to-speak-up-about-their-working-rights/12900942; Laura Heighton-Ginns and Katie Prescott, "Leicester: a city fighting fast fashion sweatshops," *BBC News*, May 10, 2019, https://www.bbc.com/news/ business-48226187; and Daniel Schweimler, "No action as Argentina's illegal sweatshops flourish," *Al Jazeera*, May 19, 2015, https://www.aljazeera.com/features/2015/5/19/no-action-as-argentinas-illegal-sweatshops-flourish.

[31] See Marie Dominique Chenu, *The theology of work: an exploration*. Trans. L. Soiron (Dublin: M.H. Gill and Son, 1963); John Paul II, *Laborem Exercens*, http://www.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_14091981_laborem-exercens.html; Armand Larive, *After Sunday: A Theology of Work* (New York: Continuum, 2004); and Miroslav Volf, *Work in the Spirit: Toward a Theology of Work* (Eugene: Wipf and Stock, 2001).

that people work long and hard because "working hard" and "hard work" are seen as morally worthy in themselves. You are a "good worker," or "model employee," if you have good work ethic, or act like a "professional,"[32] and there are rewards or punishments for compliance or lack thereof.

The disastrous effects of these social narratives are evident in maladies such as fatigue, burnout, work-life balance issues, culture of work, hustle culture,[33] total work, cult of work, overwork. Shenzhen's "996" culture—which refers to the work schedule of 9am to 9pm six days a week as a result of employers demanding more overtime and more late nights—elicited debate when the phrase "996 working, ICU waiting" became viral in 2019.[34] In Japan and South Korea there is even a term for "death by overwork:" *gwarosa* in Korean and *karoshi* in Japanese.[35] The immense psychological and physical demands of contemporary work are compounded for the precariat through disproportionate exposure to other factors that make work more stressful, insecure or downright dangerous. First, they spend more hours in traffic due to (1) multiple jobs or split shifts; (2) work sector, e.g., transport or food delivery drivers; and (3) because they live in "ghost suburbs" in city fringes, where there may be poor or inadequate social services. Second, they are more exposed to the adverse effects of climate change, such as extreme heat or cold, super typhoons, and monster fires, as many precarious jobs are performed out in the field or open spaces, e.g., agriculture and construction. Third, is the 24/7 economy which requires non-standard work schedule that somewhat negates the title of Armand Larive's book *After Sunday: A Theology of Work*. Fourth, are pandemics, such as COVID, when essential workers cannot catch a break even if they need to as the burdens of life, death, and community needs weighed heavily on their shoulders. Last but not least, omnipresent technology and digital devices (think "Zoom meeting fatigue"), which employers can use for surveillance purposes—for example, the use of GPS tracking device on some street cleaners in China[36]—create a situation whereby, voluntarily or involuntarily, there is no escape, no relief, from work. It is not an exaggeration to say that the precariat's body is battered and broken by work

[32] See Kathi Weeks, *The Problem with Work: Feminism, Marxism, Antiwork Politics, and Postwork Imaginaries* (Durham: Duke University Press, 2011).

[33] Hustle culture—also described as "burnout culture," "workaholism," "toxic productivity"—is about working constantly or devoting as much of one's day as possible working. When one is driven by this "always on" mode one can end up being on "autopilot," unwittingly relinquishing one's personal power, and becoming a slave to internal and external pressures, such as deadlines and other work demands on top of pleasing friends or loved ones.

[34] This work culture is primarily among programmers. Lin Qiqing and Raymond Zhong, '"996' is China's version of the hustle culture. Tech workers are sick of it," *The New York Times*, April 29, 2019, https://www.nytimes.com/2019/04/29/technology/china-996-jack-ma.html.

[35] See, for example, Choe Sang Hun, "Delivery workers in South Korea say they're dying of overwork," *The New York Times*, December 15, 2020, https://www.nytimes.com/2020/12/15/world/delivery-workers-in-south-korea-say-theyre-dying-of-overwork.html and Justin McCurry, "Japanese woman 'dies from overwork' after logging in 159 hours of overtime in a month," *The Guardian*, October 5, 2017, https://www.theguardian.com/world/2017/oct/05/japanese-woman-dies-overwork-159-hours-overtime. The most common medical causes of such deaths in Japan are heart attacks or strokes due to stress and a starvation diet.

[36] Iris Zhao, "Chinese companies using GPS tracking device smartwatches to monitor, alert street cleaners," *ABC*, April 17, 2019, https://www.abc.net.au/news/2019-04-17/chinese-companies-using-smartwatches-to-track-workers:-report/10985890.

or, more theologically speaking, "crucified" by work. Cesar Chavez, the legendary leader of the farmworkers' movement in California, described lettuce-picking, which requires "stooping and digging all day," as "brutal work" and "just like being nailed to a cross."[37] In Pope Francis' words, it is "a life worn down by precarious and underpaid work, unsustainable hours, and bad transport."[38] It is a life degraded by "time poverty."[39] As could be seen in the punishing work schedule of Kenneth King and migrant domestic workers, "time poor" workers in precarious jobs do not have enough time for the necessary human activity of sleeping and very little to no time for the equally-vital human activity of rest and recreation. In such cases workers and their bodies are effectively turned into machines and zombies.

The direct and indirect assaults on workers' embodied welfare draw attention to the importance of putting rest and embodiment as core concepts of any theology on work today. Embodied needs mark the human condition. They are critical for the functioning and flourishing of human beings, and are essential to the sustainable "radical sufficiency" for all that Christine Firer-Hinze advocates for.[40] As Jurgen Moltmann contends work is not just a right; work subsists in play.[41] Genitive theologies that (1) promote a proper and deeper appreciation for embodiment and the material dimensions of human and non-human life and (2) critique the ways in which these have been misunderstood, or improperly valued, in mainstream culture and theology are essential in the face of the objectification, denigration, exploitation, and degradation of workers' bodies by the demands of precarious work. Rest and embodiment strike at the heart of key issues that hammer the precariat on multiple fronts, notably the lack of a decent living wage that forces them to take on multiple jobs with insecure conditions, and the lack of non-wage benefits such as paid holiday and/or sick leave, which compel them to work even if they are severely stressed and exhausted, or sick, and are in dire need of rest or medical attention. As indicated in Kipling's "How the Camel Got Its Hump"[42] we should not be forced to fill the unforgiving minute with unremitting toil.

A common approach to highlighting the imperative of rest in relation to work is by connecting it to leisure and imbuing it with a sacred dimension using the Sabbath as heuristic lens.[43] This approach holds that when we stop work on whenever and whatever is our seventh day we acknowledge that our life is not defined only by work

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[37] Frederick Dalton, *The Moral Vision of Cesar Chavez* (New York: Orbis, 2003), 64.

[38] Pope Francis, General Audience, April 8, 2015, http://www.vatican.va/content/francesco/en/audiences/2015/documents/papa-francesco_20150408_udienza-generale.html.

[39] This is a concept that refers to individuals not having enough discretionary time—the time available after engaging in necessary activities like sleep and in the committed activities of paid and unpaid work—to engage in activities that build their social and human capital. See, for example, Claire Wolfteich, "Time Poverty, Women's Labor, and Catholic Social Teaching," *Journal of Moral Theology*, Vol. 2 (2013): 40-59.

[40] Christine Firer-Hinze, *Radical Sufficiency: Work, Livelihood, and a U.S. Economic Ethic* (Washington, DC: Georgetown University Press, 2021).

[41] Jurgen Moltmann, *God in Creation: A New Theology of Creation and the Spirit of God* (Minneapolis: Fortress Press, 1993), 276-320.

[42] See "How the Camel Got Its Hump," *Lit2Go*, accessed May 14, 2021, https://etc.usf.edu/lit2go/79/just-so-stories/1301/how-the-camel-got-his-hump/.

[43] See, for example, Dražen Glavas, "Are we Christians only on Sunday? What about Monday?" *Nova prisutnost* 15 (2017): 425-448.

or productivity. Walter Brueggemann reckons "Sabbath provides a visible testimony that God is at the center of life—that human production and consumption take place in a world ordered, blessed, and restrained by the God of all creation."[44] Leisure is essential to our very humanity. It is "a condition of the soul" insofar as it is "the disposition of receptive understanding, of contemplative beholding, and immersion—in the real."[45] It is "considering things in a celebrating spirit;"[46] it finds its origin, its inmost ever-central source, in the festival. Thus, in the Bible and the ancient world there is a link between holy day and holiday.[47] This perspective is echoed in connections made between God, the spiritual life, and *fiesta* in contemporary theologies, such as Filipino and Latinx theologies.

There are a couple of ways in which the experiences of the precariat pose a challenge and open up spaces for a genitive embodied theology on work. The first is the tendency within theologies on work to separate, or contrast, leisure with inactivity[48] and conflate, or equate, idleness with indolence or laziness.[49] This is unhelpful for weary and bone-tired low-income workers with multiple jobs and/or multiple shifts for whom rest and leisure may literally and simply be to lie down, or slump on the couch with their feet up, and do nothing. When asked on national television what she wanted for Mother's Day, an Australian woman juggling three jobs blurted "I do not want flowers, I just want some free time to do nothing." For many, for whom even going to Mass on Sunday is a luxury because of work, doing nothing means something, if not everything. It is their re-creation, a time for regaining physical strength and renewing oneself literally.

The plight of the precariat shows that idleness and rest, or leisure, are not separate nor opposing forces but elements of a rhythm that make work and recreation possible. As could be seen in Matthew 12:1-8 (Picking Grain on the Sabbath), and in the healing miracles Jesus performed on the Sabbath (e.g., Mk 3:1-6; Lk 13:10-17; Jn 5:1-18), Jesus himself anchored his understanding of the Sabbath in the needs of people,[50] particularly the sick and the vulnerable. Theological reflections on work, therefore, need to more strongly articulate and communicate the Christian tradition's profound, incarnational attunement to the importance, value, and holiness of life's embodied and material dimensions.

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[44] Walter Brueggemann, *Reverberations of faith: a theological handbook of Old Testament themes* (Louisville: WJK Press, 2002), 180.

[45] Josef Pieper, *Leisure as the basis of culture*. Trans. Gerald Malsbary (South Bend: Saint Augustine's Press, 1998), 33, 31.

[46] Pieper, *Leisure as the basis of culture*, 32-33.

[47] Holiday is the meaning of non-working days: a time set aside from everyday labor for the possession of the gods; just as temples were places set aside from the usefulness of cultivation. John Hughes, *The End of Work: Theological Critiques of Capitalism* (Malden: Blackwell, 2007), 167.

[48] Pieper, *Leisure as the basis of culture*, 27. This may also be a result, or legacy, perhaps of interpretations of sloth as one of the seven deadly sins.

[49] Jonathan Malesic, '"Nothing is to be preferred to the work of God': Cultivating Monastic Detachment for a Postindustrial Work Ethic," *Journal of the Society of Christian Ethics*, Vol. 35, No. 1 (Spring/Summer 2015): 52.

[50] Jesus drove home this point in the biblical passage Mark 2:27 (The Sabbath was made for man, not man for the Sabbath).

> An incarnational principle springs from Christianity's refusal to divorce embodied, material life from moral and spiritual concerns. This principle insists that economic processes be evaluated in connection to their embodied, material bases and consequences. Incarnational attunement further dictates that economic processes, however complex and expansive (e.g., global chains of production, exchange, and consumption), remain attentive and accountable to the situations and needs of embodied persons, local communities, and particular cultures from whence they spring, on whom they depend, and whose welfare they influence.[51]

Jesus' observance of the Sabbath highlights a second challenge exposed by the plight of the precariat in terms of how people, particularly the elite, use their free time, engage in rest and recreation, and/or observe holidays and holy days. Many migrant domestic workers, for example, dread Chinese New Year, Ramadan, and Christmas time when extraordinary demands are placed on them. Abuses in sweatshops also intensify right before the major shopping holidays in high-income countries. A sweatshop operator in the Philippines, for instance, drugged garment workers to keep them awake to meet their Christmas production quota and deadline for U.S. children's clothing company OshKosh. This raises the question of what labor structures as well as holiday and recreation practices would allow grace to take up space. As Angela Carpenter argues in "Exploitative Labor, Victimized Families, and the Promise of the Sabbath," the Sabbath command is not only to rest but to allow others to rest, too.[52] This means being mindful of, and re-considering, the ways in which our own choices for enjoying holidays, rest, and recreation demand the work of others, more so when such work is carried out in unjust conditions. Leisure and recreation should include everyone, especially the poor.

Such stance entails a shift in the consideration of leisure and free time from being a private good to a social or common good.[53] Do we use leisure and free time in a socially conscious way? Are we mindful of how the ways in which we spend our leisure or free time might limit others' ability to do the same? Taking in Rebecca Todd Peters' Christian ethic of the good life as about reconnecting to people and the earth,[54] do we take into account the ways in which we spend our free time and holidays impact other people, especially the poor, and the environment? The consideration and integration of the "care economy" and "earth economy" in our understanding and practice of rest and leisure can help facilitate sustainable embodied welfare for the precariat, especially for those whose lives and livelihoods are seriously impacted by anthropogenic climate change. On a lighter note, we could learn a thing or two about harmless spending of

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[51] Christine Firer Hinze, *Glass Ceilings and Dirt Floors: Women, Work, and the Global Economy* (Mahwah: Paulist, 2015), 39.

[52] Angela Carpenter, "Exploitative Labor, Victimized Families, and the Promise of the Sabbath," *Journal of the Society of Christian Ethics*, Vol. 38, No. 1 (Spring/Summer 2018): 90.

[53] For an ethical framework and vision of free time for social good see Conor Kelly, *The Fullness of Free Time: A Theological Account of Leisure and Recreation in the Moral Life* (Washington D.C: Georgetown University Press, 2020).

[54] See Chapter 5 of Rebecca Todd Peters, *In Search of the Good Life: The Ethics of Globalization* (New York: Continuum, 2003).

time from the memes depicting the hilariously creative ways in which people spent their time during the COVID lockdowns. One created domestic travel (literally) for those missing airport codes: LVG for the living room, DNR for the dining room, BTH for the bathroom, BKY for the backyard. Another took this approach to the next level by putting a color-coded public transport system to connect areas in the home. Some put an ingenious spin on domestic routines by taking out the trash wearing formal wear and costumes since there's nowhere worse to go![55]

Anthropological Poverty, Justice, and Equity

The Catholic tradition's commendable theological corpus on the social justice implications of work is largely represented in its two key documents on work: *Rerum Novarum*[56] and *Laborem Exercens*.[57] Catholic social teaching (CST) asserts that "Humanity is the subject of work"[58] and that any "economistic and materialistic" perversions of work that invert the priority of person over work and labor over capital is unacceptable (*LE* 9, 10). It makes an eloquent argument for the right to employment,[59] the inalienable dignity of workers and just wage,[60] importance of labor unions,[61] among others. CST also has a sharp critique of the global economy, notably in *Evangelii Gaudium* where Pope Francis describes it as "an economy of exclusion and inequality…an economy that kills" (*EG* 53).

The constellation of challenges faced by the precariat reveals what Catholic ethicists point to as Catholic Social Thought's underdeveloped analysis of power, especially in Catholic economic thought.[62] This is reflected in "an insufficiently critical and capacious approach to gender, an anemic analysis of power and social conflict, and a lack of attention to ways in which cultural ideologies and economic practices can

[55] See Escape Writers, "The funniest travel memes to brighten life in lockdown," *Escape*, April 17, 2020, https://www.escape.com.au/news/the-funniest-travel-memes-to-brighten-life-in-lockdown/news-story/290b9debb11528c4b101e7be2913249c. For other examples that are subjected to scholarly treatment see Marta Dynel, "COVID-19 memes going viral: on the multiple multimodal voices behind face masks," *Discourse and Society* Vol. 32, No. 2 (2021): 175-195.

[56] See Leo XIII, *Rerum Novarum* (May 15, 1891), http://www.vatican.va/content/leo-xiii/en/encyclicals/documents/hf_l-xiii_enc_15051891_rerum-novarum.html (hereafter cited as *RN*).

[57] John Paul II, *Laborem Exercens* (September 14, 1981), http://www.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_14091981_laborem-exercens.html (hereafter cited as *LE*).

[58] John XXIII, *Mater et Magistra* (May 15, 1961), 8, http://www.vatican.va/content/john-xxiii/en/encyclicals/documents/hf_j-xxiii_enc_15051961_mater.html (hereafter cited as *MM*).

[59] John Paul II, *Centesimus Annus*, 43. http://www.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_01051991_centesimus-annus.html.

[60] Pope Francis *Evangelii Gaudium* (November 24, 2013), 190. http://www.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium.html (hereafter cited as *EG*).

[61] *LE*, 20; *RN*, 49, 51; and Benedict XVI, *Caritas in Veritate* (June 29, 2006), 64, http://www.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate.html.

[62] Christine Firer-Hinze, *Radical Sufficiency: Work, Livelihood and a US Economic Ethic* (Washington, DC: Georgetown University Press, 2021), 56

exploit differences, including gender differences, for the benefit of elites."[63] The precariat's experiences show that this shortcoming and unfinished agenda needs to be addressed. The fact that historically marginalized groups and communities are over-represented among the precariat, and the challenges they face on a daily basis are symptoms of disadvantage that has roots in entrenched asymmetrical power relations, drive home this point. Union busting, poverty wages vis-à-vis astronomical CEO salaries and exit/termination payouts, gender-related discrimination and abuses, and other dehumanizing work conditions are, in reality, salt to wound for the precariat—misery piled onto layers of historic chronic disadvantage based on class, gender, race, ethnicity, age, sexual orientation, among others. There is, in these entrenched inequities that underpin the unrelenting suffering of the precariat something that amounts to what the late Cameroonian Jesuit theologian Engelbert Mveng describes as anthropological poverty. It is poverty that permeates the innermost fabric of peoples' being, a condition by which a people are robbed of their ways of living and existing, and a situation whereby persons are bereft of their dignity and made to live unauthentically.[64] Speaking explicitly on the experience of Africa and the Third World, Mveng writes:

> [T]hey sink into a kind of poverty which no longer concerns only exterior or interior goods or possessions but *strikes at the very being, essence, and dignity of the human person*. It is this poverty that we call anthropological poverty. This is an indigence of being, the legacy of centuries of slavery and colonization…[that] fuels the industries of misery while they forge the chains of our new enslavement.[65]

Anthropological poverty is egregious for it is insidious and renders certain persons, groups and, in some cases, entire communities and nation-states expendable and, thereby, treated as less human. Such poverty is overtly and covertly political. It is a form of violence and systemic sin.[66] It can be glimpsed in UN Secretary General António Guterres' statement in the wake of vaccine hoarding and nationalism as developed countries, businesses, communities, families, and individuals became heavily invested in their own survival against COVID: "[COVID] expose[d] fallacies and falsehoods of the societies we have built: the lie that free markets can deliver health care for all, the fiction that unpaid care work is not work,

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[63] Christine Firer-Hinze, *Glass Ceilings and Dirt Floors: Women, Work and the Global Economy* (Mahwah: Paulist, 2015), 98.

[64] Joseph Ogbonnaya, "*Gravissimum Educationis* and African Anthropological Poverty," in *Christianity and Culture Collision*, eds. Cyril Orji and Joseph Ogbonnaya (Newcastle upon Tyne: Cambridge Scholars Publishing 2016), 90-113.

[65] Italics added. Engelbert Mveng, "Impoverishment and Liberation: A Theological Approach for Africa and the Third World," in *Paths of African Theology*, ed. Rosino Gibellini (New York: Orbis, 1994), 156. For a discussion on how economic globalization, or the last 500 years of modernity and coloniality, relies on human dispensability and disposability see Walter Mignolo, *The Darker Side of Western Modernity: Global Futures, Decolonial Options* (Durham: Duke University Press, 2011).

[66] Chris Shanahan, "The Violence of Poverty: Theology and Activism in an 'Age of Austerity,'" *Political Theology* Vol. 20, Issue 3 (2019): 243-261.

the delusion that we live in a post-racist world, the myth that we are all in the same boat."[67] Anthropological poverty is an affliction (*malheur*). Simone Weil describes affliction as not simply a suffering but an uprooting of life, a more or less attenuated equivalent of death attacking life directly or indirectly in all its parts, social, psychological, and physical. It is when, among others, "the innocent are killed, tortured, driven from their country, made destitute or reduced to slavery, imprisoned in camps or cells. … At the very best, he (sic) who is branded by affliction will only keep half his (sic) soul."[68]

This affliction is more than just a stain on humanity; it is a festering wound. The social injustices that created, and continue to inflame, the wound are fed by reductive anthropological visions where one part of humanity lives in opulence while another part sees its own dignity denied, scorned or trampled upon, and its fundamental rights discarded or violated. Addressing anthropological poverty necessitates equity. Equity is different from equality, which people often associate with treating everyone the same regardless of their needs. Equity is about treating people according to their needs as Jesus did by performing healing on the Sabbath; it is about systems, structures, and practices that correct historic, existing or potential imbalances, like what the landowner did in the Parable of the Day Laborers (Mt 20:1-16), which Jean-Pierre Ruiz reframes as "the parable of the good employer."[69] Equity, according to Christian ethicist Rebecca Todd Peters, is the face of human flourishing in the context of globalization.[70] Dismantling stigma created by toxic rhetoric, such as "shithole countries," and social narratives, such as versions of the welfare queen story that blended racism with contempt for the poor,[71] is critical. As British sociologist Imogen Tyler maintains, stigma is "the machinery of inequality."[72] It dehumanizes individuals, entire groups, communities, and nation-states that are already yoked by various forms of suffering as a result of systemic injustice.

In democratic societies legal systems remain the primary recourse for facilitating systemic change. However, as illustrated in the cases and examples previously mentioned, and as immigration law scholar and professor Enid Trucios Haynes and I

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[67] "UN Chief: World 'at the breaking point' with vast inequality," *Al Jazeera*, July 18, 2020, https://www.aljazeera.com/news/2020/7/18/un-chief-world-at-the-breaking-point-with-vast-inequality.

[68] Simone Weil, *Waiting on God* (New York: Routledge, 2010), 40.

[69] The other description Ruiz used was "the parable of the Affirmative Action Employer." See Daniel J. Harrington, *The Gospel of Matthew*, Sacra Pagina 1 (Collegeville: Liturgical Press, 1991); and Jose David Rodriguez, "The Parable of the Affirmative Action Employer," *Apuntes* 15, no. 5 (1988): 418-424 as cited in Jean-Pierre Ruiz, "The Bible and People on the Move: Another Look at Matthew's Parable of the Day Laborers," *New Theology Review* Vol. 20 No. 3 (August 2007): 17-18.

[70] It happens, Todd Peters intuits, when social and economic opportunities are widely distributed and great disparities are overcome. Rebecca Todd Peters, *In Search of the Good Life: The Ethics of Globalization* (New York: Continuum, 2003).

[71] For a discussion on the deployment of the welfare queen story against the poor in the U.S., especially the African American community, see John Blake, "Biden just dethroned the welfare queen," *CNN*, May 16, 2021, https://edition.cnn.com/2021/05/16/politics/biden-welfare-queen-blake/index.html.

[72] See Imogen Tyler, *Stigma: the machinery of inequality* (London: Bloomsbury, 2020).

argue in a co-authored essay titled "Labor, Inequality, and Globalization," in the book *Christianity and the Law of Migration*,[73] the law can be used to systematically exclude and exploit vulnerable workers.[74] Problems with legal systems are reflected in how longstanding worker abuses remain less regulated and the enforcement of worker protections is not prioritized. The use of legal systems as a tool for exploitation shows that while law is necessary as a means of pursuing justice, we cannot always and necessarily equate the law with justice. Yes, the law can provide a framework for justice, but it should not be regarded as the same thing as justice. As Jesus showed by saying "I desire mercy, not sacrifice" (Mt 12: 7) to the Pharisees chastising his hungry disciples for violating Sabbath laws by picking grain, laws can be oppressive and need to be tempered by mercy. The promise of a Christian perspective emphasizing justice informed by mercy and option for the poor and vulnerable can be a means to challenge and reimagine legal regimes that reinforce inequality, exploitation, and exclusion.

Dives in Misericordia claims that without mercy, justice cannot be established: "Society can become ever more human only if we introduce into the many-sided setting of interpersonal and social relationships, not merely justice but also that of 'merciful love.'"[75] Mercy conditions justice in the sense that true mercy is the most profound source of justice and is a mark of the whole of revelation (*DV* 14). This means that the precariat's vulnerability is the very condition for responsiveness, not only the object of concern. Mercy, therefore, is not the opposite of justice, or the complement of justice, but its very condition. This is because, as Jon Sobrino points out in *The Principle of Mercy: Taking the Crucified People from the Cross*, mercy is a basic attitude toward the suffering of another, whereby one responds to eradicate that suffering for the sole reason that it exists, and in the conviction that, in this response to the ought-not-to-be of another's suffering, one's own being, without any possibility of subterfuge, hangs in the balance.[76]

Conclusion

Humanizing work in the twenty first century requires "uncommon courage."[77] The tension between the ideal and the real is an existential reality that confronts all Christians. It is a dynamic tension that should not paralyze but rather encourage us to be courageously persistent in finding ways to respond to the concrete situations that

[73] See Chapter 16 in Silas Allard et al. *Christianity and the Law of Migration*, eds. (New York: Routledge, 2021). See also Chapter 9 and Chapter 11 in Gemma Tulud Cruz, *Christianity Across Borders: Theology and Contemporary Issues in Global Migration* (Oxford: Routledge, 2021).

[74] For examples in the U.S. context see Annie Lowrey, "Don't Blame Econ 101 for the Plight of Essential Workers," *The Atlantic*, May 13, 2020, https://www.theatlantic.com/ideas/archive/2020/05/why-are-americas-most-essential-workers-so-poorly-treated/611575/.

[75] John Paul II, *Dives in Misericordia* (November 30, 1980), 14, http://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_30111980_dives-in-misericordia.html (hereafter cited at *DM*).

[76] Jon Sobrino, *The Principle of Mercy: Taking the Crucified People from the Cross* (New York: Orbis, 1994).

[77] Joan Chittister, *The Time Is Now: A Call to Uncommon Courage* (New York: Convergent Books, 2019).

history presents. "Too easily we Catholics (especially those of us who benefit from the economic status quo) insulate ourselves from, or domesticate, faith's economic demands, keeping radical social principles safely corralled in non-threatening categories of conceptual abstraction or pious platitude."[78] Citing philosopher Sally Scholz, Firer-Hinze points out genuine economic solidarity means moving beyond general "human solidarity" or cheap, sentimental "parasitic solidarity" to engaging in deliberate "political solidarities" by taking stands and risking suffering on behalf of justice for the vulnerable.[79] Consumptive solidarity is not enough. Gloria Albrecht lays the challenge clearly and directly:

> For those of us privileged by race, class, gender, or perhaps all three, it must be a courageous ethics aimed at exposing ourselves to ourselves, seeking out our intimate connections to the disadvantages of others, whether in Detroit or Bangladesh … search[ing] for the silenced voices and erased lives that challenge our innocence and dismantle our protective silos. What is it about white theology and ethics that has enabled white Christian complicity in accepting economic suffering? Truthfulness must be sought in partnerships with those who suffer from the downside of dominant privilege.[80]

Deep conversion comes not so much from a bolt of enlightenment but through a life of engagement. We do not have to go far from home, nor far from our workplaces. This ethic of risk is a testimony to the fact that our desire to improve society and the lives of individuals and communities is not born of some purely intellectual, social, or political position. Instead, it is born from a fundamental conviction of every human being's value, especially those who are chronically disenfranchised and vulnerable. Addressing the plight of historically and persistently poor and exploited workers is an essential task that Christians can no longer ignore, sidestep, or simply trim at the edges. Our responsibilities are not bound by borders but by our common humanity. Ultimately, what is at stake is how we live what it means to be human as a Christian. As Christians and Easter people, we are night watchers and heralds of hope. It is, as described by *Evangelii Gaudium*, about witnessing to the risen Christ by knowing and experiencing the wintry desolation of the human condition, fully convinced that in God's great economy of salvation, hope, not death, is the last word (*EG* 273).

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[78] Firer-Hinze, *Glass Ceilings and Dirt Floors*, 100-101.

[79] Sally Scholz, *Political Solidarity* (University Park: Pennsylvania State University) as cited in Christine Firer-Hinze, "Economic Recession, Work, and Solidarity," *Theological Studies* 72 (2011): 168.

[80] Gloria Albrecht, "Forget your right to work: Detroit and the Demise of Workers' Rights," *Journal of the Society of Christian Ethics* Vol. 37, No. 1 (Spring/Summer 2017): 132. The second paragraph of an introductory statement on the White House website on Biden's "Build Back Better" agenda, for instance, talks of how "Black and Latino Americans, Native Americans, immigrants, and women have never been welcomed as full participants in the economy." See "Build Back Better," *The White House*, accessed May 16, 2021, https://www.whitehouse.gov/build-back-better/.

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A RESPONSE TO GEMMA TULUD CRUZ'S "THEOLOGY AND (DE)HUMANIZING WORK IN THE TWENTY-FIRST CENTURY"

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We need to work to support our families and ourselves. Companies, businesses, organizations and other hiring bodies need employees not only to exist and advance their mission, but also to achieve their goals and thrive. In a perfect world, these two aims should not be mutually exclusive or antagonistic. They should be part of a continuum, an economy of grace and life, a social contract whose ultimate goal ought to be the flourishing of humanity and the care of the world in which we live.[1]

Yet, we do not live in a perfect world. Whether we approach them from an economic, political, theological and even evolutionary perspective, it does not take long to realize that labor relationships are often fraught with inequity, power imbalances, dehumanizing instincts, and, yes, idolatry. Such realities come before our attention as theologians and as disciples of Jesus Christ. We are compelled to ask ourselves, as scholars and as people of faith, most of us drawing from the wells of the Catholic intellectual tradition, what is at stake when labor turns out to be dehumanizing and the worker as *imago dei* is constantly disfigured by the work she does or the conditions in which that work is done?

Dr. Gemma Cruz powerfully delineated for us some eye-opening and at the same time heart-wrenching realities associated with labor relationships in our contemporary world. In her analysis, she introduced us insightfully to the reality of the precariat, a large sector of humanity, who live day-by-day performing "unstable and insecure labor in jobs," barely making enough to survive in substandard conditions, and exist disenfranchised within social and political structures to which they belong yet manage, almost cruelly, to ignore their rights, sometimes their own existence.

In reflecting about the precariat and the circumstances in which they work, theologians, pastoral leaders and faith communities have an obligation to interrogate the social, economic, political, global and even religious systems that feed off each other to create inhumane conditions for millions throughout the world. Unbridled capitalism, oppressive socialist regimes, and dictatorships, among other sociopolitical political systems that gain momentum in our day, have historically demonstrated how

[1] See Francis, *Laudato Si'* (May 24, 2015), 124-219, http://w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html.

easy it is to push the most vulnerable in a society into further conditions of disadvantage, force them to migrate and even to engage in activities that are akin to contemporary forms of slavery or degrading behavior. Believing communities, and particularly theologians, must remain attentive to any effort, explicit or veiled, to coopt the Gospel and key elements of the Christian tradition to justify participation in systems that dehumanize human beings and their labor.

The precariat, with their presence and their voices, remind us constantly that sin is real and that it dehumanizes. More particularly, in understanding the reality in which the precariat work *en lo cotidiano*, the everyday, we are invited to reflect about emerging expressions of social sin. We must remain aware about efforts and practices that seek to normalize dehumanizing labor realities. Our theological community has an obligation to question, for instance, immigration policies based only on utilitarian principles that seek to attract inexpensive labor yet without regard for family reunification or the wellbeing of the immigrant; substandard hiring policies; practices that perpetuate gender inequality in terms of compensation and promotion; racism and discrimination in the workplace, etc.

The precariat, their tired and regularly exploited bodies, their relationships, their labor, the products they deliver, the circumstances and spaces where they work, all together constitute an inescapable *locus theologicus* that demands serious theological analysis in our day. We cannot escape their *realidad*. They are our neighbors. Some are our relatives. Some among us, contingent faculty, part-time instructors, unsalaried ministers, retired teachers living in poverty and surviving in the gig economy, etc., may well see themselves as such.

As a theological community, we find ourselves before the challenge of meeting the precariat face to face, confronted by their eyes, their tears, their sweat, their callous hands, their thirsty mouths, their tired feet, their sleepless eyes, and their concerned looks. Theirs are the faces, eyes, mouths, hands and feet of Christ in our midst.

We know who the precariat among us are. A quick look at our own faith communities confronts us with thousands of lay pastoral leaders, most of them women, working in Catholic parishes, organizations and schools, without pay or being severely underpaid.[2] About 20 percent of pastoral leaders in Catholic parishes with Hispanic ministry are not paid, yet work the equivalent to full time jobs or close to it.[3] A quiet practice of inviting vowed religious women from Latin America, Asia and other parts of the world, sometimes priests, to serve in the United States temporarily, in cases for years, and not compensating them appropriately or not providing them with basic

[2] The Center for Applied Research in the Apostolate (CARA) estimated that in 2010 about 34 percent of Lay Ecclesial Ministers earned $22,000 or less annually per year for their ministry. A survey of Lay Ecclesial Ministers in 2012 reveal that 27 percent of respondents "reported ministry and income wages at or below the poverty level for a family of four in that year." See Center for Applied Research in the Apostolate, *Research Review: Lay Ecclesial Ministers in the United States*. Washington, DC: CARA, 2015, 20; available online at https://cara.georgetown.edu/lemsummit.pdf.

[3] See Hosffman Ospino, *Hispanic Ministry in Catholic Parishes: A Summary Report of Findings from the National Study of Catholic Parishes with Hispanic Ministry*, Boston College (2015), 22. Available online at https://www.bc.edu/content/dam/files/schools/stm/pdf/2014/BC-NatlStudyParishesHM-Rep1-201405.pdf.

worker's benefits, including health care, borders the scandalous. If we are going to talk about labor and justice, we must start at home.

We cannot claim innocence or naively assume that what Dr. Cruz describes is someone else's concern. Nearly forty million people in our society live in poverty. Millions more live close to the poverty level and, when looking at the conditions in which they work, they are clearly among the precariat. What we should not miss from such a general statistic is that the majority of those who live in poverty and must labor under precarious conditions in our country are women and men from minoritized communities.

It is no accident that about 25.4 percent of Native American people, 20.8 percent of Black people, and 17.8 percent of Hispanic/Latino people live in poverty. There is a history of oppression and disenfranchisement of minoritized communities for which we must account. We need to accept also with humility and repentance any complicity of church leaders, faithful, organizations and communities, Catholic and non-Catholic, in that history.[4] Considerations about the sin of racism must be part of our theological reflection about labor. It will be irresponsible to think theologically about labor in the United States of America and ignore the centuries of slavery that African Americans experienced and the consequences of that evil. We cannot turn a blind eye to the fact that even in our day white supremacy and white privilege continues to define many of our relationships in our society and in our church. It will be irresponsible to think theologically about labor in the United States of America and ignore the expropriation of land, denial of rights, and the systemic marginalization that Native Americans have endured until our day. It will be irresponsible to think theologically about labor in the United States of America and ignore how Mexican-Americans have been treated in this country since 1848, or the effects of the annexation of Puerto Rico as a U.S. colony since 1898, or the experience of nearly 11 million alternatively documented immigrants, the vast majority of them from Mexico and Latin America.

The presence of alternatively documented immigrants offers an important opportunity for us as Catholic theologians in the United States to reflect not only about labor, but also about what it means to be church. The majority of these women and men are Roman Catholic and they are among the faithful injecting new air and new hope with their faith and their young families to thousands of Catholic parishes nationwide.

Most farmworkers in this country are Hispanic/Latino and most are alternatively documented immigrants. Even though they are the backbone of entire faith communities and of industries such as agriculture and construction, we still manage as a society, and many times as a church, to render them invisible. We eat the fruit of their work, experience their care, benefit from their daily sacrifices, and yet fail to treat them as fully human. In a profoundly sacramental way, in the liturgy of their daily experience and their bodies diminished, sometimes broken by their toils, they invite us to experience a form of ecclesial communion with profound Eucharist dimensions.

Here I return to Dr. Cruz's address. She makes an invitation to affirm Christianity's "incarnational attunement," and she rightly suggests that we do this by

[4] See Jemar Tisby, *The Color of Compromise: The Truth about the American Church's Complicity in Racism* (Grand Rapids, MI: Zondervan Reflective, 2019).

contemplating how the precariat refuse to separate the materiality and embodiment of life from our moral and spiritual concerns. Echoing Christine Firer Hinze, she argues, "Incarnational attunement further dictates that economic processes, however complex and expansive (e.g. global chains of production, exchange, and consumption), remain attentive and accountable to the situations and needs of embodied persons, local communities, and particular cultures from whence they spring, on whom they depend, and whose welfare they influence."[5] Such incarnational attunement, I would argue building upon her insights, is an excellent antidote to a culture that practices a form of pragmatic Docetism when looking at questions of labor. By this I mean, a culture that overly focuses on the good of products and outcomes, financial gain, personal and corporate growth, yet pretends to do this while treating human workers as cogs in a machine, without regard for their dignity as persons and their being images of the divine in our midst. Ours would certainly be a more solidary society, and our faith communities more authentic spaces of communion, if we were more "incarnationally attuned" to the daily and embodied experience of alternatively documented immigrants.

Dr. Cruz has given us much food for thought about a theology of labor in a world in which the presence of the precariat, whoever they are in our midst, compels us to revisit how we look not only at the question of labor, but also about what it means to be church in a globalized world. For that, I am grateful. Dr. Cruz rightly notes that, "Traditional Christian theologies of work are anchored on the two interrelated themes of vocation and co-creation."[6] Yet, she observes that when applied to the experience of the precariat, such categories are largely inadequate. My take on the observation is that they still have some potential. I would not want to advance a full-fleshed Christian, Catholic theology of labor without exploring more intentionally these classic concepts of vocation and co-creation. My sense is that contemporary theological reflections on vocation and eco-theology may be good entry points to update, perhaps redeem such categories in light of contemporary realities. We have a clear agenda that calls for, as Dr. Cruz says, "uncommon courage," and I look forward to the conversations this interchange and the responses the topic of this convention will generate into the future.

[5] Gemma Tulud Cruz, "(De)Humanizing Work in the Twenty-First Century," *Proceedings of the Catholic Theological Society of America* 75 (2021): 12; see Christine Firer Hinze, *Glass Ceilings and Dirt Floors: Women, Work, and the Global Economy* (Mahwah: Paulist, 2015), 39.

[6] Cruz, "(De)Humanizing Work in the Twenty-First Century," 8.

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PANEL PRESENTATON – THE CTSA AT 75: LOOKING BACK, AROUND, AND FORWARD

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PAPER ONE – CTSA: GROWTH, DIVERSITY, TENSIONS

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This paper celebrating the seventy-fifth anniversary of the Catholic Theological Society of America (CTSA) will develop in two parts. The first part will discuss the primary characteristic of the growth and diversity of the membership of the society. The second part will explore the primary tension in the life of the society—the relationship between the society and the hierarchical magisterium.

GROWTH AND DIVERSITY OF MEMBERSHIP

There were 104 charter members of the CTSA at the beginning in 1946. All were priests. The constitution did not explicitly limit membership to priests but assumed that only priests were theologians. The constitutions were changed to admit qualified religious brothers in 1953. In 1964, membership was open to all who are professionally qualified, and in 1965, two laywomen (Elizabeth Jane Farians and Cathleen M. Going) and three laymen (Albert F. Corbo, Petro B. T. Belaniuck, and Hamilton Hess) joined. The numbers of women and laymen grew dramatically in the ensuing decades. The growth reflected the need for qualified teachers of undergraduate theology in Catholic colleges and the growth of doctoral degree-granting institutions to prepare such teachers.[1]

Women members—in the beginning, most were religious but then mostly lay—grew rapidly in the second twenty-five years of the CTSA. A women's seminar began meeting in 1987 and has continued to the present, now scheduled on Thursday afternoon before the start of the regular meeting. In the second twenty-five-year period, women began to fill leadership roles. Agnes Cunningham was the first woman president (1978), followed by Monika Hellwig (1987), Anne Patrick (1990), and Lisa Sowle Cahill (1993). Early women John Courtney Murray Award winners were

[1] Charles E. Curran, *The Catholic Theological Society of America: A Story of Seventy-Five Years* (New York: Paulist, 2021), 24-27.

Monika Hellwig (1984), Margaret Farley (1992), and John T. and Denise Carmody—the first and only married couple Murray Award winners (1995).[2] Thus, by the fiftieth anniversary of the CTSA, women theologians were no longer a minority but a vital part of the society.

Papers given at the conventions illustrate the particular concerns of women. In 1969, Agnes Cunningham was the first woman to give a plenary address: "The Ministry of Women in the Church" in which she maintained that the church should ordain women but recognized that this might not happen immediately. She appeals to the complementarity of male and female to make her case. Today, most feminists would reject complementarity because it inevitably involves subordination.[3] In a 1975 paper, Sarah Butler called for all Americans to liberate women from oppression and to bring about equality of the sexes. We theologians should call on church leaders to end official sexism in the church by removing the sexual barriers to ordination (1975, 203-20). At the 1979 convention, Mary Buckley of St. John's University in New York gave the first plenary address dealing with feminism. Feminism insists on overcoming the gender and subordinate roles of women in personal and public life. The so-called feminine virtues of patience, support, and caring are virtues for all and not just for women (1979, 48-63). Lisa Sowle Cahill's presidential address in 1993 was the first presidential address to discuss feminism, which is particular in its origins but universal in its agenda. Cahill here brought together feminism and an Aristotelian-Thomistic moral approach (1993, 65-83).

The Hispanic Catholic community in the United States has suffered poverty and oppression, even though in 1965 it constituted 30 percent of the Catholic population in this country. In a 1975 paper, Virgilio Elizondo, recognized as the Father of Hispanic Theology in the United States, points out that the white church looked down on the poor, uneducated Hispanics while proposing a bureaucratic, rationalistic, and legalistic understanding of the church, which was foreign to the Hispanic understanding (1975, 163-76). Elizondo also addressed the society in 1981 and 1993.

In 1993, the first steps were taken by the CTSA board to improve the presence of underrepresented groups in the society. The committee which became known as CUERG—the Committee for Underrepresented Ethnic and Racial Groups—had the mission to recruit members and retain members of underrepresented groups and to promote awareness and engagement with theological scholarship. From that time forward, CUERG held annual meetings, including luncheons partly funded by the board, and after a while reported annually to the business meetings. The success of CUERG became very evident. In 2005, 4 percent of the names on the program were from underrepresented groups. In 2016, forty-one of the one hundred twenty-three presentations came from members of underrepresented groups. CUERG also insisted that such members should be incorporated in all the convention sessions to avoid ghettoizing underrepresented groups. Since 2000, five members from underrepresented

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[2] Curran, *CTSA*, 54-55.

[3] Agnes Cunningham, "The Ministry of Women in the Church," *Proceedings of the Catholic Theological Society of America* 24 (1969), 124-31. Subsequent references to the *Proceedings* of the annual meetings will occur in the text, simply giving the year of the *Proceedings* followed by the pages—e.g. (1969, 124-31). The archives of the *Proceedings* can be found at https://ejournals.bc.edu/index.php/ctsa/issue/archive.

groups have been elected president and four received the John Courtney Murray Award.[4]

After Elizondo, other Hispanic speakers, such as Orlando Espin, Sixto Garcia, and Roberto Goizueta, gave papers. In 2008, M. T. (Maria Theresa) Davila gave a paper calling for a second generation Latinx approach. The first generation emphasized the cultural over the political and economic. There is need for a more radical approach centering on the political and the economic, emphasizing the liberation theology approach with the preferential option for the poor and criticizing the system that keeps most of the world's population in oppressive and inhumane conditions (2008, 28-48).

Hispanics constituted a large segment of the US Catholic Church, but Blacks were a comparatively small minority in the church. On the other hand, Protestant Black theology had been very present in this country. In 1975, Joseph Nearon, the only Black member in the society, gave a long paper on Black theology, pointing out that Black people look at the Catholic Church as a white person's church and cannot feel at home in it. The US emphasis on the melting pot makes it difficult for Blacks to be at home in the Catholic community (1975, 177-202). In 1989, Jaime Phelps insisted on a Black liberationist understanding of providence (1989, 12-19). At the 1991 convention, M. Shawn Copeland proposed a critical mediation of the Christian Gospel that takes into full account racism, sexism, classism, exploitation, and human objectification in a capitalistic system (1991, 49-57). Copeland would go on to become the first Black woman to be president of the CTSA (2004) and the recipient of the John Courtney Murray Award (2018).

In his 2010 presidential address, Bryan Massingale dialogued with Malcolm X, who once proudly described himself not as an American but as a victim of Americanism. Massingale sees Malcolm in light of the adage that the voice of victims is the voice of God (2010, 63-68).

In the 1995-2020 timeframe, the society made efforts to attract and support new members. In 2004, the society initiated a best article award by new scholars (2004, 192). At the 2010 meeting, the board voted to contribute $12,000 annually to defray convention costs for Catholic graduate students, junior scholars, and members whose institutions do not provide funding to attend the conventions (2010, 193; 2011, 199).

There can be no doubt that the growth and diversity of the membership is the most prominent characteristic of the membership in the first seventy-five years of the existence of the CTSA. Recall that the CTSA began in 1946 and its members were white, male Catholic priests. A new aspect of diversity occurs at this seventy-fifth anniversary convention when Christine Firer Hinze becomes president. She and her husband, Bradford Hinze, are the first married couple to both serve as president of the CTSA.

Tensions with the Hierarchical Magisterium

The primary tension in the last fifty years of the CTSA was between the society and the hierarchical magisterium. This section does not pretend to list all these tensions but simply point out the most significant ones. The first occasion of this tension was

[4] Curran, *CTSA*, 57-58, 120-21.

the theological response to the July 1968 papal encyclical *Humanae vitae* condemning artificial contraception in marriage. The two Catholic moral theologians in the United States most associated with supporting the legitimacy of dissent on this teaching were Richard McCormick and myself. In 1969, McCormick was awarded the Cardinal Spellman Award and in 1971 he served as president. I was elected president in 1969. In 1972, I was awarded the first John Courtney Murray Award. Behind this lies a story that is not told in the *Proceedings*. I was selected for the Spellman Award; but, when as a matter of courtesy Spellman's successor, Cardinal Terrence Cooke, was informed of this, he declined to give the award. The officers and board then decided they would change the name from the Cardinal Spellman Award to the John Courtney Murray Award, and I became the first recipient. The CTSA publicly honored the two moral theologians most identified with the possibility of dissent from noninfallible hierarchical teaching.

In 1970, the CTSA began sponsoring research projects to study significant issues. The committee report on sexuality was ultimately published in a book by Paulist Press with the title *Human Sexuality: New Directions in American Catholic Thought*, with the subtitle *A Study Commissioned by the Catholic Theological Society of America.* A foreword from the board of directors indicated that the board received the report but this reception implied neither approval or disapproval of the content.[5] *Human Sexuality* proposed guidelines for sexual activity that differed somewhat from hierarchical teaching. No other work of the CTSA has generated as much publicity. The Vatican Congregation for the Doctrine of the Faith issued a strong critique and expressed concern that the CTSA would arrange for publication of such a book.[6] This book was also the final reason why some Catholic theologians and scholars formed a new society—The Fellowship of Catholic Scholars—whose members do not accept such dissent from the ordinary teaching of the pope.[7]

The CTSA strongly supported me (1986, 177), Roger Haight,[8] and Margaret Farley (2012, 171-2), when the Congregation for the Doctrine of the Faith negatively critiqued our writings and took serious actions against us. A major source of tension arose when Pope John Paul II in his apostolic constitution *Ex Corde Ecclesiae* called for those teaching theological disciplines in higher education to have a mandate from the competent ecclesiastical authority, usually the bishop. The CTSA together with the Association of Catholic Colleges and Universities and other Catholic academic societies strongly objected to the mandate. The US bishops themselves originally tried to avoid the mandate issue, but ultimately, nine years later in 1999 called for the

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[5] Anthony Kosnik, et al., *Human Sexuality: New Directions in American Catholic Thought: A Study Commissioned by the CTSA* (New York: Paulist, 1977).

[6] Congregation for the Doctrine of the Faith, "Observations about the Book *Human Sexuality: A Study Commissioned by the CTSA*, Rev. Anthony Kosnik, Editor, July 13, 1979," http://www.vatican.va/roman_curia/congregations/cfaith/documents/re_con_cfaith_doc_19790713_mons-quinn_en.html.

[7] James Hitchcock, "The Fellowship of Catholic Scholars," in *Being Right: Conservative Catholics in America,* eds. Mary Jo Weaver and R. Scott Appleby (Bloomington, IN: Indiana University Press, 1995), 190.

[8] Board of Directors Statement on Rev. Roger Haight, S.J., posted 2005 at Catholic Theological Society of America Board Statements at Board Statement, http://www.ctsa-online.org.

mandate in the US. The CTSA, the ACCU, and many others feared this would result in serious actions against some theologians.[9]

After more discussion, the requirement of the mandate took effect in May 2002, but there were no reports of the mandate being denied or reversed.[10] It seems that for a number of different reasons, the bishops apparently decided not to make an issue over the mandate. Thus, perhaps the most controversial issue involving tensions between theologians and the hierarchical magisterium ended with nothing happening.

There is more to the story. The CTSA also worked very hard to have a good relationship with the US bishops: The local bishop was always asked to address the opening session of the convention; the CTSA and other Catholic societies met regularly with the Bishops' Committee on Doctrine; in October 2012, the board approved giving $500 dollars to ten groups of theologians to have dinner with the local bishop (2013, 178). The CTSA thus reaffirmed its commitment to the role of the hierarchical magisterium but disagreed with some of its actions. But the bishops themselves also encouraged dialogue and discussion with the CTSA and others despite the criticism coming from the CTSA on specific issues. Thus, both the CTSA and the US bishops recognized the need to cooperate and work together despite these tensions and differences.

Personal Conclusion

My comments here today have been heavily based on my new book, *The Catholic Theological Society of America: A Story of Seventy-Five Years*. I am grateful to the officers and board of the CTSA for providing a subvention to make this publication possible. Since I am eighty-seven, this will be my last book. The action of the officers and board have confirmed my judgment that this is my last book. They concluded that even most members would not buy the book, so they had to give it away free!

On a more serious note, writing the book has been what is often called a labor of love. I am most appreciative of my many years participating in the CTSA. I have learned much from the papers and the discussions at our meetings. Through participation in the CTSA, I have found new friendships and strengthened old ones. As the society begins the next seventy-five years, I hope that future Catholic theologians will be active members in the CTSA and find their participation as helpful and stimulating as I have.

[9] Curran, *CTSA*, 130-32.
[10] Curran, *CTSA*, 133-36.

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PANEL PRESENTATON – THE CTSA AT 75: LOOKING BACK, AROUND, AND FORWARD

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PAPER TWO – AN IMPERATIVE TO ACT

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My presentation in recognition of the seventy-fifth anniversary of our Catholic Theological Society of America emerges from dissatisfaction. The twin sources of my discontent are the injuries spawned by the coronavirus pandemic *and* white racist supremacy.[1] Thus, I meet you on this occasion with hurt, sorrow, and anger: I am dissatisfied with Catholic theology in the United States, with the Catholic Theological Society of America.

I am *not* the first plenary speaker who *loves* the CTSA, who *loves* and *values* the persons and work of Catholic theologians to profess dissatisfaction. Jesuit Walter Burghardt expressed this very sentiment in his 1968 presidential address, given at the Mayflower Hotel in Washington, D.C. He said: "I am dissatisfied with Catholic theology in America, with the Catholic Theological Society of America."[2] Burghardt acknowledged that American theology had made progress over the previous decade and credited that progress to listening: Catholic theologians in America, he said, "perhaps, for the first time really [were] listening to what God is saying outside the formal structures of institutional Catholicism;" were listening to the Spirit speaking through Protestantism, the Jewish community, the arts, the university, process

[1] The coronavirus pandemic exposed political, economic, technological, housing, employment, medical, racial, cultural-ethnic, and ecclesial inequities within US society. More than likely similar fissures opened within Canada and Mexico. While I cannot speak of Mexico, a recent study disabuses us of any idyllic notion of Canada as a place of inclusion and equity for peoples of Indigenous and African descent; see Nan DasGupta, et al, with CivicAction, *The Pervasive Reality of Anti-Black Racism in Canada* (December 2020).

[2] Walter J. Burghardt, SJ, "Presidential Address: Towards An American Theology," *Proceedings of the Catholic Theological Society of America* 23 (1968), https://ejournals.bc.edu/index.php/ctsa/article/view/2656: "I am dissatisfied with Catholic theology in America," 20.

philosophy, the exact sciences, and the behavioral sciences.[3] "Why, then," he queried, "this smoldering dissatisfaction? Because, all this is not enough—not enough by half."[4]

> Not far from this hotel stand two symbols of my discontent. … Resurrection City and the Pentagon. … For me Resurrection City and the Pentagon are symbols—symbols of theological impotence of a radical failure within the CTSA—failure to produce or even initiate an American theology. I mean a theology whose neuralgic problems arise from our soil and our people; a theology with a distinctive style and rhetoric; a theology where not only is the Catholic past a critique on the American present, but the American present challenges and enriches the Catholic past; where the Catholic theologian is heard because he [sic] is talking to living people, about themselves, in their own tongue.[5]

Fifty-three years after Walter Burghardt's challenge, eighteen years after Jon Nilson's presidential *cri de coeur*,[6] we have come a far piece—but, not far enough. *I am more than dissatisfied with Catholic theology, I am angry with Catholic theology*. Last year, at the height of the pandemic, Dr. Sherita Hill Golden of Johns Hopkins Medicine drew attention to the adverse and disproportionate number of African American, Latinx, Indigenous, and migrant women and men who contracted and died from COVID-19.[7] But, well prior to the onset of the pandemic, members of these communities faced common social and economic problems: crowded living conditions spawned by longstanding racial residential segregation and redlining and cruelly-named "essential work" in refuse collection, recycling, landfill operations, delivery services, food services, transportation, and home health care—work that *could not be* performed from home and required close contact with others. These communities along with poor and working-poor white children, women, and men, especially in rural areas, faced food deserts and unreliable availability of food; erratic access to health care due to lack of insurance or underinsurance; chronic health conditions such as diabetes, heart

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[3] Ibid.

[4] Ibid., 21.

[5] Ibid., 22. Bringing his remarks to a close, in the third to the final paragraph Burghardt issued a stinging demand: "At this challenging, frightening moment in American history there is not a single gut issue of human existence that has summoned our theological fraternity to a systematic effort, to bring its many-splendored resources to focus in creative agony. We each do our little thing, from Adam to Zeno; we somehow find the few dollars to keep our private projects breathing; we skirmish with Roman congregations . . . and the world passes us by, the poor and the rich, the black and the white, the learned and the illiterate, because we have so little to say. We have proved what needs no proving—that God is transcendent; we have not shown that He [sic] is intimately involved in our life and our death," Ibid., 26.

[6] Jon Nilson, "Presidential Address: Confessions of a White Racist Catholic Theologian," *Proceedings of the Catholic Theological Society of America* 58 (2003): 64-82, https://ejournals.bc.edu/index.php/ctsa/article/view/4583.

[7] Sherita Hill Golden, M.D., M.H.S., "Coronavirus in African Americans and Other People of Color," https://www.hopkinsmedicine.org/health/conditions-and-diseases/coronavirus/covid19-racial-disparities.

and lung disease, and recurring stress induced by income inequality, discrimination, domestic abuse, random violence, and systemic racism. Already vulnerable populations were rendered even more vulnerable to the lethal coronavirus.[8] In the United States, we need an effective, intelligent, and passionate theology of work,[9] a theology that advocates for a "radically sufficient economic order." A theology of work, as Christine Firer Hinze explains, that "envisages work and economic livelihood as parts of a holistic, flourishing life that eschews both workaholism and the work-spend squirrel cage, and includes time and resources for rest, leisure, self-development, family and personal relationships, and community and civic participation."[10]

The second source of my discontent is *relentless white supremacy*.[11] Following the lynchings of George Floyd, Ahmaud Arbery, and Breonna Taylor, our Board of

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[8] Ibid.

[9] Consider that Federal Poverty Guidelines/Levels (FPL) set the *minimum annual income* required by a family of four (4) for housing, utilities, clothing, food, and transportation in Massachusetts at $26,500.00. Consider that a one (1) bedroom apartment in Mattapan, Massachusetts, rents at $1,550.00 per month or $18,600.00 for the year; this leaves $7,900.00 for utilities, food, clothing, and transportation. The average rent in Boston is $3,133 for roughly 808 square feet. 93% of rents for Boston apartments are *above* $2,000; 6% of rents for Boston apartment range from $1,501.00–-$2,000.00. The federal minimum wage has not been raised since it was set at $7.25 in 2009.

President Joe Biden has developed an infrastructure proposal that focuses on the *common good*—for *all*. His plan calls for substantial investment in *human infrastructure* or *human capital* by constructing or modernizing public schools, making community colleges more accessible, building high-speed broadband networks; improving public housing; upgrading veterans hospitals and clinics; improving access to quality, affordable home or community-based care for the elderly or people with disabilities; increasing pay for care workers, who are disproportionately women of color. The proposal invests in *material infrastructure* by replacing aging lead pipes and service lines; building and repairing roads, railways, and bridges with a focus on clean energy; plugging oil and gas wells, and reclaiming abandoned mines, see https://www.usatoday.com/in-depth/news/politics/2021/04/01/2-trillion-infrastructure-bill-charts-detail-bidens-plan/4820227001/. Biden would pay for these improvements with a tax overhaul dubbed the 'Made in America Tax Plan' that would incentivize job creation and investment in the US, and end profit-shifting to tax havens and ensure large corporations pay their fair share. This plan would raise the corporate tax rate to 28%—but, still below what corporations paid before the previous president's tax cuts in 2017.

[10] Christine Firer Hinze, *Radical Sufficiency: Work, Livelihood, and a US Catholic Economic Ethic* (Washington, DC: Georgetown University Press, 2021), 265.

[11] The chief tenet of white supremacy is that white people are superior to all other 'races' and thus should dominate these others. 'White supremacy' denotes the way in which a given society is structured or arranged to allow white people, on both collective and individual levels, to enjoy advantages (privileges) over other racial-ethnic groups, despite formal legal equality.

The term *critical race theory* (CRT) denotes intellectual tools or strategies or theories that interrogate the historical and contemporary complicity of law in upholding white supremacy. CRT was initiated in the mid-1970s and vigorously advanced in the 1990s primarily by African American, Latinx, and Asian American legal scholars. In an effort to promote social justice, critical race theory problematizes and destabilizes the construction of race and racism. Some early theorists include Kimberlé Williams Crenshaw, Anita Allen, Taunya Banks, Derrick Bell, Harlon Dalton, Richard Delgado, Neil Gotanda, Trina Grillo, Mari Matsuda, and Patricia Williams; see Kimberlé Crenshaw, Neil Gotanda, et al, ed., *Critical Race Theory: The Key*

Directors issued a statement expressing anger, grief, and dismay at these and other murders of unarmed people of color that have occurred over the past several years and acknowledging our church's "tragic history of complicity in the nation's endemic racism and an inability to recognize that complicity."[12] The board's statement called *all* of us as theologians, members of the CTSA to a "deeper engagement in our scholarship and teaching with the theological contributions coming from communities directly impacted by racialized violence, especially from Black, Womanist, Feminist, Indigenous, Latinx, and Asian thinkers." Further, the board called us "to respectful listening" to advocates for racial justice, who heretofore, have had little or no role in formal theological scholarship; to mentoring minoritized students in our classrooms; and "to consider advocacy for racial justice and systemic change as a component of the service [we] render to the church and the academy."[13]

Without doubt, this statement was and is necessary; I wrote to thank President Aquino for her leadership. *But the statement does not go far enough*. It hurts me deeply to say that the statement repeats what has been argued, implored, and pleaded at CTSA conventions annually since the mid1970s by Joseph Nearon, Virgilio Elizondo, Jamie

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Writings That Formed the Movement (New York: The New Press, 1996), Crenshaw "Twenty Years of Critical Race Theory: Looking Back to Move Forward," *Connecticut Law Review* 43, 5 (July 2011): 1253-1353; Cheryl I. Harris, "Whiteness as Property," *Harvard Law Review* 106, 8 (June 1993): 1707-1791.

The term *intersectionality* was coined in 1989 by Kimberlé Crenshaw to call critical attention to the ways in which oppressive structures (e.g., class, gender, race, homophobia, classism, ableism, etc.) are interconnected and cannot be interrogated or understood separately one from another. See, Patricia Hill Collins, *Intersectionality as Critical Social Theory* (Durham: Duke University Press, 2019); forthcoming, Crenshaw, *On Intersectionality: Essential Writings* (New York: The New Press, 2022).

[12] CTSA Board of Directors, "Statement on Racial Injustice and State Violence" (June 3, 2020), https://www.ctsa-online.org/resources/BoardStatements/CTSA.StatementRacialInjustice.3June2020.pdf. Literature on the attempt of the Catholic Church in the United States to address issues of enslavement, lynching, segregation, discrimination, and ongoing racial hurt include, The National Conference of Catholic Bishops (NCCB), "Discrimination and the Christian Conscience," (1958); NCCB "Brothers and Sisters to Us" (1979); the Pontifical Commission *Iustitia et Pax*, "The Church and Racism: Towards a More Fraternal Society" (1988); USCCB, "Open Wide Our Hearts: The Enduring Call to Love," (2018). Members of the CTSA have raised some of these issues, see Joseph T. Leonard, S.S.J., "Current Theological Questions in Race Relations," *Proceedings of the Catholic Theological Society of America* 19 (1964): 81-91, https://ejournals.bc.edu/index.php/ctsa/article/view/2563. See also, William Osborne, *The Segregated Covenant: Race Relations and American Catholics* (New York: Herder and Herder, 1967). In "Integration Vs. Gradualism," William J. Kelly, S.J., wrote: "Total integration of the Negro into religion, politics, and the socio-economic order is the only exercise of justice and charity meriting the designation Christian. To delay action now, in the name of a prudent gradualism, is to sustain a shameful and sinful condition," "Integration vs. Gradualism," in *Reign of the Sacred Heart* 39, no. 4 (April 1967): 6; Cyprian Davis, *The History of Black Catholics in the United States* (New York: Crossroads Publishing, 1990), Cyprian Davis and Jamie T. Phelps, eds., *Stamped with the Image of God: African Americans as God's Image in Black* (Maryknoll, NY: Orbis Books, 2003); Bryan N. Massingale, *Racial Justice and the Catholic Church* (Maryknoll, NY: Orbis Books, 2010).

[13] CTSA Board of Directors, "Statement on Racial Injustice and State Violence."

T. Phelps, Orlando Espín, and Sixto Garcia.[14] Are *we* listening to the Spirit speaking to *us* through our minoritized members? Are *we* listening to the Spirit speaking to *us* through the anxiety of poor, working-poor, and working-class Americans of *all* racial-ethnic backgrounds? Are *we* listening to the Spirit speaking to *us* through the movements #MeToo and BlackLivesMatter?

As the world's largest professional association of Catholic scholars, have we done enough to grapple with the systemic white racism that permeates our nation, our church, our parishes, our colleges and universities and seminaries? *I think not*. We must do *something now*! You must help white Catholics in your parishes, dioceses, and classrooms understand what has gone on in our country and what is going on now and why. If white Protestant congregations can grapple intelligently and humbly with the theological work of Black Catholics, so can white Catholics—and *you must introduce them to that work*—in your parishes, dioceses, and classrooms.

Do not email or telephone or text Bryan Massingale or Vanessa White to ZOOM or speak with your parishes or students. All of us as Catholic theologians are trained researchers, skilled at reading, contextualizing, explaining, and interpreting Thomas Aquinas and Ignacio Ellacuría, Julian of Norwich and Simon Weil. *You can* and *must read* and *explain* to white Catholics in the pews of your parishes and dioceses the insights of Diana Hayes and Jamie Phelps, Cecilia Moore and Diane Batts Morrow. *You can* and *must read* and *explain* to white Catholics in the pews of your parishes and dioceses the insights of Cyprian Davis and Thea Bowman—and *yes*, the insights of James Hal Cone and Katie Geneva Cannon. *You can read* and *must explain* the insights of Rachel Bundang, Gemma Cruz, Miguel Diaz, Joseph Flipper, Peter Phan, and Nancy Pineda-Madrid. And, yes: Black and Indigenous and Asian and Mexican American and Latinx Catholics in the pews also need to learn about one another's cultures and struggles! *We must do something*! *What kind of Catholic theologians are we, if racial justice is deemed optional to Christian discipleship*?

This is an altar call: I ask you to pledge *here and now to take action* in the coming Fall semester to introduce and facilitate discussion in your parish, during Advent *and/or* Lent, of a theological work that addresses racism *or* that offers a Black, Indigenous, Mexican American, Latinx, or Asian perspective. I ask you to pledge *here and now* to take action in the Fall semester to include in your syllabi theological works by Black or Indigenous or Mexican American or Latinx or Asian or feminist thinkers. I ask you to pledge *here and now* to take action in the Fall semester to introduce and facilitate an *interdisciplinary* faculty discussion in your college or university or seminary of a relevant book that addresses racism, misogyny, homophobia, transphobia, anti-Semitism, Islamaphobia, or hatred of Asians and Pacific Islanders.

Please do not misunderstand or dismiss me. I know that some of you already do these things, have done them for some time; Dennis Doyle at the University Dayton has worked at this for years. And a few of you have written me in the past few weeks about reading Black Catholic theology with your students. I thank you and ask you to continue and to encourage and help your colleagues to do the same.

This is an altar call: What kind of Catholic theologians are we, if even the mildest forms of advocacy for racial justice are considered optional in following Jesus?

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[14] Charles E. Curran, *The Catholic Theological Society of America, A Story of Seventy-Five Years* (New York/Mahwah, NJ: Paulist Press, 2021), 56-57.

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PANEL PRESENTATON – THE CTSA AT 75: LOOKING BACK, AROUND, AND FORWARD

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PAPER THREE – DISPATCHES FROM THE WASTELAND

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I am honored to take part in this panel today and humbled to be in the company of scholars like Charlie Curran, Shawn Copeland, Vanessa White and Paul Lakeland. I am particularly grateful for the invitation to reflect on the history and future of this society, where I have found my scholarly home. This home has not always welcomed me without reservation and certainly not without disappointments and hurtful mistakes, but what home lacks those experiences? The moment I saw Charlie Curran and Roger Haight on an escalator at my first CTSA in 2003, I thought, "Oh my goodness, I've landed in Catholic Hollywood." From that day to today, I have found our meetings to include moments of profound grace and inspiration that have filled me with a sense of shared mission, and have served as a wellspring of hope in our vocation as theologians. Some of my deepest friendships and collaborations have been forged in and through this community. You have accompanied me in graduate school and job searches, in the tenure process, in pregnancy, in grief, in parenthood, and in joy. I owe the CTSA a great deal, and feel truly blessed to be part of it.

But not everyone feels this way, of course. In an editorial in June 1997, Cardinal Bernard Law referred to the CTSA as a theological wasteland.[1] With my thanks to Tom O'Meara, who circulated this article on the day Cardinal Law was forced to leave Boston in disgrace, I'd like to use this wasteland frame to look back, around and forward at the seventy-five-year history and future promise of this society.

In calling the CTSA a wasteland, the cardinal exemplified a central tension that has existed almost since the founding of the society: the conflict between ecclesiastical authority and academic theology.[2] For Law, and many hierarchs like him, this is a body

[1] Bernard Law, "The CTSA: A Theological Wasteland," *The Pilot* June 18, 1997

[2] This tension has bubbled over into public cases of censure and conflict. See the cases of Charles Curran, Roger Haight, Elizabeth Johnson, and Margaret Farley, among others. For a detailed account of the Johnson case, see Richard R. Gaillardetz, *When the Magisterium Intervenes: The Magisterium and Theologians in Today's Church* (Collegeville, MN: Liturgical Press, 2012).

that foments dissent, sows discord and thinks too freely. And yes, we have given audience to ideas like the necessary full and active participation of the eucharistic community, the reality that women are made in God's image, the idea that racism and colonialism are antithetical to the will of God. Many here have pointed out that the church can be and has been wrong, is capable of sin both in its members and as an institution, and that it is permissible and advisable for the church to repent of those sins and seek to repair the harm done. That may have been what rankled the cardinal. (I'm kidding, of course. It was the suggestion that women's ordination was thinkable.)

But as the makeup of the society has shifted from an all-clerical, all-male, all-white body to one that is mostly laypeople, and which includes academics from a variety of racially, ethnically, and sexually marginalized communities, the tension between ecclesiastical authority and academic expertise has increased, and possibly intensified. The power structures of the church and the academy can be described as nearly inverted, mirror images of one another. On the ecclesiastical side, we have an all-male mostly-white hierarchy in the United States. The academic power structure, on the other hand, is increasingly lay-led, includes women, LGBTQ+ persons, and members of minoritized races and ethnicities.[3] This dichotomy leaves theologians in a bit of a conundrum vis-à-vis authoritative pronouncements, academic freedom, and ecclesial belonging. After all, the relationship between the CTSA and the institutional church was clear at the time the CTSA was founded—all of its members were priests, and therefore clearly part of the institutional church. It is only as the CTSA has come to resemble the people of God a bit more (and I say a bit because we have a long way to go in decentering whiteness in this society) that the tension in our relationship with the hierarchy has intensified. Some of us wield a great deal of power in our universities and none in our church. Some of us are contingent faculty who wield power in neither sphere.[4] For the few of us who are ecclesially powerful, the CTSA could be considered an ally, but too often has been declared a liability. After all, who wants to be associated with a wasteland?

A wasteland is, more or less, a dump: useless, uncultivated and uncultivateable. A place where nothing can grow or be built. It is economically unproductive, ecologically polluted, subject to environmental degradation. Examples of wastelands include an empty abandoned playground, or a lot with a burnt-out building on it. All over the world, flooded marshlands, deforested areas, arid deserts are considered wastelands. One sixth of India is classified as wasteland. Two things seem apparent at the outset. First, our planet is increasingly a wasteland due to overconsumption. Second, racism, colonialism, and capitalism seem to leave wastelands in their wake.

However, it strikes me that the classification of something as "waste" is in the eye of the classifier. Allow me to illustrate with a personal example. When I was growing

[3] Of course, the tokenism rampant in higher education cannot be overlooked nor should it be mistaken for genuine representation, shared governance, or inclusivity. Catholic higher education must commit itself to these values if it will remain truly Catholic in the future.

[4] Nor can we forget that many Catholic colleges and universities argue against living-wage proposals and unionization efforts of their contingent faculty and graduate students using distorted notions of Catholic identity. See Gerald Beyer, *Just Universities: Catholic Social Teaching Confronts Corporatized Higher Education* (New York: Fordham University Press, 2021).

up, I spent a great deal of time at my grandparents' house in the area known as Little Havana in Miami. My grandfather bought and operated a gas station when he emigrated to the United States, but was retired and repairing cars in his yard by the time I was a child. There was an empty lot next to 854 Northwest 21st Avenue in Miami, and it's still there. Objectively, it's a wasteland. It's going to waste. There's no house on there, no farm. There aren't even cars parked back there in various states of repair, as there were when I was a child in the 70s and 80s. There are, oddly, two sidewalk ends that turn inward at that lot, but never meet, indicating that something went terribly awry in city planning. But when I was growing up, the lot was a land forbidden and mysterious, where all kinds of adventures could be had. There was sugarcane growing there. I'm certain my grandfather planted it. There were wild peppers known to some Carribbean CTSA members as *ajicitos dulces*, and some random, nameless berries that we never touched just in case. There were blue jasmine flowers, scientifically known as *plumbago indica*, or *embelezos* in Spanish, that had soft, sticky hairs at the bottom that meant they would attach to my earlobes like very fancy dangling earrings.

On the surface the lot looked hideous and overgrown: a wasteland. To me it was a *mysterium tremendum et fascinans*. It was the setting for many adventures, for reflection, for imagination. A place to escape from the noise of daily life. In many ways, the CTSA has become that kind of place for me, and for those of us for whom the church, while vitally important, is not a place where our authority and expertise is welcomed or acknowledged. This society, with its very real flaws, can be a place of inquiry and delight, of challenge and promise, and even of hope.

So as we look back around and forward, I want to use the rest of my time to make three points based on Charlie Curran's presidential address of 1970.[5] Consider them dispatches from the wasteland.

First – Curran prognosticates the future with some success. He states that the CTSA is still not the sum of all the theology in the US, and it never has been. I am not referring to the alternative societies that have sprung up and faded away due to ideological differences, but rather to the vast amount of theology done by Black, Asian, and Latinx Catholics that the CTSA failed to see for many years, and failed to take seriously for many more. While remaining mainly centrist in its ideological orientation, the society often chooses the path of least resistance, forcing scholars of color to make their own way, relegating them to the sidelines or viewing them as adornments to the "main" theology-the white European one. In his book Curran notes that from its inception the society intended to include Canadian members.[6] Mexico, while also part of North America, was not considered essential for membership. The emergence of Black Catholic scholarship at CTSA is minimal and embarrassing. Again, what I am pointing to here is an anti-Black, colorist, colonialist entrenchment that characterizes many institutions, and I'm saying we are not immune from this entrenchment nor are we beyond it. We must repent, all of us (I'm including myself), for the sin of racism

[5] Charles E. Curran, "Presidential Address," *Proceedings of the Catholic Theological Society of America* 25 (1970): 218-233.

[6] Curran writes, "It is interesting to note that they explicitly wanted to include Canadians in the society." Charles E. Curran, *The Catholic Theological Society of America: A Story of Seventy-Five Years* (New York/Mahwah, N.J.: Paulist Press, 2021), 10.

and exclusion. We must strive to center nonwhite voices, marginalized voices, as driving forces for our theological work, not as sidebars or enhancements.

Second – Charlie was also right to predict the migration of theology from the seminary to the university. This bifurcation has led to suspicion and an erosion of trust between the academy and the hierarchy, which I alluded to before in my comments about Cardinal Law. From time to time, particularly in the last twenty-five years, the society has watched the Congregation for the Doctrine of the Faith (CDF) and/or the US bishops interfere with the academic process of discussion and debate of new ideas. We must not forget that each time the hierarchy has intruded on the academic freedom of a scholar here, that intrusion occurred against a backdrop where the same hierarchy was avoiding responsibility for sexual abuse and its cover up. Neither body has a monopoly on virtue, truth, or authority. As theologians we have a responsibility to the teaching office of the church, but we also have a responsibility to the victims of the hierarchy's mistreatment.

Further, the migration of theology to the university presents us with new problems. As corporate models of governance take over higher education, we must beware and tend to our lots, our wastelands. We must resist the neoliberal conflation of usefulness with productivity, the endless drive to create more content and data, to curate more brand, to be more available, do more invisible work, produce more writing. Academic theology needs apophasis, too. One lesson of the pandemic year has been that doing less is fine and even necessary.

Third – One place Charlie may have missed the prognostication mark are his comments on popularization and activism. Early in his address, he points to a tension between scientific theology and popularization. He writes, "In a sense, any Christian who is interested in the mission and function of the church shares the desire to bring the theological renewal to more people in the church. … The professional theologian cannot devote the majority of his time to this important mission without allowing his theological expertise to suffer."[7] Later he warns of activism as a pitfall for students of theology, preventing them from developing a deep understanding of the discipline. "The danger of those who want immediate results from their study lies in the fact that these students will often gain a superficial knowledge or smattering of many things but will never really have an adequate theological understanding."[8] Flippantly, we might wonder whether Curran is a bit of a clairvoyant who foresaw Catholic Twitter before the internet was a glimmer in anyone's eye.

More seriously, while the desire for "scientific" theology is very real, as someone who contends on social media with self-proclaimed experts on race, theology, and sexism, I certainly agree that expertise cannot be rushed. At the same time, this desire for purity, untainted by activism or popularization, might be an objectivist fiction. The lay takeover of the society means that most of us are not only academics. We are parents, community members, people who vote and run for office. In particular, some, like me, are members of marginalized communities and/or allies to those communities who have suffered unjustly in church and society and who should not have to wait for results. The academy cannot afford to cut itself off from popularization and activism, and neither can the church, because for many of us it is our real lives, the lives of our

[7] Curran, "Presidential Address," 221.
[8] Ibid., 224.

parents, the lives of our communities. Theologians bring the joys, hopes, dreams, and anxieties of the world to their work. Those joys hopes dreams and anxieties are reflected in popular culture, in popular religion, and in popular movements. Because we are immersed in our daily struggles, our *lucha*[9] and theologize out of those contexts, we cannot, and should not, hope for a theology that is apart from these realities. This has been a constant theme of Latinx theology—to begin from the everyday experience of the people of God, and thereby to highlight that ALL theology is perspectival, even that which calls itself "scientific."

To conclude, let's draw our attention back to the wasteland, in poetry. Commentators note that T. S. Eliot wrote *The Waste Land* as a response to the mess of the modern world. This poem, which many consider his masterpiece, is filled with religious language and imagery, as a rejoinder to what he perceived was the growing irrelevance of religion in his day. That context certainly resonates today in our world of anti-institutional sentiment and growing numbers of disaffiliated Catholic youth. After World War I, Eliot saw desolation everywhere, an old paradigm passing away with no metanarrative to order the future. This remains true in our contemporary, fractured context. We are at a precipice as a society, a nation, and a global church, marked by polarization, chaos, inequality, and death. Where do we go from here?

These lines in particular struck me as an orienting moment. They are from the second part of the poem, "A Game of Chess." In a moment of despair the narrator says,

> "Do
> "You know nothing? Do you see nothing? Do you remember
> "Nothing?"[10]

One year of pandemic and isolation, of loss and polarization and uprisings and death has left many of us numb. We feel nothing. We want to do nothing. But here is where God is making all things new. And so I ask, as we battle the feelings of nothingness: who is our theology for? God doesn't need our theology. Is it for ourselves and our careers? Our universities? The academy or the church? Or is it for the victims of history, the suffering, marginalized and the erased? Those who were abused & discarded? Or those who are lynched? Or those left to die in the Florida Straits or the Sonoran Desert? For the disheartened and disillusioned with nothing left to believe? Those who have nothing, have become nothing, are erased, like so much nothing. The God who became nothing on a cross. Let us remember. Nothing. And endeavor with the Holy Spirit to bring forth from our wasteland something new. Thank you.

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[9] Mujerista theologian Ada María Isási-Diaz popularized the use of "*la lucha*" to describe the messy struggle of human life and the grace contained therein. See her *En La Lucha/In the Struggle: Elaborating a Mujerista Theology* (Minneapolis: Fortress Press, 1994), *La Lucha Continues: Mujerista Theology* (Maryknoll, NY: Orbis Books, 2004).

[10] T. S. Elitot, "The Waste Land," accessed July 29, 2021, https://www.poetryfoundation.org/poems/47311/the-waste-land.

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THE WORKERS' PARADISE: ETERNAL LIFE, ECONOMIC ESCHATOLOGY, AND GOOD WORK AS THE KEYS TO SOCIAL ETHICS

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I am grateful to Christine Hinze for inviting me to this opportunity, and to Kate Ward, whom I know will offer an excellent response. In writing this, I have been moved in remembering my first teacher of moral theology, Anne Patrick, who delivered the CTSA ethics plenary in 1989; I have felt humbled to follow in her footsteps.

This past year, British anthropologist James Suzman published a book offering a "deep history" of work.[1] Suzman's book follows a line of inquiry that is not new—namely, that hunter-gatherers were "the original affluent society,"[2] living off the abundance of nature; the move to a more settled life—beginning with agriculture—was a kind of "fall" into economic scarcity. Accompanying this fall was a mythologizing of the goodness of work, aided further in recent centuries by a "scarcity economics," that provided a stick when the carrot of the myth of work's value wasn't enough. Suzman suggests that an analogy to the laid-back economic existence of the hunter-gatherers can now be recovered, thanks to ever-advancing robotics and AI. Historian James Livingston's recent book *No More Work: Why Full Employment is a Bad Idea* sums up this line more pithily, offering an "indictment" of the "moral universe" in which "meaningful work and the production of goods is somehow better for us than indolent leisure and the consumption of goods."[3]

Compare this anti-work line of thought with that represented by Swarthmore psychologist Barry Schwartz, whose published version of his TED talk, *Why We Work*, stresses the *importance* of meaningful and satisfying work for any sort of human flourishing.[4] In addition to much empirical research, Schwartz draws on that noted

[1] James Suzman, *Work: A Deep History from the Stone Age to the Age of Robots* (New York: Penguin Random House, 2020).

[2] The term is from anthropologist Marshall Sahlins, an earlier exponent of this view. See *Stone Age Economics* (London: Routledge Classics, 2017; orig. 1972). For an instructive early criticism of this line of thought, see Scott Cook, "'Structural Substantivism': A Critical Review of Marshall Sahlins' *Stone Age Economics*," *Comparative Studies in Society and History* 16 (1974), 355-379.

[3] Livingston, *No More Work* (Chapel Hill, NC: UNC Press, 2016), x. Livingston's "brutally simple" refrain is "fuck work."

[4] Schwartz, *Why We Work* (London: Simon & Schuster/TED Books, 2015).

American philosopher Bruce Springsteen, who argues that houses and TVs are the "booby prize" rather than the true American dream, and that he has to constantly discipline himself to realize that it's the work of making music that keeps him alive.[5] Springsteen, in turn, might be speaking for the various workers interviewed in Studs Terkel's 1970's classic, *Working*. Whether expressing frustration or gratitude for their various ordinary jobs, they invariably return to the presence or absence of *meaningful recognition of their tasks* as the key to working life. (e.g. the steel worker who laments his painful work but wishes the names of all the ordinary laborers who built it were somewhere inscribed on the Empire State building, so workers could point it out with pride to their children).[6] Facing up to the same dynamics of automation, Schwartz ends with a rousing call for a society of "better doctors, lawyers, teachers, hairdressers, and janitors," whose work is *recognized* and contributes to "healthier patients, better-educated students, and more satisfied customers and clients."[7]

Should we seek less work or better work? It's easy enough to raise quickie objections to either one of these views, and each writer does try to take on these objections. But, appropriately for a plenary, I want us to focus instead on how wildly different the basic imagination of the good human society is in these two pictures. How should Catholics approach such radically different proposals?

We are not that well-equipped to do so. For a reality that is as central to human life as work is, Catholic theological ethics has an underdeveloped and fragmented perspective.[8] Despite the fact that the modern Catholic social encyclical tradition is founded on "the worker question," most of Catholic moral thought over the past century has centered its attention either on questions in sexual and life ethics or on various forms of individual and social provisioning for the poor. Catholic marriage prep? Check. Catholic charities? Check. The Catholic worker? Not so much. Where is work, the dominant reality of most lives? A sample of recent comprehensive works on Catholic Social Teaching (CST) illustrates this: at best, work is given a single chapter in a run-through of topics, sometimes less.[9] Jeremy Posadas recently demonstrated a

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[5] Schwartz, *Why We Work*, 89.

[6] Studs Terkel, *Working* (New York: Pantheon/Random House, 1974), xxxii. During the discussion period for this paper at the convention, a questioner helpfully reminded us also of the role of the "Mohawk skywalkers" in many such projects. See Tony Tekaroniake Evans, "How Mohawk Skywalkers Helped Build New York City's Tallest Buildings," *History Channel*, May 13, 2021; https://www.history.com/news/mohawk-skywalkers-ironworkers-new-york-skyscrapers.

[7] Schwartz, *Why We Work*, 90.

[8] This paper focuses on the modern encyclical tradition. For an excellent, concise overview of resources from scripture and earlier in the tradition, see Elizabeth Rain Kincaid, "Work and Vocation," in *T&T Clark Handbook of Christian Ethics*, ed. Tobias Winright (London: T&T Clark, 2021), 383-390.

[9] The textbooks by Bernard Brady (*Essential Catholic Social Thought*, 3rd ed., [Maryknoll: Orbis, 2017]) and Brian Benestad (*Church, State, and Society: An Introduction to Catholic Social Doctrine* [Washington, DC: CUA Press, 2011]) have a chapter, albeit later in both volumes, rather than in a foundational place. Donal Dorr's classic study (*Option for the Poor and for the Earth* [Maryknoll: Orbis, 2012]) devotes only three pages to the fundamentals of work, before turning to specific analyses of "indirect employer" and solidarity, both of which he aims at political structures. The recent collection of essays by Gerard Bradley and Christian

similar neglect in the Society of Christian Ethics, noting only nine papers out of 761 sessions, dating back to 1975.[10]

Moreover, compared to that other central reality, marriage and family, the categories for the discussion of work are not well-defined. At least in our debates about sex and marriage, some core realities about faithful, loving relationship, mutuality, fruitfulness, and a concern for the good of vulnerable children are ubiquitous. That is to say, Margaret Farley and Janet Smith may not agree on how to understand and apply these terms. But we all recognize that these are the terms of the discussion. Moreover, it is quite easy to see these terms shaping the overarching magisterial documents, whether John Paul II's *Familiaris Consortio* or Francis's *Amoris Laetitia*. What is the comparable moral framework for work?

In this paper, I argue for and apply such a framework in three steps. First, I suggest that, like marriage, we need to approach work in terms of Vatican II's core idea of the universal call to holiness. Getting beyond a minimalism of decrying sins and only seeking what I will call "good-enough work," I argue for a vision of work rooted in the vocation to holiness that is shaped by not only natural ends, but also Christian eschatology. Second, such a vision rooted in Christian eschatology requires challenging the "eschatologies" implied in modern approaches to economics. Finally, I conclude by engaging recent public policy proposals, some of which have been predicated on "the end of work" while others more promisingly have sought a reorientation of the economy in favor of work.

WORK: NAMING FIRST PRINCIPLES AS FINAL ENDS

In Catholic ethics, the common starting point for ethical reflection on work would probably be dignity.[11] Yet starting with dignity throws off the inquiry from the start. If we have learned anything from the revival of Thomistic virtue ethics, it's that moral

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Bruegger (*Catholic Social Teaching: A Volume of Scholarly Essays* [New York: Cambridge, 2019]) includes chapters on many individual topics in the tradition, but omits work entirely.

[10] Jeremy Posadas, "Reproductive Justice Re-Constructs Christian Ethics of Work," *Journal of the Society of Christian Ethics* 40 (2020), 109-126.

[11] A quick aside on the question of what counts as "work." Oliver O'Donovan's recent treatment of it provides a possible baseline. O'Donovan (*Entering Into Rest* [Grand Rapids: Eerdmans, 2017], 102-134) suggests that work begins at the point others come to depend on our activity. He contrasts someone who chooses to prepare a dinner party for their friends this coming weekend with a chef running a restaurant. It's not so much the financial compensation that separates the cases, but that the chef's customers and employees depend on her showing up and undertaking the activity. I do assume that, short of a radical reorganization of society, most adult persons of both sexes will spend a significant chunk of their lives on "work" that involves significant training, accumulated experiential expertise, and some degree of remuneration, as opposed to "dabbling" or a "hobby." I do think the rise of a gig economy and an extensive online market means more people will undertake work that does not conform to a certain framework. Finally, I do think that questions must be raised about various forms of household and community care work, historically women's work, that are evidently "work"—indeed, are certainly so by O'Donovan's definition—but are not recognized and remunerated as such. {I can't add a "comment" to footnote, but there seems to be a word missing in this sentence; but I also could be misreading it.}

first principles are matters of *final ends*—of "happiness," of teleology. Marriage and family arguments are teleological. Dignity can tell us something about the *basic conditions* that should hold for respecting persons, but in all persons and in all situations, not just work. Yet it doesn't tell us what work is *for*.

Immediately, we meet another challenge: the notion of heavenly *rest* tempts us to view work instrumentally—just as sexuality was long viewed largely in instrumental terms, since, after all, there is no marriage in heaven, either (Mt. 22:30). So just as marriage was viewed primarily in terms of reproduction of the species, so too work aims merely at survival. Indeed, at worst and erroneously, some in the tradition viewed work as merely a punishment for sin, as some viewed marriage simply as a remedy for lust.

There is an undeniable element of truth in such eschatological asceticism—St. Paul remains unmarried (1 Cor. 7:7, 26), or Jesus points to the lilies of the field (Mt. 6:28). Yet, in light of the universal call to holiness, I take it that all sides of Catholic debate have wanted to repudiate such limited understandings of sexuality. So too must we repudiate a simply instrumentalized conception of work. Instead, we must start by *affirming* the goodness of work—and its goodness in eschatological terms, in terms that display how work is partially constitutive of what is ultimate. We must come to see work, as we have come to see marriage, in light of Vatican II's universal call to holiness, and especially in light of our vocation to self-gift.[12] I think Catholics should fundamentally opt for the side of Schwartz (better work) rather than Suzman (less work)—probably not a surprise, given I wrote a book against luxury![13]

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[12] See John Paul II, *Centesimus Annus* (May 1, 1991), 41, https://www.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_01051991_centesimus-annus.html (hereafter cited as CA), where he re-describes alienation in capitalist societies in terms of "forms of social…production and consumption" that "make it more difficult to offer this gift of self and to establish this solidarity between people."

[13] Cloutier, *The Vice of Luxury: Economic Excess in a Consumer Age* (Washington, DC: Georgetown University Press, 2015). Jeremy Posadas, "The Refusal of Work in Christian Ethics and Theology," *Journal of Religious Ethics* 45.2 (2017), 330-361, outlines effectively what could be understood as the Christian anti-work position, one that explicitly defends the "refusal to work" and raises suspicions about the whole tradition. It would take a whole article to respond to Posadas' precise claims. One should note two key things about his article. First, its advocacy for "less work" is predicated on the core idea that work is *not* an intrinsic element of our humanity. If Posadas is correct, then the basic claim (not just the details) of *Laborem Exercens* is simply false. Second, in his postulates at the end of the article, he (presumably intentionally) equates work with "the earning of wages" or the activity that supports those who earn wages. It is true that God does not "work for wages," but (in quite different ways), neither does the small-business owner and neither do I. I certainly don't write plenaries and articles "for wages." It seems that Posadas' claims here seek to emphasize (a) his basic suggestion that the connection between work and daily necessities should be severed, and (b) the unjust conditions of a particular (not insignificant) group of workers. I (not Posadas) might define that group in terms of those whose wages offer little or no room for economic flexibility and whose labor is directly tied to hours worked. Those who work long hours in a tech company, a law firm, or a university are presumably choosing this, or at least they have other options for their lives. Posadas insists that we not treat work in the abstract, but should always make it particular. I agree—and the very wide range of particularities of work in an advanced economy suggest an analysis more complex than the one he offers!

How should we describe work in light of the call to holiness? I will first make a distinction between "good-enough work" and "good work," and then distinguish between "good work" and what I will call "sacramental work," work that is understood as an effective sign of the fullness of God's kingdom.

Catholic ethics has spent most of its time talking about achieving good-enough work—work that is not fundamentally unjust or contrary to the dignity of the worker.[14] This is certainly a very important task; nothing I say here should be understood to diminish it. From Leo XIII onward, the modern encyclicals have stressed a basic set of themes: first and foremost, the just wage, but also safe working conditions, limitations on how much work can be extracted, and rights of association. Christine Hinze's recent benchmark book, *Radical Sufficiency,* outlines this tradition in the American context comprehensively.[15] She starts from the work of John Ryan in overcoming "subnormal conditions,"[16] and then admirably expands his lenses to include issues like race and gender that were too often rendered invisible.

Achieving "good-enough" work is necessary… but limited. In a sense, it is no different from a sexual ethic that focuses on "thou shalt not sin." It is minimalist. It defines a basic level of adequacy for work, ruling out "inhuman" work, but it does not yet address the role of work in flourishing. As I said, left to itself, it tends to view work—as was the case with sexuality in pre-Vatican II theology—as little more than an instrumental reality of creaturely survival. As Pius XI said in *Quadragesimo Anno*, "Man is born to labor as the birds to fly."[17]

By contrast, John Paul II notes at the outset of *Laborem Exercens* that properly speaking, "only man [sic] works," identifying work as "one of the characteristics that distinguishes man from the rest of creatures."[18] Even what the pope defines as the "objective dimension" of work involves the exercise of a dominion that goes beyond mere "daily bread." Human work is not simply toil, but involves the development of tools and knowledge that collaboratively generate a larger commons benefitting all (*LE* 5). John Paul also develops the (more morally determinative) subjective dimension of work: work is meant to make us more and more *human*, it is good for our humanity (*LE* 6).[19] In Hinze's book, this more expansive vision was present even in Ryan's work—Hinze calls it a "dream of livelihood" within "a broader, Catholic understanding of personal and common flourishing" that included developing a person's capacities,

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[14] Brian Matz, *Introducing Protestant Social Ethics* (Grand Rapids: Baker Academic, 2017), 126, also provides a nice example of Christians laying down benchmarks for good-enough in the 1908 "social creed" of the Methodists.

[15] Christine Firer Hinze, *Radical Sufficiency: Work, Livelihood, and a US Catholic Economic Ethic* (Washington, DC: Georgetown University Press, 2021).

[16] Hinze, *Radical Sufficiency*, 269.

[17] Pius XI, *Quadragesimo Anno* (May 15, 1931), 61, https://www.vatican.va/content/pius-xi/en/encyclicals/documents/hf_p-xi_enc_19310515_quadragesimo-anno.html (hereafter cited as *QA*).

[18] John Paul II, *Laborem Exercens* (September 14, 1981), introductory paragraph, https://www.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_14091981_laborem-exercens.html (hereafter cited as *LE*).

[19] This is the basic sense he describes with the aphorism "work is for man, not man for work."

communities, and spiritual yearnings.[20] Lovely. Yet this idea of truly good work has not received sufficient development.

How to describe it—what are its ends? Schwartz talks about work that engages us so much that at least some of the time, it is "fun." It offers us sufficient autonomy to build skills and meet new challenges. It gives us opportunities for enlivening collaboration with others. And most important, Schwartz suggests, we find the work "meaningful" in the sense that what we do seems to make a difference in the world, whether small or large. There are no shortage of examples of this. Schwartz discusses an oft-cited intensive study of how hospital custodians understood the significance of their work, and how this understanding shaped the way they fulfilled their daily responsibilities.[21] Wendell Berry has led a generation of imaginations, including mine, back to a vision of a food system involving truly good work. No one needs to explain to a room of teachers this sort of good work. And finally, I was struck by the remarkable (if also disturbing) approach to good work that Michael Jordan reveals in the recent documentary *The Last Dance*.

Note that the *opposite* of good work might still meet the criteria for good-enough work. We may feel like a cog in a machine (*LE* 15) or be governed by managerially-established, competitive carrot-stick incentive systems.[22] But this "not-good work" can still pay a just wage, offer secure benefits, give us vacation, and avoid breaking any laws where we might cheat or steal from a competitor.

Moreover, this distinction is invaluable in explaining two different sets of polling data from Gallup. On the one hand, Gallup has long done a complex operation of polling on what they call "workplace engagement," trying to help employers identify whether workers are, as they describe it, "involved in, enthusiastic about and committed to their work and workplace."[23] Roughly speaking, this is "good work," especially in its subjective dimension—it suggests the actualizing of one's human capacities that is central to John Paul's description. Over time, the percentage of "engaged workers" has generally hovered around a third, sometimes rising (as it has over the last few years), sometimes dropping back. That data suggests that all too many workers are not really developing themselves as subjects in the way John Paul describes.

Yet, in a different poll, Gallup has for decades annually surveyed workers on a range of workplace issues, asking basic questions about satisfaction: are you satisfied

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[20] Hinze, *Radical Sufficiency*, 4.

[21] Schwartz, *Why We Work*, 12-20. For the details of the study, see Amy Wrzesniewski and J.E. Dutton, "Crafting a Job: Revisioning Employees as Active Crafters of Their Work," *Academy of Management Review* 26 (2001), 179-201.

[22] Schwartz, *Why We Work*, 36-60.

[23] Gallup Association, "What is Workplace Engagement?"; https://www.gallup.com/workplace/285674/improve-employee-engagement-workplace.aspx?g_source=link_WWWV9&g_medium=speedbump#ite-285701. They also track "actively disengaged" workers, defined as "those who have miserable work experiences and spread their unhappiness to their colleagues." This number in 2020 was 13-14%. Jim Harter, "US Employee Engagement Rises After Wild 2020," February 26, 2021; https://www.gallup.com/workplace/330017/employee-engagement-rises-following-wild-2020.aspx

with your pay, your benefits, your job security, your bosses, your safety, and the like.[24] Strikingly and consistently, workers say that in their current job, they are "completely" or "somewhat" satisfied with all these things at levels well over 70 percent, and often into the 80 percent range. For example, asked about their boss, year after year, around 10 percent of workers say they are somewhat or completely dissatisfied. And when asked the question about their overall job satisfaction, almost 40 to well over 50 percent respond they are "completely satisfied," and 83-92 percent are completely or somewhat satisfied.[25]

What are we to make of this data? I admit when I first found it, I was quite taken aback. Certainly we shouldn't read it as if we've arrived at the worker's paradise. However, it should make us think twice about how exactly to name the problems we are facing. It is not 1891, nor 1931, at least in the United States and other developed economies. We have, in fact, achieved good-enough conditions for work for a large amount of the population. Should we, as Francis always reminds us, "go to the margins" of these numbers, seek out those who are still ground down, and especially those who are often very fragilely connected to the labor market? Absolutely.[26]

But we should also recognize that the task we have now should be named differently from the task of a century ago. We must hold onto the "good enough" level, which faces real challenges (just ask the formerly good-enough taxi drivers or hotel workers about Uber and Airbnb), but also recognize that "good enough" is *not* good enough for a society with such abundance. It should not be a privilege of the few to enjoy one's work or find it meaningful. Truly good work is needed for all.

Yet we should not even stop there. Analogously to marriage, we can come to recognize that work can be "meaningful" in a supernatural sense, too; it can be graced. As one saint put it, "the sanctification of ordinary work" is "the hinge of true spirituality" for those "who have decided to become close to God while being at the same time fully involved in temporal affairs."[27]

As Benedict XVI argued most clearly in *Caritas in Veritate*, the "astonishing experience of *gift*" must animate all of our work. He notes that all our economic activity should be marked by "quotas of gratuitousness,"[28] stressing that not only does every economic decision involve a moral judgment of justice, but also "works redolent of the

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[24] Gallup, "Work and Workplace (Historical Trends)"; https://news.gallup.com/poll/1720/work-work-place.aspx

[25] During the convention presentation, the overall satisfaction data from 1993 through 2020 was displayed via slide.

[26] For example, the interlocking challenges here (substance abuse, lack of mental health treatment, family breakdown, and the effects of mass incarceration, to name only a few) require a much more comprehensive approach. Dr. Gemma Tulud Cruz's plenary at this conference also outlined extensively the challenges faced especially in the global labor market, although even here, there is considerable data suggesting large populations have moved out of poverty in recent decades. In any case, as I mentioned, the thrust of my paper presumes the necessity of protecting and enforcing good-enough work.

[27] St. Josemaria Escriva, "Working for God," in *Friends of God* (London: Scepter, 1981), 61. I am indebted to my wife Melissa Moschella for this reference.

[28] Benedict XVI, *Caritas in Veritate* (June 29, 2009), 39, https://www.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate.html (hereafter cited as CV).

spirit of gift" (*CV* 37), where we go the extra mile and give of ourselves beyond what is due to others. Can this language of self-gift be abused? Certainly—as it sometimes has been in sexuality. But that doesn't mean we disregard it. It is still true that work itself has sacramental potential, that rightly understood, it can share in the hope of CST to "shape the earthly city in unity and peace, rendering it to some degree an anticipation and a prefiguration of the undivided city of God" (*CV* 7).

What does this sacramentalized work look like? I'd highly recommend Michael Naughton's recent book *Getting Work Right*, which lives up to its title. Naughton's book follows in a line of reflection that focuses on Sabbath, observing, "If we don't get Sunday right, we won't get Monday right."[29] This is a paradoxical but central theological truth about the sacramental life as a whole: we best honor the thing itself by reminding ourselves that it *represents* something much larger. Just as sacramental marriage ultimately takes its meaning by a reference outside itself, so too sacramental work refers outside itself. Naughton prioritizes what he calls "primary institutions" of worship, family, and all forms of true friendship.[30] This is "leisure" in the correct sense, but it certainly differs from so much of what we think of as leisure—above all, the reference points of God and others are the critical ones. Perhaps we could be said to have this "leisure" best as a society if we had no such thing as a "leisure industry" (though that is an exaggeration).[31]

However, though sacramentalized work refers outside itself, to "Sunday," it possesses its own value, too. The goal, Naughton rightly notes, is to achieve a "wholeness" of life—not simply a work/life "balance" but a "genuine integration."[32] Here, the notion of gift is crucial; we give ourselves to the work and to the others with whom and for whom we work.[33] Theologian John Hughes' study, *The End of Work*, also emphasizes this extension of sacramentality in ordinary jobs. He criticizes any theology that involves "the removal of *divine intrinsic value* from the material,

[29] Naughton, *Getting Work Right: Labor and Leisure in a Fragmented World* (Steubenville, OH: Emmaus Road, 2019), xi.

[30] Naughton, *Getting Work Right*, 59.

[31] Obviously a whole paper could be written on leisure, but see Conor Kelly's *The Fullness of Free Time* (Washington, DC: Georgetown University Press, 2020) for a recent insightful treatment. The complexity of leisure in the social discourse of the last 150 years is well-displayed in Robert Snape, "Leisure Studies, Leisure History, and The Meanings of Leisure"; https://leisurestudies.org/leisure-studies-leisure-history-and-the-meanings-of-leisure/. See also Joseph Ratzinger, who argues that true liberation comes from work that is "integrated with culture" and that concerns itself with the "deepest questions" and "community in authentic humanity." See "Freedom and Liberation," tr. Stephen Wentworth Arndt and Michael J. Miller, in *Church, Ecumenism, and Politics* (San Francisco: Ignatius Press, 2008), 239-255, at 246.

[32] Naughton, *Getting Work Right*, 47.

[33] One might contrast this approach with an example like the film *Babette's Feast*, which is often used as an exemplar of Catholic sacramentality. Insofar as the point is to combat an overly-ascetical Protestantism, it is great. But it is kind of an easy win—who will not appreciate Babette's great generosity and the conviviality of a feast? Moreover, the entire circumstance of the movie makes the occasion a mega-Sabbath: Babette wins the lottery and blows it all on one, big feast. Presumably the next day, it's back to the basics! Babette "moments" are surely great, but the real challenge is how to infuse this into daily work.

empirical world," warning that such approaches simply abandon the workplace to "the world of total utility."[34]

The notion of work as involving self-gift is evidently more diffuse than its focused meanings in sacramental marriage. But the decisive guide for this task is found in Benedict's *Spe Salvi*, an encyclical whose contribution to CST is often overlooked. In it, Benedict offers a radically communal vision of Christian hope for eternal life, criticizing the tradition for shrinking its eschatological horizon to the individual, and thereby ceding the grounds of social salvation to others. The heart of this communal hope: the overcoming of sin understood as "the destruction of the unity of the human race" via redemption understood as "the reestablishment of community."[35] This can't just happen "after working hours"; in so many ways, we can come to understand our work as contributing to this great project of reestablishing unity, a process that necessarily will go *beyond* the practice of justice, given the history of sin in which we find ourselves. It is this *communal vision of eternal life*, in which the human race is finally unified, toward which our daily work can and should be directed.

ECONOMICS: THE DOMINANCE OF ANTI-WORK ESCHATOLOGIES

This threefold vision of the ethics of work—good-enough, good, and sacramental—within a Catholic eschatological vision is pretty easy to establish from the modern encyclicals, as I've indicated all too briefly. The real challenge comes when we try to bring this vision into dialogue with modern economics, in order to take the next step in the analysis: to ask what this vision requires to make it more and more a reality. Where does the root problem lie? The debate often quickly moves to a market-state binary: what should markets and/or states do? This is an *important* question, but it's not the *first* question we should raise. I'll assert here that such an argument is interminable insofar as one can easily point to evidence for how both markets and states can generate conditions that foster bad work, and both can also foster much good work, in all three ways.[36] The battle of anecdotes and even of structural examples does not produce a clear winner. So, both/and, not either/or.

But there's a more serious *and prior* issue. Instead of questions of markets and states, we need to start the dialogue with modern economics in a different place: what eschatology is implied in modern economic thought, whether market-oriented or statist?[37] And how do the structures and culture generated by these theories affect how agents approach the world of work? It would take many monographs to handle these issues in sufficient detail, so for now, let me move quickly to the central knot that needs to be unraveled. Modern capitalist economies produce a kind of schizophrenia about work.

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[34] John Hughes, *The End of Work: Theological Critiques of Capitalism* (Malden, MA: Blackwell, 2007), 221-231.

[35] Benedict XVI, *Spe Salvi* (November 30, 2007), 14.

[36] You get Michael Novak on the market side, and the progressive tradition's portfolio of state policies on the other.

[37] I am using eschatology here loosely to indicate what is ultimate in some sort of last-things end state for the economy.

On the one hand, many write in the tradition of Max Weber's classic thesis: capitalism requires a "work ethic," a commitment to hard work and saving that maximizes production and rewards those who are willing to work. The capitalist imperative to produce require more and more "work," eventually grinding down the most vulnerable workers in the process, and worse, making them believe it is noble to be ground down in this way.

On the other hand, standard economics assumes what might be called a "consumerist eschatology": the models presume that all work is "bad," a disvalue or cost to both firms and workers that each seeks to minimize. At the top of the income ladder are those who want to consume without working at all. But in the mainstream in which most people live, the models assume that firms seek to minimize labor (at least labor *cost*) by adopting more efficient production schemes and wage workers seek to minimize labor (at least labor *time*), attempting to sell the work at the highest possible price presumably with as much time off as possible. This set-up is obviously inherently conflictual—firms want low-cost, high-output labor and laborers want more compensation and more time off. But since both parties have some self-interests at stake—firms needs workers, workers need firms—they strike a bargain.[38]

Where does the bargain lead? There are of course market defenders—let the workers and firms strike their own bargains—and detractors—the state needs to protect vulnerable workers from the obvious power of large-scale capital. But the important thing is that both types of economists presume the same consumerist eschatology. On the one hand, defenders of neoclassical economics suggest the market works fairly well in sorting out this bargain while the overall productivity of society expands.[39] In Harvard economist Greg Mankiw's textbook, he assumes that the question to be explained in this bargain is about the wage level, which is a matter of "why some people live in mansions, ride in limousines, and vacation on the French Riviera, while other people live in small apartments, ride a bus, and vacation in their own backyards."[40] Differentiated wages are *about leisure consumption*.[41] Harvard's George Borjas recites the same bargain: labor supply is defined in terms of workers *who seek well-being by consuming goods* "such as fancy cars, nice homes… and leisure." More tellingly, he

[38] George Borjas, *Labor Economics*, 7th ed. (New York: McGraw-Hill, 2016), 4, describes these maximizing negotiations as the basic equilibrium defining the labor market.

[39] Economists do presume a set of worker protections and the like, such that all workers are theoretically protected from gross abuses. The question of what "worker protections" means is obviously contested, and the problem of extending such protections to those on the margins is significant, but few economists today argue for a pure-laissez-faire system.

[40] N. Gregory Mankiw, *Principles of Economics*, 5th ed. (Marion, OH: Southwestern/Cengage, 2009), 413.

[41] To be fair, Mankiw notes plenty of problems with the basic model—the nature of some work may be more pleasant or enjoyable, and at certain levels the agent may prefer less work or at least less work time rather than enhanced consumption. Yet even *that* trade-off is described as hours spent working versus "hours you have to watch TV, enjoy dinner with friends, or pursue your favorite hobby" (*Principles of Economics*, 399). Even worse, it is then dismissed, since it would make the labor supply curve bend backwards, and therefore complicate the model too much. See John Medaille, *Toward a Truly Free Market* (Wilmington, DE: ISI Books, 2010) for an accessible Catholic distributist critique of how economics models labor, including the key point about backward-bending curves.

notes that the slope of the labor supply curve is understood in terms of "how many additional dollars' worth of goods it would take to 'bribe' the person into giving up some leisure time."[42] It is interesting that Borjas supplies scare quotes around the word "bribe"!

Others are more skeptical about the bargain benefitting both parties: CST assumes that the state needs to provide what John Paul described as a "strong juridical framework" (*CA* 42)[43] for such bargains that (at least) maintains social peace and (at best) provides Keynesian demand management via government fiscal policy to save both firms and workers from excessive and destructive swings in the business cycle.[44] Through progressive taxation, the state also steps in to undertake some redistributive taxation of rents. Those skeptical of the sufficiency of the Keynesian path can take the socialist step: instead of just structuring the firm-worker relationship, the state can take over the means of production and direct them for the benefit of the workers themselves.[45]

But to what end? Here the visions of Keynes and Marx ultimately agree with the Harvard economists: less work, more leisure. One author captured this eschatology by entitling his 2019 book "Fully Automated Luxury Communism."[46] When we center on market-versus-state arguments over "capitalism," we miss the built-in "consumerist eschatology"—the assumption by all parties that work is something to be minimized, and that at best it is an instrumental reality, enabling consumption. Work has only John Paul's objective dimension: it provides resources to spend outside the job, and it produces technologies and processes that further minimize the demands of work. These models describe how labor and wages work *in the dysfunctional context John Paul dubs "superdevelopment"*—a super-abundance of goods with no regard for "being" more.[47] And from the employer side, especially as the state does a better job supporting

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[42] Borjas, *Labor Economics*, 21, 30.

[43] Even Pius XI notes that "capital…was long able to appropriate to itself excessive advantages" (*QA* 54).

[44] This is basically the picture assumed by the American postwar economy, with its "Treaty of Detroit" tamping down disruptive strife between workers and big companies and attentive countercyclical fiscal policy managing supply and demand in the overall economy. For an account of how unusual this period was, from the global dominance of America amidst the ruins of WWII to the homogeneity promoted by the rise of a mass media and decades of immigration restrictions, see Yuval Levin, *The Fractured Republic* (New York: Basic Books, 2016).

[45] To be fair, Marx was very reserved in his eschatological description. Robert Heilbroner (*The Worldly Philosophers*, 6th ed. [New York: Simon & Schuster,1986]), 162, notes that "there is almost nothing that looks beyond the day of judgment to see what the future is like," and Henry Speigel, *(The Growth of Economic Thought*, 3rd ed. [Durham: Duke University Press, 1991]), 476, notes that Marx wanted to resist the typical utopian descriptions of other socialists of the time (e.g. Owen). Still, Speigel includes his famous quote about fishing during the day and criticism after dinner.

[46] The book is by Aaron Bastani, and summarized by Annie Lowrey, "Give Us Fully Automated Luxury Communism," *The Atlantic* (June 20, 2019); https://www.theatlantic.com/ideas/archive/2019/06/give-us-fully-automated-luxury-communism/592099/

[47] John Paul II, *Sollicitudo Rei Socialis* (December 30, 1987), 28.

the worker, this means as many smart machines as possible. *Wall-E* world is not far away.[48]

Wall-E world—or more seriously, *Brave New World*—is in effect the theoretical economic eschaton. It is the place where socialist and neoclassical economic eschatologies converge, where work is minimized and where all remaining work is good-enough work. But does it generate good work? Or sacramental work? Yet even before we get to *Wall-E* world, we should recognize another problem with these consumerist models of the worker-firm bargain: how poorly they actually describe the mindset of so many workers and even firms in today's world.[49] Neither maximizing income nor maximizing comfort and ease describes the approach to work seen in the diverse examples of farmers in Wendell Berry, Michael Jordan's dances, Schwartz's hospital custodians, and many aspects of the jobs we do as academic theologians. In fact, it misses almost everything important about those and hundreds of other examples of *good* work. Does good work require a certain amount of rest, fair compensation, moments where going to work is "easy"? Sure. But it would be all wrong to focus on agents *maximizing* these, just as it would be wrong to model firm behavior exclusively as profit maximization. Since the model distorts the agents involved in the labor bargain, it also offers us very little insight into what we really want to know, which is: what makes *these* custodians and *these* professors and *these* farmers and *these* basketball players possible? What are the conditions and structures that, while they can never guarantee good work (since by definition, good and sacramental work involves a certain sort of agency), can enable it and foster it?

The summary version of this discussion is that much market-versus-state economic debate is of little help to us because it doesn't actually aim us at a *worker's* paradise. It aims us at a *consumer's* paradise.[50] Now it's important to be fair here:

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[48] *Wall-E* is a 2008 Pixar/Disney about a time when the earth has been completely trashed, and humans now live in artificial space environments in which they consume resort-like pleasures and whir around from place to place in autonomous vehicular seats staring at constantly-on video screens. For reference, the iPhone had only been introduced to the world the year prior. Slides were shown during the convention presentation to illustrate these scenes.

[49] Economic historians routinely note that the effects of capitalism on workers tend to imagine one particular form of worker, one calling it "stereotypes of the English capitalism of the 1850's" (Heilbroner, *The Worldly Philosophers*, 169), and another noting the assumption that capitalism means the "increasing misery" and size of Marx's "proletariat" (Speigel, *The Growth of Economic Thought*, 472). But work under capitalism turns out to be more complicated than that.

[50] At an anthropological level, this conflictual frame also plays into a "good people-bad people" understanding of the world. This fundamental assumption of a divided world was rightly critiqued from the beginning by Leo XIII, who stated astutely in *Rerum Novarum* (May 15, 1891), 15, https://www.vatican.va/content/leo-xiii/en/encyclicals/documents/hf_l-xiii_enc_15051891_rerum-novarum.html (hereafter cited as *RN*), that the "great mistake" in the doctrinaire socialism of his time was "the idea that class is naturally hostile to class; that rich and poor are intended by nature to live at war with one another." There are clearly structural critiques to be made of economics—the consumerist eschatology I've described is one such "structure of sin"—but the underlying anthropology of a world divided into heroes and villains should be rejected by a Christian anthropology that sees all people as sinners offered redemption in Christ. People are not Rousseauian innocents simply distorted by bad social structures. It is also the case, however, that we are not just self-interested, greedy knaves, an assumption that

setting strict Marxism to the side, mainstream economics, whether more market-oriented or more robustly Keynesian on government intervention, has historically focused on consumption because the problem to be solved was scarcity.[51] Such "scarcity economics" is often criticized by invoking Keynes's speculative essay, *Economic Possibilities for Our Grandchildren*. In that famous essay, written in 1930, Keynes suggests that within a century, productivity increases will in effect reduce returns to capital to zero. Productive capital will no longer be scarce, and so the "economic problem" will be solved.[52] I agree with those who have recognized that, at least in developed countries, we have (in the aggregate at least) overcome (this type of) scarcity, *and yet* we still have an economic system founded on it.[53] As if we don't have enough bread to go around!

Where I disagree with many anti-scarcity accounts is their idea that the problem that remains is simply intervening in the system in order to redistribute the artificially-scarce goods, thus achieving the universal destination of goods.

I disagree with this move to redistribution for two reasons. One, because (as I discuss at some length in my luxury book) one cannot overcome scarcity per se by redistribution *unless people self-limit their market desires to some level of basic necessities*.[54] Keynes himself *explicitly* distinguishes between "absolute" and "relative" needs. His post-scarcity economics is only about producing enough so that *absolute* "needs are satisfied[.]"[55]

But, a second reason is the neglect of good work: redistribution of the spoils of productive late capitalism still implies that fatal consumerist eschatology, that the

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too often lies underneath apologetics for capitalism. These contrasting anthropologies could be seen as another way to contrast with the Christian vision of the person, good but fallen, in need of both the development of virtue over time and the gift of forgiveness and mercy on the way. Sacramental work would aim at both of these.

[51] As Alfred Marshall, Keynes's predecessor and teacher put it, the purpose of economics is to identify "the cause and cure of poverty." Cited in Heilbroner, ed., *Teachings from the Worldly Philosophy* (New York: Norton, 1996), 210.

[52] John Maynard Keynes, "Economic Possibilities for Our Grandchildren," in *Essays in Persuasion* (New York: Harcourt Brace, 1932), 358-73.

[53] See, for example, Charles M.A. Clark, "Wealth as Abundance and Scarcity: Perspectives from Catholic Social Thought and Economic Theory," in Helen Alford, et al., ed., *Rediscovering Abundance* (Notre Dame: University of Notre Dame Press, 2006), 28-56.

[54] Cloutier, *The Vice of Luxury*, 160-169. Can we have enough food for all? Certainly. Can we have good schools for all? Not as long as some people want "better" schools and are willing to pay (in various ways) for them. Can we have (as one book puts it) Ferraris for all (Daniel Ben-Ami, [Bristol, UK: Policy Press, 2012])? No, because people buy Ferraris in part for their symbolic value that obtains because of their scarcity, and if everyone has one, it won't be a Ferrari any more. Economists like Fred Hirsch (*The Social Limits to Growth* [Cambridge: Harvard University Press, 1976]) and Robert Frank (*Falling Behind* [Berkeley, CA: University of California Press, 2007]) are clear.

[55] Keynes, *Economic Possibilities*, 365. He continues: "in the sense that we prefer to devote our further energies to *non-economic* purposes." Thus, highly productive economies cannot grow their way to Keynes's post-scarcity situation unless people (of all classes) curb their wants. Without curbing wants, scarcity competition just reemerges no matter how much stuff there is.

universal destination of goods means *as little work as possible*.[56] What distinguishes Catholic social thought quite sharply here is the fundamental insight, articulated most clearly in *Laborem Exercens*, that capital should serve labor. John Paul insists that the priority of persons over things means that the accumulation of both natural resources and capital must be ordered to empowering the "subject" character of the person, to increase not simply their "output," but their humanity. "The only legitimate title" to the possession of the means of production, whether by market or state, "is *that they should serve labor*, and thus, by serving labor, they should make possible the achievement of the first principle of this order, namely, the universal destination of goods and the right to common use of them" (*LE* 14, italics in original). Thus, the true picture of just relations in a society is that *the universal destination of goods should come about through labor*.[57] In *Fratelli Tutti*, Francis explicitly reiterates this, noting that "helping the poor financially" is only a "provisional solution," and "the broader objective should always be to allow them a dignified life through work," adding "there is no poverty worse than that which takes away work and the dignity of work."[58] Once we have beyond-necessity productivity as a society, what we should seek, as agents *and* structurally, is not less work, but better work. Not more compensation, but better use of a firm's resources to make all workers not simply good-enough, but empowered for good work, and capable of sacramental quotas of gratuitousness. Not a consumer's paradise, but a worker's paradise, where the primary abundance is not more and more things, but more and more genuinely rewarding work for all.

SCENES FROM THE FUTURE: THE END OF WORK OR WORKING FOR THE PROPER ENDS?

What does this mean in practical terms? All too briefly, I want to offer three cautions and point to three constructive pathways that can orient us as we move to application.

First caution: "good work" requires attention to both moral agents and micro-structures in the workplace—which is to say that it is greatly aided by the precision tools of critical realist sociology. As Daniel Finn, Daniel Daly, Matthew Shadle, myself

[56] In this regard, Keynes's own life is instructive. Despite clearly possessing the resources to work little or even not at all, he chose to work incessantly his whole life—and not simply on his scholarship, but on innumerable institutional tasks he could have easily left to others. Further, whatever the productivity imagined for capital in Keynes's scheme, his own way of life seems to rely heavily on the service work of others. Perhaps one could imagine a virtually costless life of zoom meetings, Jetsons-style automat meals, and Netflix streaming, but it strikes me that he—and we—would instead prefer train travel, convivial in-person campuses, manually-prepared meals, and live theatrical performances!

[57] This claim likely constitutes the basic contrast of my account here with the aforementioned anti-work account of Jeremy Posadas. Posadas contests in particular the tradition of connecting basic necessities to labor, while I have argued that labor is not merely instrumental to these needs, but rather that labor participation should be understood as intrinsic to how a post-scarcity society of abundance would function.

[58] Francis, *Fratelli Tutti* (October 3, 2020), 162, https://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20201003_enciclica-fratelli-tutti.html (hereafter cited as *FT*).

and others have argued, critical realism allows careful attention to the *interaction of agency and structures*.[59] Good work is necessarily a matter of developing and exercising a certain sort of agency—and we need to give an account of that "virtue work ethic" in a way that is not simply "work hard." Yet this development of the virtuous worker is shaped by structural realities—these, however, are micro-realities, ones that vary from workplace to workplace, ones that look different in hospitals versus grocery stores versus universities. A similar attention to micro-structural realities might also address the real problem of moral luck, which is the subject of my respondent Kate Ward's excellent forthcoming book from Georgetown. One-size-fits-all macro-structural solutions simply do not fit to address these problems. Indeed, first of all, we should heed James Keenan's consistent calls for the university to focus on its own ethics, raising tough questions in our own institutions that we can do more than give papers about.[60]

Second caution: reliance on material incentives to self-interest—whether delivered via market or state—are fine to a point. Yet studies show that simply incentivizing self-interest has diminishing returns, some perverse outcomes, and, in the long run, erodes agent motivation toward shared and intrinsic goods.[61] So the categories of good and sacramental work are not chiefly going to be about getting self-interest right, but in fact shaping agents and organizations and citizens to get beyond the "what's in it for me" question.

A third caution is to recognize that conversations about "the future of work"—and especially the end of work—are complicated, speculative, and produce much disagreement among experts. In a longer space, I would engage in some detail three very different, yet all very expert, analyses.[62] For this plenary, we simply need to

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[59] Daniel Finn, ed., *Moral Agency Within Social Structures and Culture: A Primer in Critical Realism* (Washington, DC: Georgetown University Press, 2020).

[60] For example, isn't the reward system at universities skewed toward senior faculty? But isn't the problem really not faculty at all, but "administrative creep"? Or isn't the problem that well-off institutions simply add indefinitely to their advantage over others, in the ceaseless quest to the eschatological goal of becoming Harvard, while lecturing poorer institutions who can't charge high tuition and maintain endowments that provide enormous stock returns? These are really difficult questions for organizations to have frank, open discussions about, even though such things are known and said privately all the time. I am not suggesting magic-bullet solutions; indeed, the critical realist focus on specific agency/structure situations should excite us to look at the possibilities of improving work in our own backyards.

[61] See the detailed and nuanced series of studies in Samuel Bowles, *The Moral Economy: Why Good Incentives are No Substitute for Good Citizens* (New Haven: Yale University Press, 2016).

[62] For a "this-time-is-no-different" analysis that suggests the pattern we have long seen of technological disruption simply leading to new jobs and roles in other areas of society, see Carl Benedikt Frey, *The Technology Trap* (Princeton: Princeton University Press, 2019). For a "no, this-time-is-different" account that suggests smart machines are much more disruptive than farm machinery and factory production, see Daniel Susskind, *A World Without Work* (New York: Metropolitan/Holt, 2020). For an analysis that suggests the disruption caused by current technologies simply can't be compared with the "one-time-only" leaps in labor-saving associated with electrification, water systems, combustion engines, and even basic home appliances like the refrigerator and the washing machine, see Robert Gordon, *The Rise and Fall of American Growth* (Princeton: Princeton University Press, 2016).

recognize that the future of work is not a certainty like gravity: rather, it involves questions about technology that, as Francis reminds us, "are not neutral" but "are in reality decisions about the kind of society we want to build."[63] To use a blunt yet complicated example, I am all for just wages, but a $15 *national* minimum wage is a good way to kill small retail for all but the highest-end luxury goods, particularly in lower cost of living parts of the country.[64] Amazon has zero problems paying $15/hour in part because it has a lot fewer workers, no matter where it operates. Plus, it clearly can automate to scale in ways others cannot. A $15 national minimum wage means advantage Amazon, which is a decision about the kind of society we want to build. As one economist puts it in explaining this future, reflecting the usual consumerist eschatology, "this is simply because people are more expensive than machines. The system will do everything in its power to get its work done with the minimum number of people. It is going to try to shed people whenever and wherever it can."[65] The context for his argument is the new low-wage field of video-game players, in which companies hire low-skill players to provide weak but still human competition for wealthier players, who will then vie to show off and show up these weaker players by buying various in-game enhancements![66] We shouldn't allow some broad hypothetical scenario to determine these choices. Nor is economics a science that is deterministic in this way, in any case. If we want to incentivize good work, instead of Amazon and video gaming vanity aids, we can do it.

How? I want to conclude by noting three bodies of work that offer promising steps outside the consumerist eschatology of traditional economics and instead develop policy packages that consider how to sustain abundance (i.e., the universal destination of goods) *through* labor, rather than around it. The three approaches are potentially complementary. The first is best represented by Oren Cass, a conservative policy wonk seeking to move Republican economic policy away from what he calls the misguided "economic piety" of globalist neo-liberalism, and toward a "productive pluralism." His key critique is that recent economic policy has made the "wrong trade-off," prioritizing the welfare of consumers over the welfare of producers.[67] He offers a host of policy paths (some more debatable than others), but the most important is adjusting the tax and regulatory incentives that in their current form discourage both firms and workers from low and mid-skill work.

The second is represented by the Italian economic school advocating a "civil economy." The school's most prominent advocates have developed their approach in

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[63] Francis, *Laudato Si'* (May 24, 2015), 107, https://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html.

[64] I would stress that localities may well be able to pay and have good reason to set local minimum wages that are $15 or even higher.

[65] Edward Castronova, "Players for Hire: Gamers and the Future of Low-Skill Work," in *The Digital Transformation of Labor*, eds. Anthony Larsson and Robin Teigland (New York: Routledge, 2020), 202.

[66] As economist Tyler Cowen more cynically puts it, there is always room for workers to show up to make high earners with disposable income feel better, whether through yoga classes, video game players, or various consumer products and services that can help them with their virtue signaling! See Cowen, *Average is Over* (New York: Dutton/Penguin, 2013), 23.

[67] Oren Cass, *The Once and Future Worker: A Vision for the Renewal of Work in America* (New York: Encounter, 2018), 2, 4.

explicitly Catholic terms and have influenced papal teaching, especially *Caritas in Veritate*. More so than Cass, the civil economists are critical of the way in which capitalism's focus on efficiency via "the principle of contract" has the effect of crowding out "the principle of reciprocity," as a different kind of genuinely two-way relationship.[68] Typical economic models make reciprocity instrumental to quantitatively-measureable contract. For example, if firms are generous to workers, the generosity is framed by traditional economists as the firm doing so for the purpose of maximizing productivity and profit. Eventually, the place of reciprocity in society shrinks, as it is squeezed from the one side by a substitution of market goods for the more human goods of relationship (since the former are more easily acquired and systemically maximized), and from the other side by relationships of disinterested charity, brought in to compensate for the failures of efficiency. This approach requires a way of attending to and encouraging existing forms of reciprocity—both measuring them at a macro level and seeing them at work structurally at a micro-level in particular workplaces.

Finally, the third, most challenging possibility might be called "the road not taken"—represented by the non-mythical histories of British Luddites, American prairie populists, and Catholic distributists. Stripped of its sometimes questionable cultural nostalgias, such a path first and foremost recognizes the importance of what one might call "proprietorship," *the ability for skilled workers to maintain agency and control over the tools and processes by which they do their work*.[69] Such an approach is wrongly understood to be suspicious of technology per se—the suspicion is rather of what Francis rightly condemns as the technocratic paradigm, whereby technologies are implemented in ways that fundamentally serve those with the greatest power. Douglas Rushkoff's explicit advocacy for a "digital distributism" is an interesting example. One of the earliest and most insightful chroniclers of digital culture, his *Throwing Rocks at the Google Bus* explicitly recommends CST in its last chapter, in support of widespread, open-source digital platforms that are not operated for maximum profit.[70] The key elements of such a proposal demand something from both agents and structures. Structurally, this would require genuine dismantling of oligarchic and anti-competitive domination of the digital space. But it will also demand agents with a love of creative skill, and a formation of users in the admittedly more arduous (but ultimately more rewarding) work of learning how to take ownership in the tools of work and cooperate with others to foster that work. For Rushkoff, this

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[68] Luigino Bruni and Stefano Zamagni, *Civil Economy: Efficiency, Equity, Public Happiness* (Bern: Peter Lang, 2007), esp. 210-215.

[69] The centrality of forms of worker ownership was prominent in earlier encyclicals (*QA* 61-63), and makes occasional appearances in more recent documents (*LE* 14, envisioning each worker as a "part-owner of the great workbench," or *CV* 38, on various enterprises including cooperatives based on "mutualist principles"), albeit in less specified form. For a nice, accessible reminder of the centrality of cooperatives in CST, see Christopher Dodson, "The Co-op Pope," North Dakota Catholic Conference (November 2015); https://ndcatholic.org/yourresources/editorials/column1115/ While specific forms of ownership are varied, the key point here is enabling certain sorts of worker agency.

[70] Rushkoff, *Throwing Rocks at the Google Bus: How Growth Became the Enemy of Prosperity* (New York: Portfolio/Penguin, 2016), 224-239.

would mean my trying to wean myself off of Microsoft's and Google's products as tools on which I am utterly reliant!

What unites these proposals is that none envision the response to technological productivity advances in terms of a consumerist eschatology—that is, in terms of an ever-increasing global marketplace in which we get better and better stuff *or* in terms of a state swooping in to redistribute the wealth generated by the technologies. Instead, they aim to use the tools of productivity to create space for more good work, to upgrade not the incomes from work as much as the experience of work. In so doing, they actually require more of all of us than do the typical market-state solutions.

This "more" is in part because we have fought the fight for "good-enough" work. We did not, however, build a worker's paradise; we built suburbia. Dilbert's office (the Gen X example) and David Graeber's "bullshit jobs" (the millennial example) present a different set of moral challenges than did the Homestead strikers. The "more" that is asked from us now is to rethink and elevate the ends for which we work. Instead of sending humans to Mars or inventing yet-more-miraculous devices, our aim should be to make "more" of the noble and enriching work we already know is possible. In so doing, "more" will be asked of us, too, because the standard playbooks for pathways to good-enough work aren't as easily available for creating good work. We will need more virtuous agents *and* we will need more cooperative and attentively curated workplace structures.

This is very much consistent with the "more" that lies at the heart of recent Catholic social tradition, the more the encyclicals call integral human development, which we might consider as another name for the universal call to holiness. Paul VI describes our movement toward this:

> Less human conditions: the lack of material necessities for those who are without the minimum essential for life, the moral deficiencies of those who are mutilated by selfishness. Less human conditions: oppressive social structures, whether due to the abuses of ownership or to the abuses of power, to the exploitation of workers or to unjust transactions. Conditions that are more human: the passage from misery towards the possession of necessities, victory over social scourges, the growth of knowledge, the acquisition of culture. Additional conditions that are more human: increased esteem for the dignity of others, the turning toward the spirit of poverty, cooperation for the common good, the will and desire for peace. Conditions that are still more human: the acknowledgment by man of supreme values, and of God their source and their finality. Conditions that, finally and above all, are more human: faith, a gift of God accepted by the good will of man, and unity in the charity of Christ, Who calls us all to share as sons in the life of the living God, the Father of all men[71]

[71] Paul VI, *Populorum Progressio* (March 26, 1967), 21, https://www.vatican.va/content/paul-vi/en/encyclicals/documents/hf_p-

Observe how the passage becomes more challenging… when it moves beyond achieving good-enough conditions for all. Instead of upper-middle-class suburbia, the next step is a "spirit of poverty." Then comes working more and more in solidarity with others, in greater peace, with greater clarity about the values that unite us. Finally, we begin to make manifest our common journey toward a supernatural destiny, to radically communal eternal life.[72] It is a beautiful, challenging vision, full of the same hope for church and world that animated the work of Vatican II. This vision of integral human development leading on to the eternal hope of life in communion with God and all peoples of the earth—this is the only worker's paradise that can or will exist. Blessed are the ones who labor for this harvest.[73]

vi_enc_26031967_populorum.html. This quotation was displayed on a slide rather than read aloud during the paper presentation at the convention.

[72] It's this vision of Paul VI on which has been built John Paul II's defining of structures of solidarity in which "we are all really responsible for all," Benedict XVI's description of an economic world infused with gratuitousness and communion, and Francis's call for sobriety and a fundamental change of paradigm in the face of the crisis of the environment, poised to diminish so radically the most poor in the world.

[73] I am deeply grateful to my collaegues Christina McRorie, Daniel Finn, and William Mattison, who read and commented on a draft, and also to those who posed questions at the CTSA convention.

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A RESPONSE TO DAVID CLOUTIER'S "THE WORKERS' PARADISE: ETERNAL LIFE, ECONOMIC ESCHATOLOGY, AND GOOD WORK AS THE KEYS TO SOCIAL ETHICS"

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SHIFTING THE BALANCE: THE WORK BEFORE US

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Thank you very much to David Cloutier for this illuminating paper, and I'm grateful to our president-elect Christine Firer Hinze for inviting me to respond. David, your paper has rightly identified and begun to redress the need for an adequate teleology of work in Catholic thought. I very much agree that indolence and the consumption of goods is a vision of human flourishing that Catholic thought can't abide. Your own work on luxury demonstrates the economically and morally destructive impact of using goods for status competition or meaningless entertainment. You make the provocative assertion that redistributive anti-scarcity policies are actually promoting a "consumerist eschatology, that the universal destination of goods means *as little work as possible.*" My response will challenge this assertion. It seems to me that such proposals do include work in their vision of the well lived human life, and rather advocate a shift in balance: *less* time for waged work, *more* time for the other creative, purposeful, self-transformative activities that Catholic social thought also defines as work.

I very much appreciate your point that simply focusing on "good-enough work" is an unsatisfyingly minimalist task for Catholic ethics. To help us proactively envision work as it should and can be, you propose that good work offers autonomy and collaboration, a sense of positive impact in the world and even sometimes fun. Sacramental work involves self-gift and points beyond itself to higher order goods such as God and our loving human relationships. As you envision how work can be good and even sacramental, by "work" you mostly seem to mean work done for wages. Because it's important to my response, I want to highlight that of course the understanding of work found in the Catholic tradition is broader than that. The tradition envisions work as creative, purposeful, and at its best, self-transformative human activity. Work occurs when we humans act on God's creation, and this includes

activities which only alter ourselves—like studying, as I tell my students—since we are part of creation, too.[1] Work existed long before wages were a common way to meet basic needs, and continues to be done without wages in diverse settings all over the globe. The most obvious example of this is, of course, the childcare, food provision and all other types of unpaid work in the home, which the Catholic Social Teaching (CST) tradition has always recognized as work even as it long assigned these tasks exclusively to women.[2] The tradition also properly recognizes as "work" the activities of artists, entrepreneurs, volunteers and community activists, whether or not these activities are how they meet their basic needs.[3]

David, you argue that the Catholic social tradition envisions the universal destination of goods as coming about through labor. Here, too, I read the tradition differently. I've argued elsewhere, and can only sketch here, that the papal social encyclicals uphold both a duty to work and a right to meet basic needs, but do not insist that one depend on the other.[4] In fact, there are places where the documents explicitly reject the idea that earning a living should depend on waged work.[5] When the tradition calls for redistribution to support basic needs, this does not contradict, but presupposes its expansive definition of work as a duty. Redistributing goods to support the livelihoods of families and communities *is* placing goods at the service of labor,

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[1] Francis, *Laudato Si'* (May 24, 2015), 25, http://w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html (hereafter cited as *LS*); John Paul II, *Laborem Exercens* (September 14, 1981), 9, http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_14091981_laborem-exercens_en.html (hereafter cited as *LE*).

[2] See the indispensable Christine Firer Hinze, *Glass Ceilings and Dirt Floors: Women, Work, and the Global Economy*, 2014 Madeleva Lecture in Spirituality (Mahwah, N.J.: Paulist Press, 2015).

[3] Francis Hannafey, SJ, "Entrepreneurship in Papal Thought: Creation of Wealth and the DIstribution of Justice," in *Rediscovering Abundance: Interdisciplinary Essays on Wealth, Income, and Their Distribution in the Catholic Social Tradition*, ed. Helen Alford et al. (Notre Dame, Ind: University of Notre Dame Press, 2006), 102–28; Second Vatican Council, *Gaudium et Spes* (December 7, 1965), 57, 59, 62, http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651207_gaudium-et-spes_en.html (hereafter cited as *GS*); *LS* 232; though obviously not an encyclical, Pope Francis, "Letter to Members of Social Movements" (April 12, 2020), https://movimientospopulares.org/wp-content/uploads/2020/04/2020.04.06-Social-Mov.-Easter-ENG.pdf, explicitly discusses community organizing as work and highlights the fact that such valuable work does not always supply the worker's basic needs.

[4] Kate Ward, "Universal Basic Income and Work in Catholic Social Thought," *American Journal of Economics & Sociology* 79, no. 4 (September 2020): 1271-1306.

[5] Pius XI, *Quadragesimo Anno* (May 15, 1931), 57, https://www.vatican.va/content/pius-xi/en/encyclicals/documents/hf_p-xi_enc_19310515_quadragesimo-anno.html (hereafter cited as *QA*), *LE* 19 ("a *practical* means"…) as well as in the longstanding expectation that women will receive their basic needs from a wage-earning man. As I've written elsewhere (Ward, "Universal Basic Income and Work in Catholic Social Thought," 1291), "it strains credulity to say that a mother who cares for her children at home does so *in order to* fulfill her basic needs," and quite properly, the papal tradition does not say this.

because tending kids, supporting elders, and running community meetings *is* work, and those who do this work deserve support.

Do redistributive policies promise a world with as little work as possible? I would say some almost go to the other extreme. For example, President Biden's jobs and families plans frame redistribution as something that increases labor force participation and economic productivity.[6] This is an eschatological vision with both more consumption *and* more work. But let's look at eschatologies that openly challenge that all too common vision. I still find that even those who openly call for less work, or flat-out embrace the label "anti-work," are not truly envisioning the passive, consumption-focused "Wall-E world" you depict. What they envision is a shift in balance, where paid work coexists with, and doesn't obliterate, the equally important creative, purposeful, self-transformative activity that is rarely, if ever, paid.

For example, Christine Firer Hinze shows that while economists tend to observe and measure only work that is waged, unpaid care work in the home contributes immense value to the formal economy. The failure to recognize care work as work devalues human embodiment and consigns women, especially, to a punishing double shift. For Hinze, societies must "value and adequately provide for care" and recognize that many adults today work both in waged jobs and at home.[7] In her book *Radical Sufficiency*, Hinze examines different redistributive policies, like minimum wage and universal basic income.[8] None promise as little work as possible, when work is taken in the expansive Catholic sense. Rather, they offer incremental improvements: from work without dignity to good-enough work, from good-enough work to good work, or they allow workers to shift the balance of their time away from paid work toward the crucial and undervalued work that needs doing at home.

Other perspectives explicitly call for decoupling waged work from basic needs, but do so in order to highlight the immense value of unwaged work to society and to the worker. As early as the 1960s, women of color-led movements like Welfare Warriors, here in Milwaukee, and the international organization Wages for Housework demanded pay for caregivers caring for dependents.[9] (And of course, John Paul II joined them in 1986 with his call in *Laborem Exercens* for family grants [*LE* 19].) Wages for Housework founder Selma James recently wrote, "Women did not form a movement to eliminate caring but the dependence, isolation, servitude, invisibility and almost universal discrimination that society imposes on the unwaged carer."[10] In other

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[6] "FACT SHEET: The American Jobs Plan," The White House, March 31, 2021, https://www.whitehouse.gov/briefing-room/statements-releases/2021/03/31/fact-sheet-the-american-jobs-plan/; "Fact Sheet: The American Families Plan," The White House, April 28, 2021, https://www.whitehouse.gov/briefing-room/statements-releases/2021/04/28/fact-sheet-the-american-families-plan/. Republican Mitt Romney's rationale for his Family Security Act avoids pro-work language, discussing the importance of allowing parents to stay home with children—in other words, recognizing that not all "work" is done outside the home for wages.

[7] Hinze, *Glass Ceilings and Dirt Floors*, 106, 113–14.

[8] Christine Firer Hinze, *Radical Sufficiency: Work, Livelihood, and a US Catholic Economic Ethic* (Washington, DC: Georgetown University Press, 2021).

[9] "Mission," Welfare Warriors, accessed June 8, 2021, http://www.welfarewarriors.org/mission.htm.

[10] Selma James, "The Wages for Housework Campaign Began in 1972, yet We Are Still Working for Free," *Independent (UK)*, March 9, 2020, http://0-

words, activists in the Wages for Housework tradition do not want a world without work, in the expansive, Catholic sense. They simply want their own care work recognized as work and compensated accordingly.

Theologian Jeremy Posadas makes a kindred move when he embraces the lens of "anti-work theory." Anti-work theory "rejects the moral norm . . . that the proper way to have access to the necessities of life is through constant waged work and, therefore, one's moral worthiness depends on actively participating in the work-system."[11] Yet, despite Posadas's deep and trenchant criticism of an economy where waged work is compulsory for survival, his concrete solutions differ little from Catholic social thought proposals to support workers and families. They include universal basic income, unions for workers, and even assistance with childcare for those parents who work outside the home. That's right: even in Posadas's explicitly anti-work eschatology, not only does care work continue, but even waged jobs still exist—albeit with improved conditions and protections.[12]

Even if these systematic thinkers don't envision a world without work, should we worry that decoupling basic needs from waged labor wouldn't, as a knock-on effect, also eliminate *un*paid creative, purposeful activity? Well, maybe. But here I draw an anthropological clue from the natural experiment of the past year. Amid COVID lockdowns, people with the vast privilege of staying home could easily have retreated into Wall-E World, stuck to the couch and hooked on streaming media. Instead, as was widely observed, those privileged enough to be hermits turned their excess free time to activities Catholic social thought understands as work: cooking and baking, learning new skills, forming mutual aid groups and marching for Black Lives. There was an echo of what we see in pilot tests of universal basic income, where the extra cushion allows recipients to spend more time in school, improving their health, and caring for children.[13] Don't get me wrong: of course quarantine is not the eschaton. It never could be when so much of the human family is still in danger, in precarity, or mourning those lost. All I'm saying is that the Catholic worldview should not be surprised to find that when basic needs are met, sinful yet graced human beings spend extra time in creative, purposeful, self-transformative activity—that is, "good work."

You are right, of course, that we need to be mindful of our structures as we think about the kind of society we choose to build. In my view, redistributive proposals, far from offering an eschatology with as little work as possible, can hold the key to shifting the balance in favor of the kind of "good work" that is often unpaid and must compete for time with the paid work we do to meet basic needs. If people can get by with fewer hours engaged in paid work, they will have more time and mental bandwidth to spend

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search.ebscohost.com.libus.csd.mu.edu/login.aspx?direct=true&db=n5h&AN=4HGINDINMLMMGLSTRY000033387590&site=eds-live&scope=site.

[11] Jeremy D. Posadas, "Reproductive Justice Re-Constructs Christian Ethics of Work," *Journal of the Society of Christian Ethics* 40, no. 1 (2020): 113–14, https://doi.org/10.5840/jsce202052028; See also Jeremy Posadas, "The Refusal of Work in Christian Ethics and Theology," *Journal of Religious Ethics* 45, no. 2 (June 2017): 330–61.

[12] Posadas, "Reproductive Justice Re-Constructs Christian Ethics of Work," 122.

[13] Livia Gershon, "What Happens to Kids When You Give Families a Universal Basic Income?," JSTOR Daily, March 27, 2015, https://daily.jstor.org/what-happens-to-kids-when-you-give-families-a-universal-basic-income/; Rebecca Hasdell, "What We Know About Universal Basic Income: A Cross-Synthesis Of Reviews," *Stanford Basic Income Lab*, n.d., 27.

on the types of work that care for the vulnerable and build up communities, creating the "norms of reciprocity and trustworthiness" that sociologists call "social capital."[14] When Robert Putnam chronicled the decline in social capital among US people in the last third of the 20th century, he wrote that "for many people, part-time work is the best of both worlds"—allowing workers to connect with others at the workplace and elsewhere in their communities.[15] Redistributive policies that decouple basic needs from the performance of paid work could support family care of kids and vulnerable adults, while allowing artists, students and community organizers to focus on their important work instead of the hustle for basic needs.

A world where people can meet basic needs without filling their waking hours with waged work is deeply resonant with the vision of Catholic social thought, in fact, arguably more so than the US *status quo* where even maternity leave is a minority privilege.[16] So, far from making waged work compulsory, the Catholic tradition has historically envisioned that at least half of the adults in a family would not work for pay, but instead do the important work of family care and community building.[17] While we rightly reject the earlier assumption that home-workers would all be women, let's not lose the central point that waged work was never imagined as universally normative.[18] When the Catholic tradition speaks of work as a human good and a duty, it has never meant only work for pay, nor envisioned waged work as the price of the right to basic needs.[19]

David, you have urged us to create more "good work," which is autonomous, collaborative and makes a positive impact. Certainly much remains to be done to create the conditions for waged labor that can be good or even sacramental. But for me, a Catholic lens on work reveals that the good work we have to do is already before us. Many parents would like to spend more time with their kids, but can't afford to. Many communities have problems that patient organizing by local leaders could solve. Artists of every type have world-changing visions to share, if only they had the time and the resources. The need for local journalists, experienced teachers, and rural health care workers is no less acute because communities can't manage to pay them enough to live on. Our so-called post-scarcity society has made progress on feeding the hungry, but not much on visiting those in prison or providing listening ears to the lonely. Pretty

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[14] Robert D. Putnam, *Bowling Alone: The Collapse and Revival of American Community* (New York: Simon & Schuster, 2000), 19.

[15] Putnam, 406–7.

[16] Ashley Welch, "Number of U.S. Women Taking Maternity Leave Unchanged for Two Decades," CBS News, January 19, 2017, https://www.cbsnews.com/news/number-of-u-s-women-taking-maternity-leave-unchanged-for-two-decades/.

[17] Kate Ward, "Catholic Teaching Changes: Women in the Workplace," *Women In Theology* (blog), August 23, 2019, https://womenintheology.org/2019/08/23/catholic-teaching-changes-women-in-the-workplace/.

[18] Hinze and Pope Francis are right that both men and women can have important roles in home-work or paid work and should be supported by society in either role or both. Hinze, *Glass Ceilings and Dirt Floors*, 108–10; Francis, *Amoris Laetitia* (March 19, 2016), 286, http://w2.vatican.va/content/dam/francesco/pdf/apost_exhortations/documents/papa-francesco_esortazione-ap_20160319_amoris-laetitia_en.pdf.

[19] Christine Firer Hinze, "Women, Families, and the Legacy of 'Laborem Exercens': An Unfinished Agenda," *Journal of Catholic Social Thought* 6, no. 1 (2009): 63–92.

much everybody would like to better care for their own bodies, be lifelong learners, and give back in their communities. If these are privileges, and often they are, it's because of inequitable financial resources, but also because many working people simply don't have the time. Yes, we should do what we can to turn good-enough work into good work. But we can also use redistribution to free people from good-enough work so they can do the good work that's already before us.

The work before us can't be automated. Being done for and with others we know and love, it defies being instrumentalized. I would argue that the work before us, the work of family care, community building and artistic creation, may even be the most likely work to be experienced as sacramental. This is precisely because it takes place within those relationships where we most often encounter God, when we work as Jesus did with our friends, our family and the needy at our own gates. The best way we can offer people opportunities to do deeply needed, meaningful and potentially sacramental work is to reduce their survival dependence on waged labor that is least likely to be any of those things. Redistributive policies are a realistic, authentically Catholic way to enable more workers to shift the balance: less waged work for survival, more time to be about the work before us.

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Presidential Address
THEOLOGY RENEWING LIFE: PROPHETIC INTERVENTIONS AND ENDURING COMMITMENTS

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This century will probably be named as "The Century of the COVID-19 Pandemic." At the time of this presidential address,[1] the devastation on humans caused by this pandemic is massive, as illustrated by the staggering numbers reported by the World Health Organization: nearly 175.4 million confirmed cases and nearly 4 million deaths worldwide, with the Americas reporting the highest number of deaths at more than1.8 million.[2] In the past two years, the impact of the pandemic has forced a reorganization of the routines in daily life for everyone around the world, including the structures of hospital and healthcare, education, commerce, leisure, religious services, and the whole network of social identities and relationships.

The pandemic has not simplified life for the CTSA as it has forced the cancellation of its 2020 in-person annual convention and the intricate structuring of its 2021 annual convention in electronic form, both events taking place for the first time in the history of the society. Commemorating the 75th Anniversary of the CTSA, this year we have gathered online for sharing thought around the theme, *"All You Who Labor..." Theology, Work, and Economy*, giving attention to the contemporary problems faced by the church and the world according to the society's mission. Without doubt, Catholic theologians are faced with an unstable and ambivalent situation rife with anxiety and uncertainty which has simultaneously exposed both human fragility and the potentialities for a greater theological contribution to the construction of different modes of life.

My reflection this morning is framed within exploration of the relationship of theology and society, with attention to a situational context leading to discernment of the signs of the times, followed by consideration of theological epistemology within today's dynamics of historical reality, and an approach to possibilities for the society's theological labors. My main argument is that, if our theological scholarship seeks to

[1] I am grateful to my colleague and friend, biblical scholar Prof. Maria Pascuzzi, CSJ, for taking the time to read this paper for accuracy prior to its publication.

[2] World Health Organization, "WHO Coronavirus (Covid-19) Dashboard," accessed June 13, 2021, https://covid19.who.int/.

continue being prophetic and meaningful in the next twenty-five years, it must give greater attention to theological approaches striving for cognitive justice. I close my reflection with an encouragement to engage theological work on utopias because thinking about the future with subversive and liberating faith-based utopias is an inseparable component of a prophetic theology. Naturally, I am confident in your understanding of the provisional mode of my reflections as some issues require further collective exploration as we engage in the tasks of building a new possible *alternative normal*.

A Context of Global Inequality

This generation has seen devastation around the world caused by the unbridled race of the four apocalyptic horses of war, plague, hunger, and death. Nobody has been left untouched. A panoramic listing of situational events shows that real life conditions have united peoples from all over the world in a shared sense of the heaviness of human existence, such as we have not seen in decades. In the past few years, in one way or another, people have witnessed what was once beyond the human imagination. Among other things, they have witnessed: military coups, massacres, police brutality, growing feminicide and violence against women under pandemic confinement, a persistent digital divide, right wing riots to protect the *status quo* and conspiracy theories that bring harm to democratic processes. They have witnessed record breaking weather patterns with unprecedented wildfires, severe winters, earthquakes, volcanic eruptions, protracted drought, and an evolving climate crisis on a path of becoming a global environmental catastrophe threatening the human species and the whole of nature. The unrestrained expansion of global extractivist capitalism has exacerbated these conditions, furthering the consequent loss of biodiversity and sustainable environments.

In our region, while mass shootings and gun violence have proliferated this year, the US continues to be the largest military spender in the world, accounting for 39 percent of total military expenditure in 2020 with an estimated $778 billion, representing an increase of 4.4 percent over 2019. "In 2020, the USA spent almost as much on its military as the next 12 largest spenders combined."[3] At the same time, the US continues to deal inadequately with issues of human mobility and migration as thousands of undocumented migrants and asylum seekers congregate at the southern border, with record numbers of unaccompanied migrant children. There is no clear response to this humanitarian crisis. An expert in transborder processes of the Colegio de la Frontera Norte in Tijuana, México, recently asserted that the current strategies are not addressing the root-causes of migration, such as poverty, violence, corruption, and environmental adversity. Foreign investment in the countries of origin is insufficient without the restructuring of democratic processes free from foreign

[3] Diego Lopes da Silva, Nan Tian, and Alexandra Marksteiner, "Trends in World Military Expenditure, 2020," Stockholm International Peace Research Institute, *SIPRI Fact Sheet* April 2021, 3, accessed June 8, 2021, https://sipri.org/sites/default/files/2021-04/fs_2104_milex_0.pdf.

interventionism.[4] Included in this situational panorama are the increase of fundamentalistic forms of religion, aggression, and hate against LGBTQIA+[5] people to the point of officially denying the Catholic blessing of same-sex marriages, and sexual abuse in the Catholic Church.

The global COVID-19 pandemic, still unfolding as I speak, has generated responses that expose the power dynamics of a global system within which the global South is at disadvantage. This past month news outlets reported that "wealthy countries had secured more than 87 percent of COVID-19 vaccines, while poor countries had received only 0.2 percent. That imbalance has produced a stark contrast."[6] Seen together with a disproportionate response to climate change, this situation precludes any expectation that the health, well-being and security of the worldwide population will improve in the immediate future. As reported recently by expert studies, inequality appears to be the dominant characteristic of today's world. In terms of human development in the 21st century, "in every country many people have little prospect for a better future. Lacking hope, purpose or dignity, they watch from society's sidelines as they see others pull ahead to ever greater prosperity."[7] Today, the majority of the world's population is an impoverished humanity facing no opportunities and no adequate resources to make decisions over their own lives.

Inequalities disproportionately affect social groups on the basis of, among other analytic and descriptive categories, class, race, ethnicity, age, cast, religious affiliation, sexual orientation, disability, migratory status, and geographical location. When examined in intersectional ways it becomes evident that some groups experience greater disadvantage. Without a doubt, "gender disparities are among the most entrenched forms of inequality everywhere."[8] Failure to articulate a collective action of global solidarity for opening opportunities across social groups and for sharing resources across nations will continue to bring harm to both the geopolitical North and the South. Considering the pervasiveness of global inequalities, the environmental crisis, and the deadly impact of the COVID-19 pandemic, social scientists from Ecuador speak about a generalized catastrophe of social systems.[9] In the context of the US, Natalia Imperatori-Lee notes that "this pandemic has shed harsh light on our

[4] Rosío Barajas, "La migración en los primeros 100 días de Biden," Colegio de la Frontera Norte, April 29, 2021, https://www.colef.mx/noticia/la-migracion-en-los-primeros-100-dias-de-biden/; Nicole Narea, "America's Asylum System is Broken. Here's How Biden Could Fix It," *Vox Media*, May 28, 2021, https://www.vox.com/policy-and-politics/22442165/biden-border-asylum-crisis-children.

[5] An acronym that stands for: Lesbian, Gay, Bisexual, Transgender, Queer, Intersex, Asexual and/or allies.

[6] Jonathan Wolfe, "Coronavirus Briefing: What Happened Today," *The New York Times*, accessed May 4, 2021, https://www.nytimes.com.

[7] United Nations Development Program, "Human Development Report 2019: Beyond Income, Beyond Averages, Beyond Today: Inequalities in Human Development in the 21st Century" (New York: United Nations Development Programme, 2019), http://hdr.undp.org/sites/default/files/hdr2019.pdf.

[8] United Nations Development Program, "Human Development," 12.

[9] On this, see enlightening essays included in the journal "Pandemia y Crisis: Una Aproximación desde las Ciencias Sociales [*Pandemic and Crisis: An Approach from the Social Sciences*]," *Boletín Académico Sociología y Política Hoy* 4 (September-November 2020).

nation's empathy gap: our inability to move beyond individualism in our notions of freedom, of health, of prosperity" as people value, "above all else, inequality."[10] In the face of human and environmental tragedy, a basic sense of empathy and interdependence appears to be missing from those who are sheltered by a culture of privilege. In the current panorama of global inequality and failing social systems, theology can only affirm that the major sign of the times of our era continues to be the wounded humanity that sustains resistance and struggles for change and transformation.

The contemporary context has also witnessed the vitality of global civil society in the intervention of large social movements for justice. The world became populated by social movements for change expressing publicly their anger, their resistance, and their struggle against forms of systemic injustice and dehumanization. As Achim Steiner writes in the 2019 Human Development Report, "the wave of demonstrations sweeping across countries is a clear sign that, for all our progress, something in our globalized society is not working," as with a varied degree of organization for collective action, "different triggers are bringing people onto the streets: the cost of a train ticket, the price of petrol, political demands for independence. A connecting thread, though, is deep and rising frustration with inequalities."[11] A storm of dissatisfaction is running throughout the planet, with inequality as the key to resentment and frustration. In courageous mobilization, grassroots people are no longer afraid of positioning themselves in the public arena of protest and rebellion. They are challenging the established political powers due to unmet fundamental needs and rights. The cry for justice and dignity is the common denominator that defines and unites them. Even if the causes and motivations of global unrest may be varied, excluded collectivities are voluntarily coming together with one purpose, namely, to assert the urgency of restructuring unjust social systems and relationships. The global justice movement brings to the world its subversive capacity to prefigure alternative possible futures. It also becomes a preferential site of critical thought. Today, any theology seeking to contribute to the historical forces seeking the renewal of life would need to engage the dynamics of the social movements for change.

Recently, two of the largest social movements expressing resistance, rebellion, and longing for constructive transformation are Black Lives Matter and Free Palestine. The Black Lives Matter movement not only demands the elimination of police brutality and

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[10] Natalia Imperatori-Lee, "What Coronavirus Taught Us About Inequality," *America Magazine*, February 15, 2021, https://www.americamagazine.org/politics-society/2021/02/15/what-coronavirus-taught-us-catholic-inequality-239979.

[11] Achim Steiner, "Foreword," in *Human Development Report 2019. Beyond Income, Beyond Averages, Beyond Today: Inequalities in Human Development in the 21st Century*, United Nations Development Programme (New York: United Nations Development Programme, 2019), iii, accessed June 8, 2021, http://hdr.undp.org/sites/default/files/hdr2019.pdf. For definitions and characteristics of "social movements," see David A. Snow, Sarah A. Soule, Hanspeter Kriesi, and Holly J. McCammon, "Introduction: Mapping and Opening Up the Terrain," in *The Wiley Blackwell Companion to Social Movements*, Second edition, eds. David A. Snow, Sarah A. Soule, Hanspeter Kriesi, and Holly J. McCammon, 1-16 (Hoboken, NJ: John Wiley & Sons Ltd., 2019); Paul Almeida, *Social Movements: The Structure of Collective Mobilization* (Oakland, CA: University of California Press, 2019), 6-12.

systemic racism but also the radical transformation of the dominant cognitive patterns of power that have defined knowledge, humanity, and existence itself, which have their roots in white privilege and exclusion. Aware of this, the CTSA on its part, has made a strong commitment to furthering a theological contribution to racial justice. Black Lives Matter, along with numerous other social movements for justice and liberation,[12] has also exposed the interdependence and indivisibility of the struggles for social justice, racial justice, and cognitive justice. With George Floyd, nobody can breathe safely while global inequalities, state violence, and systemic racial injustice persist. A trend of coalitional links between Black Lives Matter and Free Palestine movements has been growing as signaled by the mural painted on the segregationist wall of Bethlehem, Palestine.[13]

The Free Palestine movement concerns the international struggles for the liberation of Palestinians. For generations, this people has continued to experience terror and assault perpetrated by the State of Israel, such as home demolitions, illegal land confiscation, intimidation strategies, terrorizing practices, illegal evictions, military raids, indiscriminate use of force, unjustified arrests, campaigns of ethnic cleansing, severe mobility restrictions, the blockade on Gaza, institutionalized cruel and degrading treatment of Palestinian detainees including children, the antagonistic wall, violence by Jewish settlers against the Palestinian population, and apartheid by a regime of Jewish supremacy. The persistent violation of international human rights law and international humanitarian law by the State of Israel, and the failure of the international community to hold Israel accountable have deepened the Palestinians' sense of insecurity, hopelessness, and injustice.[14]

In 2017, the United Nations Economic and Social Commission for Western Asia (ESCWA) issued a report in which, based on scholarly inquiry and overwhelming evidence, the Commission established "beyond a reasonable doubt that Israel is guilty of policies and practices that constitute the crime of apartheid as legally defined in instruments of international law."[15] To fail to recognize that the State of Israel has been

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[12] As of today, the Global Protest Tracker reports a worldwide eruption of 230 "significant antigovernment protests" from 2017 to 2021, with 78 percent of significant protests in "authoritarian or authoritarian-leaning countries." See, Carnegie Endowment for International Peace, "Global Protest Tracker," accessed June 13, 2021, https://carnegieendowment.org/publications/interactive/protest-tracker#.

[13] A large photo of the mural I mention here is presented in the news report by Russell Rickford, "How Black Lives Matter Reenergized Black-Palestinian Solidarity," *Vox News,* May 26, 2021, https://www.vox.com/world/2021/5/26/22452967/palestine-gaza-protests-black-lives-matter-blm-solidarity-israel. See also, Sean Sullivan and Cleve R. Wootson Jr., "'From Ferguson to Palestine': How Black Lives Matter Changed the U.S. Debate on the Mideast," *The Washington Post*, May 22, 2021, https://www.washingtonpost.com/politics/gaza-violence-blm-democrats/2021/05/22/38a6186e-b980-11eb-a6b1-81296da0339b_story.html.

[14] See, United Nations General Assembly, "Economic and Social Repercussions of the Israeli Occupation," Economic and Social Council, Seventy-First session, A/71/86-E/2016/13, May 10, 2016, http://undocs.org/A/71/86.

[15] United Nations Economic and Social Commission for Western Asia, *Israeli Practices Towards the Palestinian People and the Question of Apartheid* (Beirut: United Nations House, 2017), 1, https://www.unescwa.org/publications/publications/israeli-practices-palestinian-people-apartheid-occupation.

enabled to continue perpetration of crimes against Palestinian families and communities largely due to the support with money and weapons provided by a militaristic United States of America is truly shameful. This is a pattern of vicious actions that keeps alive the memory of the decades-long US support of dictatorships in Latin America and the Caribbean, of its irrational wars in Southeast Asia. The support given by an imperialistic US to imperialistic Israel only exacerbates destructive violence globally.

In the past four weeks alone, 107,000 Palestinians were displaced from their homes by the Israeli bombardment of Gaza.[16] As of 2019, the UN Refugee Agency reports 5.6-million registered Palestinian refugees[17] who have been forcibly displaced as a result of Israeli occupation and illegal Jewish settlements on Palestinian land which settlers have aggressively appropriated. Today, more than 1.5-million Palestinians have been forced to live in refugee camps under precarious social conditions, with overcrowded spaces and insufficient provisions to meet basic human needs. In his open letter to US Christians, Palestinian Pastor Munther Isaac asserts that "for years, Christian-Jewish dialogue was misused to silence criticisms of Israel," but if theology matters, "if any theology trumps the ethical-biblical teachings of Jesus on love, equality, and justice, then we must rethink that theology. If any theology produces apathy to injustice, it must be re-examined. Don't describe Palestinian Christians' efforts at creative resistance as criminal."[18]

As for the urgent international recognition of the State of Palestine, the Vatican City recognizes this State and has officially accepted the Embassy of the State of Palestine to the Holy See.[19] While Microsoft Bing Maps does label Palestine in its mapping technology and Google Maps has failed to label it, the current State of Israel shows a trend for the elimination of the Palestinian population from the face of the earth. Both the Holy See and the State of Palestine are non-member states of the UN but they hold a status of Observers in the sessions and the work of the UN General Assembly.[20] As of May 2021, more than 135 countries have officially recognized the State of Palestine as a "de jure (by law) sovereign state in the Middle East," [21] with active opposition from the US and the State of Israel. For historical reasons and for the theological imperatives of solidarity and care for the socially destitute, the Catholic theological community has an obligation of justice for the Palestinian people. For "how long will Catholics keep ignoring the suffering of Palestinians?",[22] asks Michel

[16] United Nations Office for the Coordination of Humanitarian Affairs, "Gaza: Internally Displaced People 20 May 2021," May 22, 2021, https://www.ochaopt.org/content/gaza-internally-displaced-people-20-may-2021.

[17] United Nations Refugee Agency, *Global Trends. Forced Displacement in 2019* (Copenhagen: United Nations High Commissioner for Refugees, 2020), 2.

[18] Munther Isaac, "An Open Letter to U.S. Christians from a Palestinian Pastor," *Sojourners*, May 19, 2021, https://sojo.net/articles/open-letter-us-christians-palestinian-pastor.

[19] See, Embassy of the State of Palestine to the Holy See, http://palvaticanembassy.org/.

[20] United Nations, "Non-Member States," https://www.un.org/en/about-us/non-member-states.

[21] World Population Review, "Countries that Recognize Palestine 2021," accessed May 28, 2021, https://worldpopulationreview.com/country-rankings/countries-that-recognize-palestine.

[22] Michel Sabbah, "Former Jerusalem Archbishop: How Long will Catholics Keep Ignoring the Suffering of Palestinians?", *America Magazine*, accessed May 18, 2021,

Sabbah, Patriarch Emeritus of Jerusalem. Now is the time to unmask the lie that exposing the crimes of Israel against Palestinians constitute acts of anti-Semitism. Now is the time to increase promotion of the faith communities' intervention in civil society so that collective action is strengthened to stop the US governmental pattern of militaristic support of Israel and destructive violence around the world. Now is the time to collectively embrace a prophetic theological stand of unapologetic solidarity with Palestinians while they are still alive.

THEOLOGICAL EPISTEMOLOGY: READING THE SIGNS OF THE TIMES

The complexity of today's context invited me to connect with the notion of "the theologal dimension of historical reality." While this notion deserves a more careful discernment at another time, I am certain that CTSA members who are experts in the theology of Jesuit martyr Ignacio Ellacuría, S.J., such as Kevin F. Burke, Robert Lasalle-Klein, Michael E. Lee, and J. Matthew Ashley,[23] will recognize it as coming from Ellacuría's theological corpus. In their books, they present insightful analysis of the philosophical and theological intricacies involved in a proper understanding of that notion. I trust that they will support my reference to "the theologal dimension of historical reality" as a notion that provides orientation for discerning the signs of the times within the contemporary dynamics of historical reality and for signaling the implications of that notion for theological epistemology.

According to Ellacuría,[24] all creation has been grafted with trinitarian life as an act of "self-giving by the divine life itself." While this grafting has limits inherent to how humanity and the world historicize trinitarian life in their creaturehood, it provides them with an essential openness to that life as a dynamism to make divine life ever more present. The theologal dimension, explains Ellacuría, "would reside in that presence of the trinitarian life, which is intrinsic to all things, but which in human beings can be apprehended as reality and as the principle of personality." A greater presence of divine life within the dynamisms of historical processes is made possible by an active praxis aimed at both achieving social structures, bodies, and relationships that bring closer the experience of that life and countering obstacles and negation of divine life. This approach sheds light on discernment about "what there is of grace and

https://www.americamagazine.org/politics-society/2020/12/22/patriarch-sabbah-palestine-christians-israel-occupied-gaza-239511.

[23] See, Kevin F. Burke, S.J., *The Ground Beneath the Cross: The Theology of Ignacio Ellacuría* (Washington, DC: Georgetown University Press, 2000); Kevin F. Burke and Robert Lassalle-Klein, eds., *Love That Produces Hope: The Thought of Ignacio Ellacuría* (Collegeville, MN: Liturgical Press, 2006); Michael E. Lee, *Bearing the Weight of Salvation: The Soteriology of Ignacio Ellacuría* (New York: Crossroad Publishing Company, 2009); Michael E. Lee, ed., *Ignacio Ellacuria: Essays on History, Liberation, and Salvation* (Maryknoll, NY: Orbis Books, 2013); J. Mathew Ashley, Kevin F. Burke, S.J., and Rodolfo Cardenal, S.J., eds., *A Grammar of Justice: The Legacy of Ignacio Ellacuría* (Maryknoll, NY: Orbis Books, 2014); Robert Lassalle-Klein, *Blood and Ink: Ignacio Ellacuría, Jon Sobrino, and the Jesuit Martyrs of the University of Central America* (Maryknoll, NY: Orbis Books, 2014).

[24] On this paragraph, see: Ignacio Ellacuría, "The Historicity of Christian Salvation," in *Mysterium Liberationis: Fundamental Concepts of Liberation Theology*, eds. Ignacio Ellacuría, S.J. and Jon Sobrino, S.J. (Maryknoll, NY: Orbis Books, 1993), 276-278.

of sin in humanity and in history." An active praxis becomes a necessary mediation to further the proximity of humanity and creation with the world of God as the giver of life. This is a *theologal praxis* that serves the Reign of God, proclaimed and embodied by Jesus of Nazareth, as referential horizon, as utopian vision, and as grounds of Christian faith and hope.

For theological epistemology, *theologal praxis*—as mediation of the theologal dimension of historical reality—is understood as transformative action to induce historical actualizations of the Reign of God. While not always according to dialectic reason, a lucid *theologal praxis* provides the richness of dynamic realities to theological theory which, with its own internal methodological protocols, in turn provides rectitude and improvement to *theologal praxis* for the transcendent historization of God's Reign.[25] It is not difficult to assert who are the primary social and ecclesial actors of such *theologal praxis*. Those actors, found through an undisputed truth of the Gospel and of Christian faith, are the poor and the oppressed who personify the historical Jesus with greater clarity and who embody greater capacity for salvation. In Ellacuría's view, "the fundamental texts of the Beatitudes and the Last Judgement, among others, leave this point settled with total clarity." Those actors strengthen their inherent salvific-historical value as they become active subjects who embrace transformative obligations from circumstances of "destitution and structural injustice."[26]

Reflection on *theologal praxis* is an issue of theological epistemology because, in Ellacuría's thought, it involves the quest for coherence between theological conceptualization and *theologal praxis*, so that both can be what they should be. *Theologal praxis* contains a richness of historical experience, a wealth of grace and faith that come to fertilize an ever-renewing theological theory.[27] A crucial dimension for a relevant theological theory is *historicity*, which allows verification of proper *theologal praxis*. According to Ellacuría, "a theology that is absolutely irrelevant to a given historical situation, in addition to undermining a required *theologal praxis*, ceases to be an *intellectus fidei* to become a study of inoperativities."[28] Both theological theory and *theologal praxis* constitute a "virtuous circle"[29] for enlightening and strengthening the historical actualization of the Reign of God.

A further crucial dimension that a relevant theological theory cannot and should not neglect refers to the possibility that God's revelation takes place among those who God wants, "especially among those who in the eyes of the world are not precisely the

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[25] Ignacio Ellacuría, *Escritos Teológicos* [*Theological Writings*], vol. I (San Salvador, El Salvador: UCA Editores-Universidad Centroamericana José Simeón Cañas, 2000), 235, 237-238.

[26] Ignacio Ellacuría, "Utopia and Prophecy in Latin America," in *Mysterium Liberationis: Fundamental Concepts of Liberation Theology*, eds. Ignacio Ellacuría, S.J. and Jon Sobrino, S.J. (Maryknoll, NY: Orbis Books, 1993), 303.

[27] Ellacuría, *Escritos Teológicos*, 239-240.

[28] "Una teología absolutamente irrelevante para una situación histórica determinada, además de despotenciar la praxis teologal requerida, deja de ser un *intelectus fidei* para ser un estudio de inoperatividades," Ellacuría, *Escritos Teológicos*, 241-242. Translations in this paper, to English from the original Spanish of *Escritos Teológicos*, where I have provided the original Spanish, are my own.

[29] "un círculo virtuoso," Ellacuría, *Escritos Teológicos*, 242.

most academically learned."[30] A point Paul the Apostle made almost two millennia ago (1 Cor 1:26-28). In this light, theological epistemology is called to interpret the signs of times in the practices and thoughts that best disclose the presence of the trinitarian life within the complexity of historical dynamics. That presence is found in the actualizations and longings of our communities for a new world of abundant life, a reconciled humanity, and a thriving creation. As theologians recognize, not every situational event is revelatory of the signs of the times. In the tradition of Catholic theology, the criterion for discerning the signs of the times continues to be the option for the poor and the oppressed, giving centrality to the promotion of justice as constitutive of Christian faith. This criterion guides theological interpretation for a proper relationship of theology and society as it seeks to influence hopeful historical dynamisms in the direction of an envisioned life-giving end. The task of theology deals with increasing hope and decreasing evil as much as possible. In the words of Charles E. Curran in his book about the CTSA's story of seventy-five years, "our primary responsibility as a theological society is to theologize to the best of our abilities."[31]

CATHOLIC THEOLOGY FOR COGNITIVE JUSTICE

In the early 1980's, the Ecumenical Association of Third World Theology noted that official mainstream Christian theology, also identified as "traditional theology," with its worldview wedded to Western European culture and to capitalism, has failed to provide "the motivation for opposing the evils of racism, sexism, capitalism, colonialism, and neocolonialism. It has failed to understand our religions, indigenous cultures, and traditions, and to relate to them in a respectful way."[32] Four decades later, while it is true that traditional malestream theology continues to have an influence on people's minds and values, it is also true that a pluralism of counterhegemonic theological approaches has expanded across continents. This is encouraging for a theological work self-aware of its relevance and impact on the lives of people today. No documentary evidence is needed to assert that around the world, theologies have emerged in connection to the experiences of the marginalized in their aspirations for the renewal of the world and humanity.

Methodologically, those theologies share *theologal praxis* as the starting point of conceptual articulation and faith-based principles of liberation as the grounds for theological meaning. They affirm theology as a life-giving discursive praxis that provides the reasons for hope and motivation for faith-based engagement in the historical processes that give impulse to the liberating force of the Gospel. Along the lines of the vision of a "healthy and open society" presented by Pope Francis' encyclical letter *Fratelli Tutti*, these theologies refuse to consider as naïve utopias

[30] "especialmente a los que a los ojos del mundo no son precisamente los más académicamente sabios," Ellacuría, *Escritos Teológicos*, 632.

[31] Charles E. Curran, *The Catholic Theological Society of America. A Story of Seventy-Five Years* (Mahwah, NJ: Paulist Press, 2021), 123.

[32] Ecumenical Association of Third World Theology, "The Irruption of the Third World: Challenge to Theology Final Statement of the Fifth EATWOT Conference, New Delhi, August 17-29, 1981," in *Irruption of the Third World: Challenge to Theology*, eds. Virginia Fabella and Sergio Torres (Maryknoll, NY: Orbis Books, 1983), 197.

every effort made at contributing to build a "beautiful polyhedral reality in which everyone has a place."[33] In the past twenty-five years, the CTSA presidential addresses available in the *Proceedings*[34] offer plenty of insights for theological approaches that both affirm a prophetic function of theology in society and promote a theological contribution to open worldviews shaped by political charity, solidarity, and the common good.

In the relationship of theology and society, Catholic theology does not raise limits on the kind of constructive intervention that theologians may embrace in social processes. There should be no incompatibility but rather interdependent fertilization between the theologian in academics, the theologian in ecclesial ministry, and the theologian in civil society immersion as we all share a common mission for the renewal of life. Conceptualized as a critical reflection on *theologal praxis* in light of revelation, the participation of theology in the global social movement for constructive transformation contributes to strengthening capacities for conflict transformation and for enlightened deliberation about compatible values, interests, and a mutually accepted course of action. Attending to the demands of context and as an active member of civil society and church, the theologian's intervention may adopt a variety of functions such as "community organizer" and "listener in the community" as presented by Nichole Flores and Jennifer Owens-Jofré.[35] As recently expressed by Allan Figueroa Deck, we theologians must be out on the streets functioning as "ruckus-raisers."[36]

When we theologians do work within communities affected by inequality and structural injustice, one can further religious worldviews of justice and peace by functioning as activists, advocates, educators, unifiers, socializers, envisioners, peacebuilders, reconcilers, liturgical celebrants, policy developers, and coalition builders,[37] and also consider functions such as dissenter, agitator, rebel, subversive, and revolutionary. This is not foreign to the Christian tradition as the message of the

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[33] Francis, *Fratelli Tutti* (October 3, 2020), 184, 190, https://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20201003_enciclica-fratelli-tutti.html (hereafter cited at *FT*).

[34] The complete archives of the *Proceedings of the Catholic Theological Society of America* can be found online at https://www.ctsa-online.org/Proceedings.

[35] Nichole Flores, "The Latinx Catholic Theologian as A Community Organizer," and Jennifer Owens-Jofré, "The Latinx Catholic Theologian as Listener in the Community" (papers presented at the 2021 ACHTUS Colloquium Conversations of the Academy of Catholic Hispanic Theologians, Online Colloquium, May 14-15, 2021). This annual colloquium was organized by ACHTUS President Hosffman Ospino.

[36] See, Michael Sean Winters, "Latino Theologians get 'in the Ministerial Trenches'," *National Catholic Reporter*, accessed May 21, 2021, https://www.ncronline.org/news/.

[37] I have adapted some of these functions from the field of peacebuilding studies. See, John Paul Lederach, *Building Peace. Sustainable Reconciliation in Divided Societies* (Washington, DC: United States Institute of Peace Press, 1997), 67-70; Thania Paffenholz and Christopher Spurk, "A Comprehensive Analytical Framework," in *Civil Society & Peacebuilding. A Critical Assessment*, ed. Thania Paffenholz (Boulder, CO: Lynne Rienner Publishers, 2010), 65-76; James H. Laue, "Ethical Considerations in Choosing Intervention Roles," *Peace & Change*, vol. 8, Issue 2/3 (Summer 1982): 29-41. See also Charles Marsh, Shea Tuttle, and Daniel P. Rhodes, eds., *Can I Get a Witness? Thirteen Peacemakers, Community Builders, and Agitators for Faith and Justice* (Grand Rapids, MI: Eerdmans Publishing, 2019).

Gospel is revolutionary *per se*. In Ellacuría's view, beyond any singular function, this is a theological work that requires an appropriate *theologal praxis* for a contribution to eliminating the structural sin of injustice, so that obstacles are removed for actualizing structures of grace.[38] He recalls the many times in which Archbishop Oscar Arnulfo Romero mentioned that "the Church must walk behind the people, while announcing utopian futures, also pointing out the obstacles in the way."[39]

The three-fold presupposition of this intervention is first, that the goals of the theologian's agenda are not determined by the established rules of dominant academia but by the goals of the social movement for constructive change; second, that such goals are infused by and aligned with the prophetic and social justice dynamics of the Catholic tradition; third, that intervention requires effecting a conceptual migration from the dominant Eurocentric sites of intellection—which largely result in perpetuating the cognitive traditions that validate structural patterns of hierarchy to benefit the supremacy of elite male actors with a deceptive claim of universalism—to the new sites of intellection focused on unfolding transformative knowledges of a diverse and interdependent world as provided by the subaltern actors striving for a just reconstruction of social structures and relationships with a sense of solidarity. Illustrative of this conceptual migration is the current effort to give centrality to the epistemologies of the South.

As defined by Portuguese sociologist Boaventura de Sousa Santos, an activist scholar in the World Social Forum, "the epistemologies of the South concern the production of knowledges anchored in the experiences of resistance of all those social groups that have systematically suffered injustice, oppression, and destruction caused by capitalism, colonialism, and patriarchy."[40] In terms of epistemological sites for cognitive construction, the term "South" is non geographical but only metaphorical "for the global, systemic, and unjust human suffering"[41] endured by social groups that geographically exist in both the North and the South. Therefore, the epistemologies of the South are geographically found in both the North and the South as they involve, according to Sousa Santos, "cognitive processes concerning meaning, justification, and orientation of the struggle provided by those resisting and rebelling against oppression"[42] caused by the systemic interlacing of capitalism, colonialism, and patriarchy. Elisabeth Schüssler Fiorenza has coined the term "kyriarchy" to name the intersectional, interlocking, and multiplicative dynamics of these structures of oppression that "crisscross and feed upon each other in wo/men's lives."[43] In addition to a rich variety of culturally-informed situational analysis, feminist theologians of

[38] Ellacuría, "The Historicity of Christian Salvation," 275.

[39] "la Iglesia debe ir detrás del pueblo, aunque anunciándole futuros utópicos y señalándole los tropiezos del camino," Ellacuría, *Escritos Teológicos*, 146.

[40] Boaventura de Sousa Santos, *The End of the Cognitive Empire. The Coming of Age of Epistemologies of the South* (Durham, NC: Duke University Press, 2018), 1.

[41] Boaventura de Sousa Santos, *Epistemologies of the South. Justice Against Epistemicide* (Boulder, CO: Paradigm Publishers, 2014), 222-223.

[42] Sousa Santos, *The End of the Cognitive Empire*, 3.

[43] Elisabeth Schüssler Fiorenza, *Democratizing Biblical Studies. Toward an Emancipatory Educational Space* (Louisville, KY: Westminster John Knox Press, 2009), 107; Elisabeth Schüssler Fiorenza, *Transforming Vision. Explorations in Feminist The*logy* (Minneapolis, MN: Fortress Press, 2011), 9.

liberation have been developing for decades a critical systemic analysis of those interlocking and multiplicative systems of oppression for a theological contribution to transformative practices.[44]

The intervention of many theologians in effecting a cognitive migration away from westernized supremacy and in building theological epistemologies of the South is a sign of hope. While the list of their names and works would be too long to list here, one must acknowledge the significant contribution to these dynamics made by feminist theologians of liberation and by theologians from the underrepresented members of the academy and church.[45] They have listened to the concerns of the oppressed, they have reflected critically about the mechanisms of injustice, and they have been resilient artisans in the creative and constructive articulation of new theological visions for the just restructuring of society and church. In compatibility with the goals, interests, and values of the global justice movement, with their critical and constructive theological epistemologies, racially diverse feminist theologians have forged new paths to envision ways for building together a better future where humans and creation can flourish.

In a gesture that I interpret as an embrace of the *theologal dimension* of historical reality, the CTSA has made a significant move to strengthen connections with the theological epistemologies linked to those social and ecclesial actors who struggle, resist and rebel against oppression. Recognizing the contribution of contextually situated theologies within the CTSA and valuing the richness of interaction with theologies contextualized within the global South, in 2019 the Board approved institutional collaboration with the World Forum on Theologies of Liberation (WFTL).[46] The Forum shares with the CTSA concern about discerning the signs of the times for providing theological insights relevant to encouraging engagement in building global solidarity and prophetic intervention.

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[44] See for example, M. Shawn Copeland, "The Interaction of Racism, Sexism, and Classism in Women's Exploitation," in *Women, Work and Poverty*, eds. Elisabeth Schüssler Fiorenza and Anne Carr, 19-27 (Edinburgh: T&T Clark, 1987); Ecumenical Association of Third World Theologians, "Final Statement of the 'Women Against Violence' Dialogue," in *Women Resisting Violence. Spirituality for Life*, eds. Mary John Mananzan, Mercy Amba Oduyoye, et al. (Maryknoll, NY: Orbis Books, 1996), 180-181.

[45] See illustrative collective works: Mary Heather MacKinnon and Moni McIntyre, eds., *Readings in Ecology & Feminist Theology* (Kansas City, MO: Sheed and Ward, 1995); Evelyn Monteiro, SC and Antoinette Gulzler, MM, eds., *Ecclesia of Women in Asia. Gathering the Voices of the Silenced* (Delhi: Indian Society for Promoting Christian Knowledge ISPCK, 2005); Susan Abraham and Elena Procario-Foley, eds., *Frontiers in Catholic Feminist Theology: Shoulder to Shoulder* (Minneapolis, MN: Fortress Press, 2009); Mary E. Hunt and Diann L. Neu, eds., *New Feminist Christianity: Many Voices, Many Views* (Woodstock, Vermont: SkyLight Paths Publishing, 2010); Mary McClintock Fulkerson and Sheila Briggs, eds., *The Oxford Handbook of Feminist Theology* (Oxford: Oxford University Press, 2012); Elizabeth A. Johnson, ed., *The Strength of Her Witness. Jesus Christ in the Global Voices of Women* (Maryknoll, NY: Orbis Books, 2016).

[46] The proposal for this collaboration was submitted by CTSA members Gerald M. Boodoo, Rufus Burnett, Jr., and Steven Battin, for consideration at the 2019 CTSA Board of Director's regular meeting in October. See also Gerald M. Boodoo, "Spaces of Possibility: Contributions of Local Theologies," *Proceedings of the Catholic Theological Society of America* 74 (2019): 50.

Today more than ever, as theologians around the world share uncertainty about the future, this is a propitious time to assert a commonality of purpose in promoting theological perspectives in the Roman Catholic tradition that are attentive to contemporary problems faced by the poor and marginalized in the church and the world. Given that the Forum is interested in exploration of the relationship of theology and the global movement for justice, the connection of the CTSA with the WFTL brings hopeful opportunities for interaction with theological epistemologies inspired by principles of liberation and the option for the poor and marginalized. This relationship also supports the commonality of efforts in the work for cognitive justice and for theological contribution to constructive transformation in ecumenical, intercultural, and interreligious terms. Last year I was delighted to appoint Jaisy Joseph (Seattle University) and Rufus Burnett, Jr. (Fordham University) as the first CTSA representatives to the WFTL for a period of four years[47] beginning in January 2021.

There are other possibilities to signal tangible institutional support of theological epistemologies that provide inspiration for prophetic involvement in the contemporary dynamics for cognitive justice. One possibility comes from an initiative by Past President Paul Lakeland. For the past three years he has been advocating the idea of creating an additional award to be presented occasionally to a theologian of a national or international reputation who is a non-member of the CTSA, in recognition of his or her lifetime contributions to Catholic theology. Providing support to this initiative would offer Society members the opportunity to welcome and recognize Catholic theologians from peripheral contexts and learn from them. A second possibility is presented by the convention program. While the merits of the established sessions are recognized, there should be no assumption of their permanence, nor of the amount of space they currently occupy in the convention structure. A restructuring of the program sessions in terms of assigning them a timeframe for conclusion or making them function on rotational terms would provide greater institutional space to address urgent issues such as sexual abuse in the Catholic Church on a more continual basis. Past President Lakeland has continued to encourage Society members to offer theological responses to this crucial issue.

A program restructuring is also necessary for a third possibility. A space of broader hospitality for the theological epistemologies of the underrepresented members of the society is needed in all sessions. This is not just to collectively move forward on issues of diversity and racial justice, but to assert a commitment to cognitive justice in theological terms. Our convention program sessions would become enriched by interaction with the counterhegemonic approaches articulated by those epistemologies from sites and visions engaged in overcoming the dehumanization and suffering caused by capitalism, colonialism, and patriarchy. This is also necessary because the face of the society has changed significantly in the past twenty-five years if one considers that there were approximately 1,400 members in 1995.[48] From the underrepresented

[47] See the text approved by the CTSA Board of Directors on the relationship of the CTSA with the WFTL, with a job description for the CTSA Representatives, CTSA website, "Committees," https://www.ctsa-online.org/Committees.

[48] I was unable to find documentation for an accurate number of CTSA members in 1995. The closest documented number of the total membership was in 1992, with 1,471 members as

members today, according to the year in which members were accepted, only a few theologians—less than ten— joined the society by or before 1995, such as Jamie Phelps, O.P. (1988) Sixto J. García (1988), M. Shawn Copeland (1989), María Pilar Aquino (1992), Bryan N. Massingale (1992), Carmen Marie Nanko-Fernández (1993), Gerald Boodoo (1994), and Jean-Pierre Ruíz (1995).

After 1995, the number of underrepresented members of the society grew exponentially to include 58 Asian, 26 African, 23 African American/Black, 68 Hispanic/Latino, 3 Middle Eastern, 5 Pacific Islander, and 0 Native American, for an estimated total of 183 members out of a current total of 1,201 members.[49] But the number of underrepresented members could have greater accuracy if all members voluntarily disclose ethnicity in their member profile, which is something that we can only encourage. Greater visibility and impact can also be achieved by valuing the contributions of the CTSA Committee on Underrepresented Ethnic and Racial Groups (CUERG). This is a good occasion to express my gratitude for the spirit of protest, rebellion, and solidarity that the leadership and members of CUERG have manifested over the years because they keep the society alert on issues of justice and inclusion. For my reflection, the number of underrepresented members is important because I seek to assess theological production. For example, only considering published books, not including a truly extraordinary amount of book chapters and journal essays, the theological production of the society's underrepresented members amounts to approximately 295 books.[50] This number of books is probably higher because some members have also published books in other countries and in other languages not reflected in the US-based bibliographical channels.

Those books display a rich variety of writings within the whole spectrum of the biblical, theological, ethical, and historical scholarly areas, from early Christianity to eschatology, covering a wide variety of relevant issues, such as decolonial thought, migration, the diaspora experience, integral ecology, queer theology, sexuality, the ethics of science, interreligious dialogue, the HIV pandemic, spirituality, liberation, hospitality, reconciliation, and liturgy, among many others of interest today. The theological scholarship provided by the underrepresented members of the society in the past twenty-five years is not only abundant, sophisticated, and relevant, but it also brings to the fore emancipated knowledges at the service of faith-based humanization, care for our common home, and engagement in building a desired future of inclusion and life-abundant shared by all.

Countering the old colonialist idea of intellectual incompetency or cognitive deficiency, the disadvantaged members of the society are in fact, reshaping knowledge production in critical and hopeful terms. In providing theological responses to the

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provided by: Robert J. Wister, "CTSA Membership Analysis," *Proceedings of the Catholic Theological Society of America* 50 (1995): 302.

[49] The number of members in each category was provided by the CTSA database, which I have complemented with testimonials from other members.

[50] This number of books combines single-author and edited books. I have verified the proper bibliographical information of these books through various sources, including the Library of Congress website (https://www.loc.gov), the information provided by each member in the CTSA Members List, Amazon.com, university faculty websites, and information available on the Internet.

contemporary problems faced by the poor and marginalized in the church and the world, they are contributing significantly to advance the mission of the society. The theological scholarship provided by the underrepresented members can no longer be ignored. The task of working collaboratively for greater interaction with this scholarship belongs to all, so that non-hierarchical epistemologies have an opportunity to flourish. For the theological arena, racial justice and social justice can only evolve within the hospitable home of cognitive justice.

Society members still have plenty of work to do to advance the mission of the society in the next 25 years, even if predictions of failure may arise. But failure can only happen if the value of our actions is placed on a particular criterion of success, not on the actions themselves as witnesses to hope.[51] Any predictions of success are condemned to fail because actual possibilities of success in today's deeply polarized and unjust world are none. The immensity of systemic domination and global inequality appears to be so unsurmountable that the work of Catholic theologians appears to be futile. But trust in the mystery of God's action for a renewed humanity and creation is also immense for Catholic theologians as the spirit of resurrection infuses the work and vocation of the theological community. By the standards of the elites in power two millennia ago, the Palestinian-born preacher and healer Jesus of Nazareth failed in his mission. Their success in killing the innocent became their ruin as they failed to see that Jesus was centered on actualizing the Reign of God through life-giving signs without concern for empirical evidence of success. Confronting the cross of death, God's action in raising Jesus Christ in glorious resurrection confirmed his life-giving actions restoring value, meaning, and force to his reconciling mission. According to Christian faith, as Maria Pascuzzi asserts, "God's resurrecting of Jesus initiates a new age which for believers also involves a resurrection to a new life in the present."[52] This is the core of Christian faith in the God of Jesus Christ and the source of Christian hope.

As reported by Jamie T. Phelps in the 1995 *Proceedings* concerning the Black Catholic Theology Interest Group,[53] CTSA Past-President Bryan N. Massingale discussed the meaning of hope in connection to presumptions of failure, a discussion that he further expands in his book on *Racial Justice*. According to Massingale, faith-based hope "places human hope in an ultimate perspective by rooting it in the transcendent, the Divine. Religious hope addresses the question: Why should we risk failure and death for a justice we will never see and might well never come?", a perennial question that he addresses by stating that "in a paradoxical way, religious hope 'assures' the future by grounding it in the reality and promises of God."[54] As a God-given quality of the human spirit oriented towards an anticipated future of good and righteousness, hope is rooted in divine transcendence not in scientific empirical

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[51] See, Franz Hinkelammert, "El pesimismo esperanzado [*Hopeful Pessimism*]," *Cuadernos del Pensamiento Crítico Latinoamericano* 51 (2012): 1-4.

[52] Maria Pascuzzi, C.S.J., "Paul, the Body and Resurrection," *Chicago Studies* 57 (2018): 41.

[53] Jamie T. Phelps, O.P., "Black Catholic Theology. Interest Group," *Proceedings of the Catholic Theological Society of America* 50 (1995): 237-240.

[54] Bryan N. Massingale, *Racial Justice and the Catholic Church* (Maryknoll, NY: Orbis Books, 2010), 150.

evidence. Sustained by hope, life-giving actions take place everywhere making possible the anticipation of new realities. The participation in God's work of restructuring unjust social relationships and systems could face failure only if an anticipated future would not exist, which is not the case for the Christian whose hope is grounded in resurrection. In Massingale's view, "human activity can delay, but cannot deny, the fruition of God's reign. Therefore, one can risk and endure "ultimate" failure—especially death—because from a religious perspective, temporal failures, though real, are neither final, decisive, or ultimate."[55]

Collecting insights from Massingale's intervention in the CTSA Interest Group, Phelps writes that "theologians must move hope from the margins to the center of our concerns as a prerequisite for the theological grounding of an authentic emergence of a society of justice and inclusion, because 'without hope, justice will not prevail'."[56] In this light, the work of a Catholic theologian does not seek success that fits the criteria of the established disciplinary regimes which tend to kill the connection with the experiences and aspirations of those social groups that struggle for justice and resurrection. The value, meaning, and force of this work come from the vigilant engagement with those social groups as cognitive sites for theological epistemology not only because they embody the passion of Jesus today but also because they are the preferential carriers of the theologal dimension of historical reality. Value and meaning come from the action itself of continuing to embrace one's theological identity through production of theologies that contribute to forging conditions of possibility for the full transformative force of the Gospel to occur in every area of personal and social life. By providing critical and disciplined reflection on questions arising from the experiences and aspirations of contemporary faith communities, as expressed by Massingale, theologians help the community "to clarify the convictions of faith, the demands of love, and the reasons for its hope in the God of Jesus Christ."[57] Infused by the vision and values of the Gospel, the reflective action of Catholic theologians today finds meaning and relevance in the process of offering resources to inspire, motivate, and justify involvement in constructive transformation for the renewal of humanity and the flourishing of creation. Against the death-dealing tendencies of oppressive systems, this is a way of enacting today Christian hope and the prophetic dynamism of the Catholic theological tradition.

CONCLUSION: UTOPIAN VISIONS

In the quest for mediums to advance the Reign of God in union with Jesus Christ and led by the Holy Spirit, Catholic theologians cannot accept the dystopian future prefigured by the dynamics of capitalist patriarchal colonialism. Both the convention program and the presidential addresses in the past twenty-five years have not been welcoming toward the notion of utopia. Today and tomorrow, however, the work of theology cannot afford to relinquish the fashioning of subversive and liberating utopias because a theology without utopias cannot assist in overcoming the many barriers standing against the building of new realities according to God's design. Christian faith

[55] Massingale, *Racial Justice*, 150.
[56] Phelps, "Black Catholic Theology," 238. See also Massingale, *Racial Justice*, 150.
[57] Massingale, *Racial Justice*, 158.

with no hope for alternatives is dead. The Christian experience of discipleship in a world of adversity and destitution cannot forsake utopian visions. While the term utopia initiated within the Western European world, utopian imagination has been deeply rooted within the peoples affected by old and new forms of injustice and oppression, such as the centuries old visions of freedom by Black slaves, or visions of emancipation by autochthonous peoples in the Americas, or visions of a life free from violence by women, and visions of radical human dignity by the gay community around the globe. Visions from the Christian grassroots of a new heaven and a new earth in which God "will wipe every tear from their eyes, and there shall be no more death or mourning, wailing or pain" (Rev 21: 1, 4) have anchored their hope.

While it is true that humans have no power over the historical feasibility of an envisioned ultimate good, they have existential confidence in the collective force of resistance and rebellion against destructive and dehumanizing powers. For the Christian, the principle of certitude guiding historical action is the Reign of God as the ultimate horizon. Considering the precariousness of human existence, utopian visions impelled by Christian hope serve as orienting lights for the faith community in its journey towards the Reign of God. This is a process of engagement with a limited historical reality which *per se* remains open to the possibilities of a promised future of shared joy and abundant life. The contents of a prophetic utopia enlighten discernment of personal and collective *theologal praxis* about those possibilities from the limitations of the existing circumstances. Critical faith-based utopias are needed to counter the determinism of market economy, the sacralization of patriarchal reason, the perpetuation of racist colonial politics, and the hopelessness of grassroots communities. More importantly, they are needed to enliven the bridge between the emancipated possibilities of the present life and the imagined future of a thriving life to come.

In the name of the non-historical feasibility of liberating utopias, theology cannot condemn them or renounce to them because it cannot relinquish the quest for hopeful alternatives. The theologian cannot afford to sacrifice critical utopias claiming the impossibility of strategic calculation to attain success. The criterion to discern alternatives is not provided by speculative westernized utopian philosophies but by the practices of those social groups working to transform systems of oppression. For the Catholic theological community, critical reflection on those practices in light of the Gospel entails continual attention to enduring theological commitments, such as the defense of human dignity, the promotion of the common good, the pursuit of social and racial justice, the protection of human security, the cultivation of sustainable communities, the recovery of the environment, the rejection of idolatries, and the affirmation of people over markets. The theological articulation of utopian visions serves to offer a coherent set of faith-based reasons for responding intelligently to the questions about how to live a life worthy of the human as created in the image of God with responsibility for the self, for others and for the environment around us. This is a way of providing not only constructive responses to the contemporary problems of the church and the world but also plenty of insight for spiritualities of solidarity and compassion.

This year Society members gather to celebrate the 75th Anniversary of the CTSA. Embracing the grief and anguish of our communities in today's reality marked by

global inequality and a deadly worldwide pandemic, together with you I also embrace the joys and hopes of our shared commitment to advance the mission of the society in the next twenty-five years. The centennial anniversary promises to celebrate the prophetic and hopeful mission of Catholic theologians of renewing life. Against pessimism and shared anxiety, the story to be remembered in the future will be about what we theologians are doing today. This is a narrative of hope about a promising future as already grafted into our present.

CONFRONTING CLERGY SEXUAL ABUSE: EVIDENCE-BASED RESEARCH AND DIRECTIONS FOR CHANGE – INVITED SESSION

Topic: Confronting Clergy Sexual Abuse: Evidence-Based Research and Directions for Change
Conveners: Paul Lakeland, Fairfield University
Christine Firer Hinze, Fordham University
Moderator: Paul Lakeland, Fairfield University
Presenters: Fr. Martin Burnham, P.S.S., Society of St. Sulpice, U.S. Province
Julie Rubio, Jesuit School of Theology of Santa Clara University
Jennifer Beste, College of Saint Benedict / Saint John's University

Fr. Burnham's topic, "Conceptualizing and Measuring Clericalism in Roman Catholic Priests," was the work of a social scientist, a priest and a sexual abuse survivor. His research led him to the conclusion "that there is explanatory power in clericalism when discerning the root causes of the sexual abuse crisis in our Church." Six themes kept recurring in the research into clericalism: the clericalist is self-absorbed, spiritually and emotionally immature, exercises authoritarian leadership, shows a lust for power and privilege, and is aloof. Burnham created a scale to measure observed clericalism in priests, defining it in the light of three elements: aloofness/unaccountability, entitlement/arrogance, and formality/authoritarianism. His conclusions led him to the conviction that clericalist priests tended to be narcissistic and have low levels of "relational humility." They were seen by parishioners as less spiritual, and were rated as lower in the following character strengths: love, honesty, kindness, fairness, forgiveness/mercy, humility/modesty, and spirituality/sense of meaning. He concluded with reflections on whether this personality type might lead a priest to pursue other unhealthy avenues in life and be a possible factor that drives a priest to act out sexually or to abuse alcohol or drugs.

Julie Rubio's discussion of "Seminaries and Clergy Sexual Abuse: What do we know? What do we need to know?" began by putting some distance between her team's research and the so-called "peak thesis," that "cases were initially low in the 1950s, peaked in the 70s, and began to decline in the 80s." But her main concern was to shift the focus of research: almost all discussion had focused on abuse of children, but "when we extend our gaze beyond minors the problem appears to be more complex and ongoing." "Our hypothesis," said Rubio, is that healthy sexual integration as measured by an instrument we created will correlate with high scores on tests of empathy, emotional intelligence and self-care, while unhealthy sexual integration will correlate with the reverse." But the sexual component of structural clericalism is less significant than the role of gender." Sexual violence is gender-based violence, which is always a deviant expression of hypermasculinity. Sexual violence strengthens the perpetrator's masculinity through weakening that of the victim. Rubio concluded her presentation with some remarks on "the difficulty of getting in the door." She surmised that a focus on clericalism led to a low level of participation in their research on the part of the clergy.

Exploring the Catholic Church's documents on clergy sexual abuse from 1980-2015, Jennifer Beste found a dearth of theological reflection on the norms of passivity

and submissiveness expected of children. Her paper, "Justice for Children: New Directions for Responding to the Clergy Sexual Abuse Crisis," pointed out that given the awareness that power is such a factor, it is striking that attitudes to children are not explored in the literature of episcopal response to sexual abuse. A child-centered account of justice is essential, she argued. Drawing on Margaret Farley's account of justice and her own ethnographic study of children preparing for the sacrament of reconciliation, Beste proposed four interconnected moral norms. Adults must consult children in a spirit of open-ended curiosity and epistemic humility; they need to foster children's unique subjectivity and agency throughout their religious, moral, and spiritual formation; they must reflect critically on our assumptions of adult privilege and renounce our tendency to exert power and control over children. And the Catholic Church must promote active inclusion of the voices and perspectives of children and youth in ecclesial and theological reflection and practices. Implementing these changes will enable a healthier response to sexual abuse and will respect the rights of children as independent moral agents.

The three papers produced a robust series of questions among the 35 or so participants in the Zoom session, and there were numerous questions left hanging at the end of this extremely vigorous and informative session.

PAUL LAKELAND
Fairfield University
Fairfield, Connecticut

JUSTICE AT WORK IN 21ST-CENTURY US CATHOLIC UNIVERSITIES – INVITED SESSION

Topic: Justice at Work in 21st-Century US Catholic Universities
Convener: Christine Firer Hinze, Fordham University
Moderator: Gina Wentzel Wolfe, Catholic Theological Union
Presenter: Gerald Beyer, Villanova University
Kerry Danner, Georgetown University
James Donahue, St. Mary's College of California

In "Curing the 'Disease' in Corporatized Higher Education: Prescriptions from the Catholic Social Tradition," Gerald Beyer argues corporatization of the university has infected higher education with hyper-individualistic business practices and models and a vision of the human person as selfish, hypercompetitive and unwilling to sacrifice for the common good. The models adopted are grounded in the anthropology of *homo economicus*, resulting in a "culture clash" between Catholic Social Teaching and the culture and ethos of the corporatized university, leading to the adjunctification of faculty. In Beyer's view, this not only contradicts the principles of solidarity and subsidiarity, and the Catholic vision of human personhood and community but also disregards a relational anthropology, grounded in the doctrine of the Trinity, which recognizes the obligation to promote mutuality, dignity, equality and rights among all people. Beyer rejects economic justifications of practices such as paying adjuncts and graduate instructors poverty wages and breaking their unions. He argues the acceptance of a distorted, atomistic understanding of human personhood and community seems the more plausible explanation for universities' failure to prioritize just compensation for all, noting the corporatized university runs deep, as deep as the understanding of what it means to be human.

In "The Three-Tiered Class System of Academic Labor: Undermining Mission, Destabilizing Communities," Kerry Danner argues Catholic universities and colleges are held to a higher ethical standard insofar as they function as church-associated intermediary organizations. Catholic social thought is clear on employers' responsibilities to ensure all workers have just wages, benefits such as healthcare, pensions, adequate rest and a right to working in an environment which promotes their moral integrity. To the extent these benefits are not provided, institutions are free riders. Danner rejects the myth that faculty hires and additional perks are based on meritocracy, rather, she maintains the system reflects changed markets, faculty familial commitments, individuals' academic networks and even familial wealth of individual faculty, citing a study indicating tenured faculty have higher childhood household wealth and are 25 times more likely to have a parent with a doctorate than other faculty. Danner argues Catholic universities and colleges must cease using the market standards for employment decisions and embody Catholic teaching to avoid making a mockery of their mission and destabilizing families and the community.

In his presentation, "Ethical Decision Making at Catholic Colleges and Universities: The Case of Adjunct Faculty," James Donahue addressed the topic as a Catholic theological ethicist and a university president. Four concepts grounded his analysis. First is an understanding of ethics in practical settings. For Donahue this

means asking the right question at the right time about the right thing to do, requiring an understanding of both the moral and practical complexity of situations, such as the employment of adjunct faculty. Second is recognizing institutions are moral agents. Understanding the ethics of institutions rests on the concept of character—organizational character, not individual character. Here one must identify the virtues framing the institution's moral self-understanding as well as its moral convictions, which are often identified through institutional narratives, stories and images as well as the institution's vision. Virtues essential to institutional character include trust, collegiality, solidarity, justice, fostering the common good, creating community and promoting a preferential option for the poor. The third foundational concept is institutional decision making. Donahue insists every institutional decision is an ethical decision. Moral and ethical categories, such as utility, rights, justice, virtue, are to be used in decision making at all levels. Discernment is crucial and must be the framework for organizational decision. Fourth is the need to place institutional mission at the forefront of both the decision-making process and in the minds of the decision makers. Taken together, these concepts grounded the way St. Mary's addressed the dynamics of adjunct faculty engagement which resulted in a successful unionization vote, a collective bargaining process, and instituted procedures for the employment of adjunct faculty.

Participants appreciated the richness brought by the three papers which addressed theoretical and contextual underpinnings of the topic as well as practical implications and real-world solutions. The conversation was animated, reflecting a wide range of experiences. Some spoke from their experience as contingent faculty, others as chairs of search committees or department chairs, still others as administrators. All agreed the topic needed greater attention.

GINA WENTZEL WOLFE
Catholic Theological Union
Chicago, Illinois

PRECARIOUS LABOR AND 21ST-CENTURY CAPITALISM: THE CATHOLIC TRADITION'S GROWING EDGE – SELECTED SESSION

Topic: Precarious Labor and 21st-Century Capitalism: The Catholic Tradition's Growing Edge
Convener: Kristin E. Heyer, Boston College
Jeremy V. Cruz, St. John's University (New York)
Moderator: Melissa Pagán, Mount St. Mary's University
Presenters: Joseph A. McCartin, Georgetown University
Jeremy V. Cruz, St. John's University (New York)
Kristin E. Heyer, Boston College

In his paper, "Confronting Elusive Accountability in 21st Century Capitalism: Catholic Social Teaching on Labor at a Crossroads," Joseph McCartin presented on several challenges that Catholic colleges and universities face in living up to Catholic social teaching on labor, as these institutions are reshaped by the forces of 21st century capitalism. He argued that four key features of late-stage capitalism—financialization, the extension of global supply chains, extensive subcontracting, and shifts toward casual or temporary labor—increasingly entangle Catholic institutions in an economy of growing inequality and elusive accountability. Catholic colleges and universities, like private universities in general, have invested increasing shares of their endowments in "alternative investments" such as private equity partnerships, whose business models have demonstrably increased inequality. Further, Catholic institutions now depend on goods manufactured across the globe under conditions that often violate workers' rights, subcontract their services without taking responsibility for how subcontractors treat labor, and rely on temporary labor in the form of adjunct faculty. While some institutions have tried to address these problems through membership in the Worker Rights Consortium, the establishment of campus "just employment" policies, or recognition of adjuncts' union rights, these efforts have been few and inadequate overall. McCartin concluded by suggesting that an initiative called Bargaining for the Common Good, key principles of which are drawn from Catholic social teaching, might provide a model for how workers can pressure these institutions to be more accountable to their needs.

Next, Jeremy Cruz presented "Labor Associations and Worker Power: Catholic Social Teaching and Political-Economic Democracy," which called for deeper integration of existing Catholic teaching on labor rights and the aims of work with its affirmations of democracy and commitment to preferential action with and for oppressed persons and groups. The paper argued that the power of labor associations is a primary avenue toward the realization of political-economic democracy and ecological integrity. This is because labor associations and collective bargaining can be sources of social and political empowerment, in the form of direct and indirect workplace and community governance, well beyond securing adequate compensation and safe labor conditions. Toward this end, Cruz saw signs of hope in Francis's strong endorsements of worker co-operatives in *Laudato Si'* (2015), in several papal speeches in Italy and in South America, and through the Economy of Francesco initiative.

Kristin Heyer, in "Enfleshing the Work of Social Production: Gendered Labor and Moral Agency," presented on how the hidden dynamics of reproductive labor raise troubling moral questions about labor exploitation, gender inequality, and complicity in complex structures of injustice with far-reaching consequences. Her analysis illuminated how beliefs and practices around sex and gender encode oppressive economic relations and how domestic workers' race, gender, and citizenship status intersect and compound their experiences of exploitation. She noted that even as the pandemic has exacerbated intersectional inequalities, it offers an opportunity to examine the factors contributing to these entrenched patterns of exploitation and to consider how societies can return to a "new normal" in its aftermath. Toward that end, the paper analyzed the structures and ideologies contributing to these entrenched patterns in order to frame them in terms of social injustice rather than isolated choices made by virtuous or vicious mothers alone. Heyer's paper also considered how Catholic teaching both contributes to exploitation and offers resources for reform. She concluded by signaling how a "new normal" will require significant changes in structures, incentives, ideologies, and policies, given the intersectional operations of power at play and their reinforcement by cultural and religious narratives alike.

The papers elicited substantial discussion and questions, with particular focus on academic labor. McCartin elaborated on the work of Bargaining for the Common Good, which Georgetown University's Kalmanovitz Initiative for Labor and the Working Poor helped launch. In response to a request for resources on the topic, Cruz recommended Gerald Beyer's *Just Universities: Catholic Social Teaching Confronts Corporatized Higher Education*.

JEREMY V. CRUZ
St. John's University
Queens, New York

LABORING IN THE CHURCH'S VINEYARD: LAY ECCLESIAL MINISTERS AND THEIR WORKPLACES – SELECTED SESSION

Topic: Laboring in the Church's Vineyard: Lay Ecclesial Ministers and Their Workplaces
Convener: Maureen R. O'Brien, Duquesne University
Moderator: Howard Ebert, St. Norbert College
Presenters: Mary Beth Yount, Neumann University
C. Vanessa White, Catholic Theological Union
Maureen R. O'Brien, Duquesne University

The coinciding of the CTSA's convention theme on theology, work, and the economy with the fifteenth anniversary of the US Bishops' *Co-Workers in the Vineyard of the Lord* provided a noteworthy occasion to examine workplace justice and inclusiveness for lay ecclesial ministers (LEMs) in the Catholic Church. *Co-Workers* emphasized the Church's obligation to provide proper workplace environments and supports for LEMs. The bishops advocated that the organizational practices of the church show consistency with Gospel values, and that church and (arch)diocesan structures adequately "balance the goals and needs of the organization, its workers and the community in which [they are] located" (p. 61).

After introducing the major topics for this session, Mary Beth Yount presented "Communion, Inclusivity, and Empowerment: Reaping the Harvest of *Co-Workers in the Vineyard*." She offered a definition of "lay ecclesial minister" that built on the work of the USCCB's foundational documents, emphasizing how LEMs are professionally prepared women and men exercising church service and leadership. Yount outlined the key themes of *Co-Workers,* which begins by articulating a theology of ministry rooted in trinitarian communion and proceeds to differentiate among the various roles and relationships within that communion. *Co-Workers* then outlines the four dimensions of LEM formation as human, spiritual, intellectual, and pastoral. Its concluding section focuses on the ministerial workplace, advocating attention to values such as respect for persons, justice, integrity, diversity, efficient use of resources, and an environment characterized by fair treatment of workers. Yount discussed various initiatives in the last fifteen years to further the vision of *Co-Workers,* especially USCCB- and university-sponsored research and symposia.

C. Vanessa White offered an analysis called "'I'm Sick and Tired of being Sick and Tired': Consequences of Injustice for Lay Ministers Working in Parishes." She began with an account of the exhaustion of LEMs, especially those of color, who find their labors unrecognized and unrewarded. She outlined the recent findings of the researchers and participants in the St. John's School of Theology's project, "Sustaining a Healthy Vineyard," as they explored the dynamics of LEMs' workplace experiences of factors such as vocation, workload, control, reward, and values. She then discussed the demographic features of LEMs in the United States, notably their racial and ethnic makeup and the particular challenges of ministry among underrepresented populations. She honed in on three specific groups: Black, Latinx/Hispanic and Asian-Pacific Islander Catholics, major studies and initiatives related to each group, and the obstacles each faces in achieving full inclusion in the US Church and society. White called for

renewed efforts in the US Church to support LEMs as they in turn support these underrepresented groups, and to sponsor greater equity for the lay ministers themselves, including fair wages and adequate resources.

In "Relational Theologies, Ministerial (De)Positioning, and Cross-Cultural Dimensions," Maureen O'Brien presented the inherent role ambiguities faced by LEMs as ministers, who are not ordained and yet are distinct from other laity through their extensive formation and sense of ministerial vocation. Drawing on qualitative research with both US LEMs and West African lay catechists, O'Brien posited that these ministers cultivate distinctive patterns of theological-spiritual reflection that sustain them and offer internal stability in the face of role ambiguities and workplace difficulties. She discovered that US LEMs found particular meaning in their in-between status as "sacramental" mediators between clergy and the laity in their everyday realms of family and work. Many West African catechists she interviewed described painful experiences of ministerial displacement when the parish priest occasionally visited the small outstations where catechists were the everyday community leaders. By functioning in their privileged status as ordained sacramental dispensers, the priests "de-positioned" the catechists. Catechists sought solace in kenotically oriented spiritual reflections and devotions, notably through identification with the suffering and crucified Jesus.

Approximately twenty-four participants discussed the presentations, commenting on the practical and everyday challenges of lay ministers and the difficulties of addressing these issues in an era of shrinking parish and diocesan resources.

MAUREEN R. O'BRIEN
Duquesne University
Pittsburgh, Pennsylvania

THE VISION OF VATICAN II: ITS FUNDAMENTAL PRINCIPLES – SELECTED SESSION

Topic: The Vision of Vatican II: Its Fundamental Principles
Convener: Catherine E. Clifford, Saint Paul University
Moderator: Edward P. Hahnenberg, John Carroll University
Presenter: Ormond Rush: Saint Paul's Theological College
Respondents: Paul D. Murray, Durham University
Susan K. Wood, Regis College

Ormond Rush addressed the theological motives that inspired the writing his recent, volume, *The Vision of Vatican II: Its Fundamental Principles* (Liturgical Press, 2019). This work builds on an earlier book, *Still Interpreting Vatican II* (Paulist, 2004), where he reflected on the hermeneutical principles for interpreting the teaching of the Second Vatican Council, stressing the importance of inter-textuality and the need to attend to the triad of authors, texts, and receivers. In this new work Rush sets out a complex series of 24 interpretive principles, each formulated as a pair of values held in a balanced and tensive relationship and reflecting the fundamental orientations of Vatican II. These 24 dyads are helpfully organized according to three major elements of the council's vision: the hermeneutical, *Theo*-logical, and ecclesiological, respectively. This tensive, open-ended approach to the interpretation of the council aims at overcoming the zero-sum discourse of recent theological debate. It aims "to recover the ecclesial authority of the principles over against a tendency to piecemeal interpretation." Rush argues for an approach that sees the teaching of Vatican II not as an end point, but that locates it within the trajectory of the eschatological people of God, journeying through history in a continuous process of renewal and self-actualization.

Under the heading of "hermeneutical principles, Rush maintains that a sound interpretation of the council must hold together the conciliar event with the published documents; the pastoral orientation with its doctrinal reformulation; the task of proclaiming the gospel with dialogue; respect a methodology that combines *ressourcement* with the task of *aggiornamento*; the continuity of tradition with ongoing reform; and finally, the council's vision of reform and renewal with its actual reception in the concrete life and structuring of the church. His consideration of *Theo*-logical principles invites the interpreter to give priority to revelation/faith; Christological/pneumatological; Mystery/sacrament; soteriological/ecclesiological; and the protological/eschatological as dimensions of God's self-communication in history. Rush's prioritization of the *Theo*-logical is essential for a proper contextualization of Vatican II's abundant attention to the nature and mission of the church.

The first two ecclesiological principles, scripture/tradition and faith/history, help to further contextualize the council's concern for ecclesial renewal within the broad trajectory of God's plan in salvation history, its diachronic realization in history, and the missional requirement of reading of the signs of the times. Four subsequent principles—particular/universal; *communio*/*missio*; unity/diversity; *ad intra*/*ad extra* —relate to the dynamics of catholicity. These are followed by a series relating to the

various vocations and charisms of the baptized (*fideles*/*fidelis;* people of God/hierarchy; college of bishops/Bishop of Rome; magisterium/theologians), and to the church's dialogical engagement with others (catholic/ecumenical; Christian/religious; church/world).

Respondents paid homage to the remarkable scope and achievement represented by Rush's synthetic approach to the interpretation of Vatican II. Paul Murray held it up as "the most sophisticated synthetic reading" of the council to date, suggesting that it embodies an exemplary "performance … of catholicity" in its refusal to collapse the apparent binaries represented in each principle. He helpfully located this work within the trajectory of Rush's scholarly career, beginning from his early study of the hermeneutics of reception. We should look forward, he suggested, to the next step of Rush's work, which would naturally attend to the reception of conciliar teaching into the spiritual lives Catholics and the concrete realizations of a lived Catholicism.

Susan Wood's response helpfully presented a distillation of Rush's methodology which proceeds from a consideration of the council's own vocabulary, noting that many of the principles are drawn from frequently used words and their cognates. Rush's reflections proceed by way of a historiography of the conciliar text, including an inter-textual reading of both central and complementary passages, attending at every stage to the tensive relationships and locating them within a broader trajectory of doctrinal development. She rightly observed that Rush succeeds in drawing the reader into the dynamism of the council's teaching, identifying the self-communication of the Triune God as the "Ur-principle" that governs all others.

CATHERINE E. CLIFFORD
Saint Paul University
Ottawa, Ontario

RESISTING YOUR BLISS: INTERDISCIPLINARY APPROACHES TO THEOLOGY, VOCATION, AND WORK – SELECTED SESSION

Topic: Resisting Your Bliss: Interdisciplinary Approaches to Theology, Vocation, and Work
Convener: Anita Houck, Saint Mary's College (Notre Dame, IN)
Moderator: Maureen L. Walsh, Rockhurst University
Presenters: Anita Houck, Saint Mary's College (Notre Dame, IN)
Reid B. Locklin, St. Michael's College, University of Toronto
Respondent: Catherine Punsalan-Manlimos, University of Detroit Mercy

Anita Houck's paper, "The Play of Work: Virtue in Discourses of Work and Vocation," asked, "If vocation is a promising way to think about work; and if we see vocation not merely as following one's bliss but as holistic, evolving, and communal; and if we think of vocation that way through the concept of virtue; and if virtues include *eutrapelia*, which they do; then can *eutrapelia* combat the idolization of work and save us from the dehumanizing threats of neoliberalism?" *Laudato Si'* and *Economic Justice for All* are among documents that link work and vocation. However, the language of vocation can be used to anoint, rather than challenge, neoliberal accounts of work. Houck drew on the work of Edward P. Hahnenberg and the concept of *lo cotidiano* to define vocation as evolving and present throughout life, holistic rather than centered on paid labor, and directed toward community. Contemporary work on vocation productively draws on virtues, and Houck proposed including the Aristotelian and Thomistic virtue of *eutrapelia*, the virtue of play and good humor, further developed by Hugo Rahner. While it cannot vanquish neoliberalism, *eutrapelia* can encourage social bonds, foster other virtues, apply ethical standards to humor, renew religious imaginations through the image of divine play, and call for a world in which all have access to leisure and laughter as aspects of the good life.

Reid B. Locklin's paper, "Effort, Election and Disgust: Vocational Discernment in the *Muṇḍaka Upaniṣad* and *Spiritual Exercises*," opened with an influential verse of the *Muṇḍaka Upaniṣad* (1.2.12) that expresses a significant aspect of Advaita. There, a seeker recognizes that no effortful action (*karma*) can lead to liberation—"What's made can't make what's unmade!"—and rightly responds with disgust (*nirveda*), understood by Śaṅkara as "dispassion" or "detachment." Disgust at effortful action—including ritual action—is crucial in awakening desire for liberation and turning the disciple to the renunciation that liberation requires. From this perspective, "the faithful performance of Vedic rituals has more in common with digging ditches and trading stocks than with the pursuit of *brahman*," "the ultimate ground of all reality." This emphasis on disgust or detachment remains in later interpretations, including Anantanand Rambachan's view that, given an appropriate sense of detachment, one can accomplish renunciation within a worldly vocation. Locklin contrasted this approach with later European views of vocation that, driven as much by economics as theology, conferred sacred value on secular activity; the *upaniṣad* sees ritual activity as, in effect, secular, incapable of reaching the divine. In Ignatius of Loyola's *Spiritual Exercises*, the "indifference" required for discernment is similar to detachment in the *upaniṣad*. Moreover, since election is appropriate to all choices in life, Ignatius also

"secularizes" vocation. In Matthew Ashley's reading of Pope Francis, the reflection on sin and mercy in the first two weeks of the *Exercises* leads to a gratitude for God's mercy that functions like disgust or detachment. In both texts, a powerful recognition of the limits of human action is essential before the disciple can turn fully toward the transcendent.

Catherine Punsalan-Manlimos's response connected Houck's discussion of the universal and particular vocations to Pope Francis's reference to "the call to holiness that the Lord addresses to each of us, … each in his or her own way," and to joy and humor as signs of holiness (*Gaudete et Exsulatate*); and to Gemma Tulud Cruz's plenary address at this convention, which demonstrates that rest and leisure are essential for both individuals and the common good and cannot be reduced to mere self-care. With Locklin, she noted the five hundredth anniversary of Ignatius's "cannonball experience," observing that Ignatius's conversion required two steps: first "resisting the bliss" of courtly life, then at Manresa recognizing the limits of his own efforts, seeking detachment and indifference, and surrendering his will to God's will to act through him. Noting that both papers pointed to interreligious insights, and considering the religious and cultural diversity of Catholic colleges and universities, she asked how Catholic educational institutions might draw on the rich heritages of their founders to guide graduates toward lives of discernment in which "work has the possibility of being part of, and not all of, how they imagine the good life." She noted challenges such as "the din and demands of neoliberalism," the monetization and devaluation of the humanities, and pressure from the accreditation of professional programs. She recommended the Examen as a way to develop virtues and move past fleeting invitations to bliss in favor of "consolations that linger." She suggested that *eutrapelia*, beyond requiring rest from work, could offer the ability "to experience work as play" and "save us from the temptation to surrender our understanding of work to neoliberalism."

Maureen L. Walsh moderated a discussion whose topics included methodology in comparative theology; the paradoxical possibility of receiving oneself only through renouncing ego; theological anthropology and the move from interiority to community; and the possibilities of incorporating *eutrapelia* within work.

ANITA HOUCK
Saint Mary's College
Notre Dame, Indiana

VATICAN I 151 YEARS LATER: FRESH PERSPECTIVES – SELECTED SESSION

Topic: Vatican I 151 Years Later: Fresh Perspectives
Convener: Kristin Colberg, St. John's University / College of St. Benedict
Moderator: Amanda Osheim, Loras College
Presenters: John O'Malley, S.J., Georgetown University,
Kristin Colberg, St. John's University / College of St. Benedict
William Portier, University of Dayton

Drawing on recent scholarship that emerged in anticipation of Vatican I's sesquicentennial, these three papers examined multiple forces that shaped the council in its own historical and theological settings while considering the ways that the council's teachings continue to shape the church today. In his paper, "The Limitations of Vatican I's Prophetic Mode," John O'Malley, S.J., explored the motivations that fueled Vatican I's defensive posture towards modernity. Perceiving the threat of manifold evils in the world, the council understood itself as mandated to denounce modernity and to act as a force to destroy it. O'Malley noted that a majority of the council fathers believed that they could "turn back the clock" and return the world to the order and stability it craved. However, despite Vatican I's efforts, not only did the modern world not go away, it turned out to be the matrix for one of the most creative periods in the history of the church.

Kristin Colberg's paper, "Vatican I 151 Years Later: Towards a Renewed Understanding of Primacy and Synodality," built on O'Malley's presentation of the council's historical and theological setting by arguing that a deeper appreciation of Vatican I's context opens the door for more flexible interpretations of its documents. Colberg engaged Pope Francis' vision of greater synodality in the church and his assertion that key to this initiative is a maturing of the relationship between synodality and primacy. The paper then unpacked Vatican I's notion of primacy as less rigid than is often presumed, arguing that it is rooted in a broader ecclesiology which sees the church as a part of God's plan of redemption and papal authority within that horizon. The paper concluded by identifying three ways that primacy must be envisioned in a more fully synodal church: 1) as complementary with other modes of authority, 2) as fundamentally pastoral even in its juridical dimensions, and 3) as primarily as a ministry of unity.

In "New Receptions of *Pastor Aeternus*: From Chapter 4's Dead Letter of Infallibility to Chapter 3's Beginnings of Supranational Autonomy for the Church in a Voluntary Political Culture," William Portier shifted attention to the political dynamics that served as a critical backdrop for the council. Portier noted that while Vatican I scholarship has largely concentrated on the fourth chapter of *Pastor Aeternus*, which contains the definition of papal infallibility, it is really the third chapter that serves as the heart of the document. Vatican I was impacted by the political landscape of the long-nineteenth century and can be seen as the church's effort to reimagine itself as a social factor in a post-Westphalian, voluntary political culture. Portier noted that, lacking a clear vision for the future, Vatican I strove to secure the pope's and the church's complete independence from former European confessional states. This

initiated a shift which continues to exert a tremendous impact on ecclesial self-understanding today.

The conversation that followed connected the three presentations in interesting ways and put the presenters into dialogue with one another as well as the members gathered. Considerable conversation was devoted to the question of how the primacy can be seen as a means of supporting efforts to become more fully a "listening church." Part of this conversation focused on how the church can create structures that habituate listening. Portier noted that canon law is a key piece of this process. Also critical is that the papacy empower various authorities to listen and act on the results of communal discernment. Another source of discussion compared Vatican I's understanding of change with Vatican II's. While Vatican I sought to "turn back the clock" and reject modern developments, by the time of Vatican II it was clear that this was impossible and the church would have to engage modern developments. These dispositions were compared to current efforts to promote or oppose ecclesial reform.

KRISTIN COLBERG
St. John's University / College of St. Benedict
Collegeville, Minnesota

"EVERYTHING IS CONNECTED": DOROTHY DAY, FLANNERY O'CONNOR AND POPE FRANCIS ON WORK – SELECTED SESSION

Topic: "Everything is Connected": Dorothy Day, Flannery O'Connor and Pope Francis on Work
Convener: Daniel Cosacchi, Marywood University
Moderator: Mark DeMott, Fordham University
Presenters: Daniel Cosacchi, Marywood University
Brent Little, Sacred Heart University

In his paper, "Pope Francis, Dorothy Day, and Activism Today: An Unlikely Connection," Daniel Cosacchi addressed the relationship between Pope Francis on Dorothy Day on the issue of labor and workers' rights. In highlighting the fact that Francis named Day as one of his four "great Americans" during his 2015 address to the joint session of Congress, Cosacchi argued that Day's approach to workers' rights is a model in understanding how to embody Francis's own teachings on this topic. Both figures, Cosacchi argued, can be placed squarely within the Catholic social tradition on this issue at least as far back as *Rerum Novarum*. In the most substantial section of his paper, Cosacchi argued that Day's activism could be seen as a model for the church today in bringing about Francis's vision for a renewed emphasis on human rights for workers. Cosacchi then presented three concrete steps of ecclesial activism that can bring forth what Francis calls a "bold cultural revolution": widespread education in Catholic social thought throughout parishes, dioceses, and universities; official hierarchical support for striking workers, such as the US bishops provided for César Chávez and the United Farm Workers (UFW) in 1972; and active civil disobedience like Day participated in with the UFW. Finally, Cosacchi proposed Day as a patron saint of workers in the conclusion of the paper.

In his paper, "The Subversion of Work: The Disruption of American Whiteness in O'Connor's 'The Displaced Person,'" Brent Little examined Flannery O'Connor's 1954 short story, "The Displaced Person," to reflect upon how "the question of work…is inevitably rooted in our country's history of racism." Little explained that O'Connor's critique of American whiteness in the text is limited only to Protestant whiteness, whereas there is no such critique of Catholic whiteness. In fact, as Little made clear in his presentation, O'Connor almost never critiques Catholicism in her writing. Following a brief synopsis of some salient points from the short story itself, Little showed how O'Connor's characters were a microcosm of American society where "landowners would deliberately drive a wedge between economically marginalized Blacks and whites." The result of such an arrangement of utilitarian economics is that even Christ becomes "disposable before the idolatry of white supremacy." The short story shows that the communal nature of work has both positive and negative elements to it. While it can engender a familial bond between colleagues, it can also contribute to the throwaway culture by disposing of certain individuals. Because of the nature of Little's argument linking racism and work, he paid attention to a recent debate that has emerged on race in O'Connor's work. Because of O'Connor's own racist language and her reticence to critique the church, Little

counsels those in academia to reconsider how we utilize not only O'Connor but all influential Catholic figures in our teaching and research.

Unfortunately, the individual who was scheduled to respond to the presenters' papers was not able to attend. In lieu of a formal response, Mark DeMott moderated a vigorous discussion amongst the members present for the session. Before doing so, however, DeMott reminded all present of the title of the session and highlighted areas in which both papers emphasized the interrelated nature of various social injustices, and asked the question: "How do we challenge the status quo?" The discussion that followed prompted both presenters to move beyond their points. One question asked Cosacchi to consider further the relationship between Day and the US bishops today who seek to advance her cause of canonization. Other questions noted that immigration and environmental ecology were two other areas in which Day's own ethical outlook could be connected to her views on work. A further question noted the theme of "boundaries" that arose in both papers and wondered where the boundaries were between work and the rest of our lives. A further question noted that both papers dealt with women and encouraged both presenters to consider addressing the issue of gender as closely connected with the other issues mentioned.

DANIEL COSACCHI
Marywood University
Scranton, Pennsylvania

WORKING WITH/IN THE CHURCH: CONTRIBUTIONS OF AND CHALLENGES FOR LGBTQ+ PERSONS – SELECTED SESSION

Topic:	Working With/In the Church: Contributions of and Challenges for LGBTQ+ Persons
Convener:	Adam Beyt, Fordham University
Moderator:	Craig Ford, Jr., Saint Norbert College
Presenters:	Jason Steidl, St. Joseph's College
	Margaret Stapleton Smith, Fordham University
Respondent:	Bryan Massingale, Fordham University

In "It's Complicated: LGBTQ+ Catholic Employees and Public Criticism of Church Teaching," Jason Steidl began the panel by providing an "on the ground" depiction of the precarious state of many LGBTQ+ (or queer) employees at various Catholic institutions in the United States. For some institutions, such as Fordham University, openly queer employees are not only allowed but protected. For other institutions, such as many local parishes or Catholic high schools, queer employees frequently lose their jobs for more public transgressions of church magisterial teaching. Steidl observed how maintaining a hardline stance against LBGTQ+ advancements has become a litmus test for conservative Catholics, particularly some bishops, as the church continues to participate in America's culture wars. Given that they are at the financial mercy and control of local bishops, Catholic elementary and high schools have become the sites of many of these firings. Steidl ended his presentation with a reflection and a demand for Catholic institutions of various stripes to be more attentive to the myriad of vulnerabilities their out LGBTQ+ employees face.

Margaret Stapleton Smith, in "The Courage to Leave or The Courage to Stay? Mary Daly's Lasting Challenge to LGBTQ+ Theologians and Catholic Thought," engaged with the feminist thinker's work to reflect on the disaffiliation of some queer folks from the church. Smith examined Daly's reading of Thomas Aquinas, particularly how she interprets Thomas's account of God through the *analogia entis*, the analogy of being. For Daly, humans participate in the final cause, the Be-ing of God through the dynamism of their self-actualization, an actualization that is often impeded by social ills such as patriarchal religious authority. Smith thus argued that LGBTQ+ folks participate in the Be-ing of God through their own self-actualization. She saw Daly's departure from Catholicism (or rather, Catholicism's departure from her) as participation in divine Be-ing. With the radical feminist's thought in mind, Smith suggested that Daly's reconfiguration of the *analogia entis* provides a model for rendering sacred both the coming-out process of many LBGTQ+ Catholics along with justifying their departure from the church.

In his response, Bryan Massingale spoke to the historical nature of the panel while gesturing towards new areas of constructive theological work. He distinguished a difference between being "out," allowing others to know about one's sexual identity and/or gender variance, and being "public," a way of being "out" with a specific humanizing mission. Publicly identified queer Catholic theologians have a specific aim of doing "Catholic theology for the sake of the Church and its understanding of God's ways with humankind." More public LGBTQ+ Catholics (rather than open) require a

fundamental revision of theology. The present reality of publicly queer Catholics creates a liminal status towards the institutional church for many. For some, this necessitates a leaving the church, a loss that must be mourned. Massingale also gestured towards the ongoing sites of social concerns many LGBTQ+ individuals face throughout the world.

For the discussion after the presentations, the panelists elaborated on the different models of "church" operative within their thinking. With over thirty individuals present who were not involved with the panel, there was a robust attendance for the virtual format.

ADAM BEYT
Fordham University
Bronx, New York

WORK, RETIREMENT, AND ONE'S LIFE – SELECTED SESSION

Topic: Retirement and Work
Convener: Susan A. Ross, Loyola University Chicago (*Emerita*)
Moderator: Stephen Bevans, Catholic Theological Union (*Emeritus*); Susan Ross was scheduled to moderate, but due to an unforeseen event, Stephen Bevans stepped in
Presenters: Stephen Bevans, Catholic Theological Union (*Emeritus)*
Patricia Beattie Jung, St. Paul School of Theology (*Emerita*)
Jill Raitt, University of Missouri (*Emerita*)

The relationship of retirement to work and vocation was the impetus for this session, as members of the Baby Boom generation begin to retire, and as older CTSA members share their experiences of retirement. Stephen Bevans was the first presenter, and he reflected on leaving his faculty appointment after twenty-nine years at Catholic Theological Union. Shortly after retirement, he was appointed by the Pontifical Council for the Promotion of Christian Unity to the World Council of Churches' Commission on World Mission and Evangelism which has led to many travel opportunities that would not have been possible with a full-time teaching career. Also since retiring, Bevans has come to understand himself as a "wisdom figure"—both for his own religious community, his province, and particularly for the young professed members of his community who are currently studying at CTU. He has had time to review manuscripts for students and colleagues and provide leadership for his religious community. He recently accepted an invitation to write a book with a colleague on the post-COVID world, something he would have declined had he still been teaching full-time. In addition, Bevans has been able to spend time accompanying friends who are ill, offering companionship. He has found his new vocation as a wisdom figure to be a source of grace.

Patricia Beattie Jung began her reflections by observing how aging is experienced very differently in the US, depending on one's circumstances and how, for many, retirement is not a real option. Socio-economic realities and racial inequities play a significant role, and she reminded those present at the session that 14 percent of seniors live in poverty. With that said, she noted that she was fortunate to be able to retire, but that retirement also comes with loss: letting go of one's identity as a faculty member, seeing how one's colleagues who may once have been central to one's professional and social life are no longer present. Our relationships change, and this is sometimes painful. Her own experience was that shortly after retirement, she spent six months teaching abroad, finished a book that had been set aside earlier, and served on the Presidential Cabinet of the Society of Christian Ethics. But now, she spends her time much more thoughtfully: volunteering; teaching in her church; taking time for exercise, relaxation and family.

Jill Raitt's own experience was that she retired "too soon." While she formally retired at age seventy at the urging of administrators at her university eager to hire two new faculty members, she realized after six months that this had been a mistake. Consequently, she continued teaching as an adjunct—at a much lower rate of pay than as a full-time professor (!)—and then accepted a chair at Fontbonne University as the

Sisters of St. Joseph of Carondelet Endowed Chair in Christian Thought. She then taught at St. Louis University as a Visiting Professor and was also the Principal Investigator of a major Pew grant: "Religion, the Professions, and the Public." It was only at age eighty-six that she felt truly ready to retire! She has found that retirement has offered her the opportunity to further develop her spiritual life and has continued writing, teaching, and speaking, while at the same time, remaining active in Ignatian spirituality, something she first learned when she was a religious sister.

The discussion that followed the three presentations touched on a number of topics: How one negotiates one's retirement, e.g., does one stipulate that one will retire only if one is replaced, particularly with a tenure track line? How does one balance one's own desire to keep active while also considering the need to make room for younger theologians? And, finally, does retirement offer some of us the opportunity for a non-theological vocation, such as service to the community or greater time for contemplation?

SUSAN A. ROSS
Loyola University Chicago
Chicago, Illinois

ANTHROPOLOGY – TOPIC SESSION

Topic: "All You Who Labor…": Theology, Work, and Economy
Convener: Heather M. DuBois, Stonehill College
Moderator: Elizabeth Pyne, Fordham University
Presenters: Craig Sanders, St. Louis University
Janice Thompson, King's College

In "The Liberating Power of Sabbath Slowness in a Relentless Economy," Craig Sanders claims that theologies of work need to be rewritten with rest as the teleological focus. While humans are called to share in the labor of creation, they are also called to share in God's rest. Indeed, sabbath slowness should function as an interpretive key to human identity. The historical context for this argument is hustle culture and the gig economy, among other causes of overwork and exhaustion, driven by economic necessity or cultural pressure.

The theological starting point is Genesis 2:1-3. The six days of creation are interpreted as preparation of the cosmic temple, and the seventh day is the climactic moment in which humans are invited to dwell with God in that temple. Sanders goes on to highlight the importance of the sabbath in John Paul II's writing, especially the encyclical *Laborem Exercens* and the apostolic letter *Dies Domini.* These texts emphasize the subjective development of personhood through action, including labor, and conclude that work should provide opportunities for people to express their personhood. Moreover, says Sanders, the moral value of work should be measured by its impact on personhood.

This paper argues that humans do not fully participate in creation unless they participate in divine rest as well as labor. Sanders' theology of work includes the cosmic call to contemplate the good and grandeur of all that God has lovingly created, and this call is an invitation to communion. Heeding this call is presented as an antidote to the contemporary materialist horizon and dysfunctional culture of "relentless work" in the United States. Finally, the paper connects the subjective dimension of work to objective practices such as a living wage, paid leave, and a focus on product quality rather than profitability.

In the second paper, "Likely to Become a Public Charge: Immigration Policy and Theological Anthropology," Janice Thompson traces the history of disability rhetoric in U.S. policy and gestures toward a constructive Catholic response. The contextual moment that initiates the paper is a 2019 speech by the then-acting director of U.S. Citizenship and Immigration Services. Contradicting the spirit of the Statue of Liberty to fit the administration's view of citizenship, Ken Cuccinelli said, "Give me your tired and your poor who can stand on their own two feet and who will not become a public charge." While the Biden administration reversed efforts to increase the restrictions of the public charge clause, the clause itself has been law for 140 years, and it remains.

Thompson explains how the ostensibly economic concept of a public charge has been historically intertwined with disability rhetoric, racism, and sexism to deny citizenship and facilitate deportation. People are labeled and rejected as "defective workers" and "burdens" to society. There is a discursive feedback loop in which disability is defined as lack of participation in narrowly defined economic roles, and

the perception of disability justifies rejection. Positive changes have occurred, such as the 1990 Americans with Disabilities Act. However, the language of self-sufficiency and dependency has continued to be deployed, often with moralizing language about who deserves support and who is lazy.

Catholic Charities and the United States Conference of Catholic Bishops responded to the Trump administration with statements about human dignity. Yet, Thompson indicates that their responses reduce persons with disabilities to other people's moral imperative; the emphasis is on how "we" can care for "them." Instead, Catholic theologies need to question their use of virtue language and confront their inadequate anthropologies. Thompson points to the work of Johann Baptist Metz as inspiration for the church to challenge political myths around immigration, to reject economic models of human worth, and to stop using disability as a theological analogy for improvement. This paper claims that mystical hope demands and makes possible the understanding that all humans are dependent.

The question-and-answer portion of this session covered a variety of topics from artificial intelligence in industry to *Fratelli Tutti* to intersectionality. An extended part of the conversation focused on cultural use of the language of dependence. How do we talk more about mutual dependence? How is autonomy distinct from independence? How does a focus on caregiving belie rhetoric of self-sufficiency? What do the working poor have to teach society about graced dependence on God, especially in terms of agricultural labor and the gift of creation?

HEATHER M. DUBOIS
Stonehill College
Easton, Massachusetts

BIOETHICS/HEALTHCARE – TOPIC SESSION

Topic: "All You Who Labor…": Theology, Work, and Economy
Convener: Michael P. Jaycox, Seattle University
Moderator: Katherine Jackson-Meyer, Boston College
Presenters: Stephanie C. Edwards, Boston Theological Interreligious Consortium
Nicholas Hayes-Mota, Boston College
Nathaniel Blanton Hibner, Catholic Health Association

In "The Labor of Memory: Disentangling Trauma, Healing, and Institutional Results," Stephanie Edwards considers how ethics might respond to the reality that systemic injustice is among the root social causes of mental health challenges, focusing on trauma in particular. In response to the threat that trauma poses to human flourishing, she proposes a Christian bioethical approach of "enfleshed counter-memory" as a middle way between "overly medical" approaches that aim to erase trauma from memory and "overly spiritualized" approaches that aim to sustain the memory of trauma as a form of redemptive suffering. This middle way provides a critical vantage point from which to interrogate metaphysical claims about what is "normal," "natural," or "realistic" in regard to the treatment of mental illness, claims which are embedded even in secular medicine. As she provides an overview of trauma as a global public health crisis, she emphasizes the social dimension of trauma in light of epigenetic inheritance, interpersonal transference, and the societal relations in which we are all "enmeshed." Drawing upon the thought of Monica Coleman, Phillis Sheppard, and Emilie Townes as a womanist "intervention," Edwards highlights the contextual particularity of traumatic experiences, the communal dimension of working to heal traumatic memories, and the fact that the agency of those doing this work of healing is not entirely determined by social forces. Finally, in conversation with the work of Miguel De La Torre and M. Shawn Copeland, Edwards outlines her constructive proposal of enfleshed counter-memory, noting that it is animated by the imperative to resist the structural sin that causes the suffering of traumatic memory.

In "The Challenge of the Common Good: Applying Catholic Social Teaching through Community Organizing in the Healthcare System," Nicholas Hayes-Mota asks us to consider the community organizing work of the Greater Boston Interfaith Organization (GBIO) as an instructive case study in how to implement healthcare reform in view of a commitment to the common good. While mainstream US culture is generally resistant to a common good ethic, he argues that the work of GBIO as a broad-based and faith-based coalition demonstrates that significant practical gains for healthcare justice remain possible through deliberative processes and strategic organizing campaigns, even in the face of opposition from "established power holders" such as health insurance companies, state governments, and large hospital systems. GBIO's approach to inclusion is distinctive, in that it aims to provide the most vulnerable "with an instrument for participating fully in political life themselves…as befits their dignity." From this standpoint, GBIO is able to integrate "a commitment to the common good with a realistic approach to power." Its praxis ultimately involves mobilizing people, money, and social capital in order to hold the established powers accountable and to secure a seat at the bargaining table. Hayes-Mota concluded by

noting four challenges that continue to affect common-good organizing for healthcare justice: the tension between insider power and outsider inclusion, the tension between principle and pragmatism (the achievable "win" is often less than ideal), the challenge of scale (systemic issues are usually much larger than the reach of the organization), and the challenge of countervailing power (opposition from established power holders).

In "Ministry, Margin, Mission: Competing Paradigms for Catholic Healthcare Leadership in the United States," Nathaniel Blanton Hibner highlights the contrast and tension between two paradigms found in Catholic healthcare systems: "mission," referring to the provision of healthcare on an equitable basis in view of the healing presence and mission of Jesus Christ, and "margin," referring to the reality that hospital systems must operate on a budget and remain financially viable. He uses the tension between these two paradigms to frame the problem of executive compensation, noting that, despite the commitment to mission, CEOs of Catholic hospital systems earn high salaries that are not only commensurate with their secular counterparts but also perhaps disproportionate and unethical. Hibner proposes three possible paths to a solution: First, Catholic social teaching on just wages would suggest that equity, not "competitiveness" with other businesses, should be the value that determines executive compensation. Second, a relational solution grounded in social Trinitarianism would suggest that compensation should reflect justice in the relationships between the persons constituting the organization, instead of the individual value of each employee to the organization. Third, and finally, a renewed appreciation of healthcare work as a vocation would suggest that an organizational comparison with other Catholic ministries should determine compensation, rather than the economic laws of the market.

The presenters responded to questions from attendees about the language most appropriate for healing and not re-triggering trauma, and about the proper determination of a just wage in view of the universal destination of goods. Finally, a commenter noted that all three papers share an emphasis on realism and practicality, particularly in regard to how they approach questions about assessing proportionality, building power at the grassroots level, and building consensus among actors and organizations.

MICHAEL P. JAYCOX
Seattle University
Seattle, Washington

CATHOLIC SOCIAL THOUGHT – TOPIC SESSION

Topic: "All You Who Labor…": Theology, Work, and Economy
Convener: Kate Ward, Marquette University
Moderator: William George, Dominica University
Presenters: Levi Checketts, Holy Names University and St. Mary's College of California
Barbara Hilkert Andolsen, Fordham University
Matthew Gaudet, Santa Clara University

The convention theme "*'All You Who Labor....': Theology, Work and Economy"* offered many paths to fruitful exploration of this critical area from a Catholic social thought perspective. Catholic social thought has ample material on the broad convention themes of the dignity of work, work as a vocation, just economic structures, and just wages. The administrative team sought proposals from members that responded to "the signs of the times" vis-a-vis work and the economy. These included contemporary issues such as labor and the university; mechanization/robotization; "emotional labor" and invisible labor (Arlie Hochschild); work and/in the family; work, leisure, and burnout; cooperative businesses; globalization and outsourcing; economic complicity/cooperation in evil; "Fight for 15" and other campaigns around minimum wage laws; "right to work" and other contemporary issues facing unionization. The team also welcomed proposals that took a more methodological or historical approach to Catholic social thought.

Preempted by the COVID-19 pandemic, the team also initially invited members to propose issues germane to US politics and the election year of 2020. These included papers that discussed democracy, participation, class issues, "resentment" along various demographic lines, individualism, polarization, "fake news," the culture of life/death (2020 was the twenty-fifth anniversary year of *Evangelium Vitae*). Finally, before downsizing the 2020 convention and pivoting to a virtual convention for 2021, the administrative team hoped that the 2020 location along the once-infamously polluted Cuyahoga River would inspire proposals on Catholic social thought and environment, perhaps with connection to work and economy as well. In the end, the administrative team invited three members to present their research.

Levi Checketts presented a paper entitled "The Harvest is Ready: Christian Work in a Post-Labor Society." Checketts asked a critical question: "How does our faith articulate the dignity of labor in a world where many forms of labor are no longer materially necessary for survival?" Advances in robotics and AI will potentially end the need for human drudgery in the near future. In such a world, the question of how humanity lives comes clearly to the fore. Labor for survival will be superfluous, but for Christians, the work still remains. In a post-labor society, the Christian call to be kingdom builders laboring is more pressing: Christians will build God's kingdom through evangelization, art, activism, works of mercy, and other tasks in pursuit of a more just common good.

In Barbara Hilkert Andolsen's paper, "Unions for All, Justice for All," she amplified Pope Francis' teaching on unions. In line with Catholic social thought, the holy father has taught that good labor organizations are necessary for the common

good. Ominously, Hilkert Andolsen observed that union membership continues its long decline in the United States, contributing to anemic wage growth, loss of key benefits, and lesser wages and benefits for nonunionized workers, too. The Service Workers International Union (SEIU), the second-largest US labor union, recently announced a Unions for All campaign—a parallel to its participation in the fight for a $15/hour wage. This presentation examined whether Catholic scholars and institutions have an obligation to support some or all of the goals of the SEIU's Unions for All Campaign.

Matthew Gaudet's PowerPoint turned attendees' attention towards the labor inequities in the Academy. Gaudet's presentation, "Catholic Social Thought and Working Conditions in Academic Theology," reviewed significant research already completed and proposed strategies for the future. In 2019, the Society of Christian Ethics Task Force on Contingency (in partnership with the Catholic Theological Society of America and ten other scholarly societies) surveyed theology and religious studies faculty's labor status and working conditions. The study gathered over 2000 responses and offered great insight into the present state of academic theology as a profession. Gaudet's paper reviewed the significant findings of the survey in light of Catholic Social Teaching and the mission of Catholic higher education.

The conversation which followed these presentations noted the intersectionality of the three papers. Attendees shared the urgency of the presenters to examine more closely on a systemic level the critical evolving labor concerns that Checketts, Hilkert Andolsen, and Gaudet raised. Further, the insights and wisdom from Catholic social teaching, all concurred, provided an understanding of a just and inclusive common good that would enhance meaningful conversations regarding contemporary expressions of labor.

PATRICK FLANAGAN, C.M.
Saint John's University
Jamaica, New York

CATHOLICITY AND MISSION – TOPIC SESSION

Topic: The Work of Doing Contextual Theology
Convener: Stephen Bevans, S.V.D.
Moderator: Stephen Bevans, S.V.D.
Presenters: Eduardo Fernández and Deborah Ross, Jesuit School of Theology at Santa Clara University
Antonio Sison, Catholic Theological Union
Mary Kate Holman, Benedictine University

Three lively and fascinating presentations made up this year's Catholicity and Mission session, all of which were connected to the theme of the task or the work of doing contextual theology.

Constructing their presentation as a conversation, Eduardo Fernández and Deborah Ross offered their perspectives on their recent co-edited book, *Doing Theology as If People Mattered*. This volume, written by members of the faculty of the Jesuit School of Theology at the University of Santa Clara, recounts how each author taught her or his courses with the goal of helping students do theology in a way that takes into account theology's essentially contextual and practical nature. After both editors offered a helpful overview of the book, Fernández spoke about the enriching impact of a faculty colloquium subsequent to the book's publication in which each faculty member read and responded to another faculty member's chapter. Ross reflected how the commitment to contextual theologizing at JST had transformed her teaching and theological scholarship, evident in her own chapter that focused on how students learned theology by experiencing and working in a poor but vibrant parish in nearby Oakland.

Antonio Sison's presentation, entitled "*Hekima Christus*: Inculturation and the Imaging of Anthropological Dignity," focused on the "fifteenth station" in the chapel at Hekima University College in Nairobi, Kenya. The image represents an astonishing work of visual inculturation by the Cameroonian Jesuit theologian and martyr Engelbert Mveng, and depicts the risen Christ in glory over the skyline of Nairobi and a view of the vast Kibera slum in the city. The risen Christ, like the other figures in the stations of the cross, wears the African ritual mask, situating the passion narrative and the resurrection at the center of African life, and unmasking at the same time the "anthropological poverty" that Mveng decries in his theological work. God's incarnation in Jesus thus reveals the dignity of African humanity and with it all of suffering and oppressed women and men.

A third presentation, "'The Church in this world like yeast in dough': The Impact of Worker Communities on Marie-Dominique Chenu's Missiology," was given by Mary Kate Holman. In 1937, Holman related, Chenu published his groundbreaking book on theological education, *Une école de thèologie: Le Saulchoir*, in which he advocated a study of Thomas Aquinas in his historical context—a study that called for an engagement of the church, like Aquinas himself, with the pressing issues and movements of the contemporary world. In 1942, when *Le Saulchoir* was placed on the Vatican's Index of Forbidden Books, Chenu was transferred to Paris, where he became more engaged with worker communities than he had been in his former teaching

position. It was in this pastoral situation that he began to realize that only by a renewal of the church could Christianity recover its place of influence among the working class. At first he saw this in terms of Jacques Maritain's understanding of a "new Christendom," but as he continued his work he began to think more in terms of "mission." Only by engaging itself in the world could the church really be the church. Anticipating and perhaps influencing Vatican II's perspective, Chenu saw the church as missionary by its very nature.

A short but thoughtful discussion followed the presentations. One central question concerned the distinction—often made when discussing African contextual theology—between an inculturation that favors reflection on cultural values and one that emphasizes social inequality and the need for liberation. Antonio Sison argued persuasively that Mveng's work in particular brought both the attention to culture and the quest for liberation together by joining "icon" to "logos."

STEPHEN BEVANS, S.V.D.
Catholic Theological Union
Chicago, Illinois

CHRIST – TOPIC SESSION

Topic: "All You Who Labor…": Theology, Work, and Economy
Convener: Brianne Jacobs, Emmanuel College
Moderator: Elizabeth O'Donnell Gandolfo, Wake Forest University
Presenters: Eugene R. Schlesinger, Santa Clara University
Julia Feder, Creighton University
Respondent: Megan K. McCabe, Gonzaga University

Julia Feder's paper, "Posttraumatic Recovery as the Work of Christian Discipleship: Jesus as a Model of Resistive Courage," argues for post-traumatic healing though the practice of courage that is modeled on example of Jesus. Feder begins by turning to the healing and teaching work of Jesus during his life—both of which are oriented toward the restoration of right relationships. This is not the courage of exalted personal peaks, but the slow, long and frustrating, and even boring, work toward healing, best identified with what Katie Canon identifies as "unshouted courage." Next, utilizing Edward Schillebeeckx and Delores Williams, she explores Jesus' own approach to his death as resisting the violence that was forced upon him and insisting on the enduring nature of his social and political vision seeded in open table practices. Finally, Feder offers Jesus as a model of resistive courage. This resistive courage is particularly evident, according to Feder, in Jesus' claiming of agency in the gift of his body in the last meal shared with his friends. According to Feder, "This was a way to insist that his body did not belong to those who would try to take control of it the next day." For Jesus then, this resistive courage is a reclamation of agency. Recovery from sexual violence is animated by Jesus as a model when it is work that is oriented not only to restoration of individual victims, but also to the transformation of rape culture.

Eugene Schlesinger's paper, "'There is nothing hidden that will not be brought to light': Christ's Cross and the Discovery of Labor," pulls together the Catholic Social Tradition's treatment of work—particularly the contribution of Pope John Paul II's encyclicals—with Jon Sobrino's Christology in order to argue against systematic, unjust labor conditions built into capitalism. While few would deliberately and directly exploit their neighbors, the globalized market economy obscures the mechanics of production and distribution just enough to grant a plausible deniability, so that rich nations can enjoy an affluence built upon the backs of the world's poor. Drawing from Colossians 2:15's image of the crucifixion making a "spectacle" of the powers, Schlesinger considers how the cross makes visible the often otherwise invisible plight of the oppressed. Properly understood, it robs us of capitalism's plausible deniability. Exploited workers are offered by Jesus a call of "renewed and restored agency" that grounds the rights of workers to "have a stake in their situations." Such a restored agency would imply support for labor unions which could help workers "spell out their needs and their aspirations, and then joining with them in seeking their realization." Here, Jesus' offering of his own yoke eases the burden of workers. Such renewed agency is one way of opposing the capitalist economic systems and conditions of labor as means of oppression. Jesus' praxis of the Reign of God that exposes these systems as "death-dealing" and idolatrous.

Megan McCabe's response showed how both papers center the life and ministry of Jesus, through engagement with the political theologies of the late twentieth century (such as the work of Edward Schillebeeckx, Delores Williams, and Jon Sobrino). Both papers highlight Jesus' praxis of the Reign of God and his embodiment of the preferential option. Feder, following Williams, emphasizes Jesus' righting of relationships and table fellowship. Schlesinger emphasizes Jesus' solidarity with the oppressed and favor for the victims of history. In so doing, McCabe shows that both papers also point to the threat of using the cross of Jesus to sacralize and justify unjust suffering in our contemporary context. McCabe began a discussion with Feder asking, in the context of rape culture and striving for social transformation, what specifically does courage look like? Engaging Schlesinger's paper, McCabe considered the implications of the intersection of the Catholic Social Tradition and the liberationist approach of Sobrino, asking how we consider and maintain the dignity of work if the reality of the conditions of labor are "death dealing and idolatrous systems"? How can these two ideas be meaningfully held together?

Approximately fifteen participants engaged in a discussion following the presentations, discussing virtue ethics and courage, liturgies that bring sexual violence and violence against the oppressed to the fore, and John Paul II's notion of the dignity of work.

BRIANNE JACOBS
Emmanuel College
Boston, Massachusetts

CHURCH/ECUMENISM – TOPIC SESSION

Topic: Does Ecumenism Work?
Convener: Colleen Mary Mallon, O.P., Independent Scholar, Dominican Sisters of Mission San Jose
Moderator: Jakob Rinderknecht, University of the Incarnate Word
Presenter: Kathryn L. Reinhard, Gwynedd Mercy University
Respondents: Catherine Clifford, St. Paul University
Kathryn Johnson, Former Director for Ecumenical and Inter-Religious Relations, Evangelical Lutheran Church in America

"Does ecumenism *work*?" With this opening question, Kathryn L. Reinhard creatively engaged the 2021 CTSA Convention theme to explore the current "crisis of confidence" within the ecumenical movement as articulated by those who wonder about the fruitfulness of ecumenical labor today. In her paper, "The Work of Ecumenism: Rethinking Ecumenical Labor through Recognition," Reinhard introduces "intersubjective recognition" as a potential philosophical tool to assist those who share Michael Root's assessment that an era of "revolutionary ecumenism" has shifted into an extended period of "normal ecumenism." Those who follow Root's diagnosis of the current ecumenical situation contend that the metaphor of an "ecumenical winter" does not accurately describe our present moment. Root, borrowing from philosopher of science Thomas Kuhn, suggests that, historically, ecumenical advances emerge from moments of crisis; and these "revolutionary" moments are made possible because of longer previous periods of relative stasis, or what he calls "normal ecumenism." From Root's perspective, the heyday of mid-twentieth century ecumenism marked a "revolutionary" moment, and that period has been waning in the last twenty years ushering the next period of "normal ecumenism." Accepting, Root's basic diagnosis that contemporary ecumenism is in a "holding pattern," Reinhard turns to Gerard Kelly's study of "recognition" as it has evolved within ecumenical reflection. When the apostolic faith is "recognized" between different Christian traditions, the processes that afford such an affirmation have a dual impact, postulates Kelly. Ecclesial "others" both forge a relationship between themselves *and* they come to a deeper understanding of their own communion's embrace of the apostolic faith. Reinhard contends that Kelly's insight of the dual character of "recognition" could be deepened by considering the work of Paul Ricoeur, Charles Taylor and Judith Butler and the philosophy of intersubjective recognition. Each of these thinkers offers philosophical nuances demonstrating the interplay between self-recognition and the dialogical processes of recognition by others. Here, Reinhard makes the case that processes of intersubjective recognition can become a significant part of the work of "normal ecumenism": interdependent ecclesial identities can neither "abandon ecumenical inquiry" nor can they "force progress" in a time of ongoing discernment of a recognitive relation with an ecumenical "other."

In their responses Catherine Clifford and Kathryn Johnson each enriched the session; both scholars commending, challenging, and adding to the conversation initiated in the presentation. Johnson noted that the contributions of intersubjective recognition offer a vision that is both humane and humanizing to ecumenical processes

and practices. Clifford challenged and reframed the metaphor of winter, noting that it is more correctly characterized as a time of gestation, not stasis or death. She also pointed out that twenty-first century ecumenism differs from mid to late twentieth century ecumenism in two significant ways. First, the rapid expansion of Pentecostalism and Evangelical Christianity calls for ecumenists to develop capacities to master the art of multi-tasking, expanding the dialogue with these communities who, for the most part, reject classical ecumenism's focus on the unity of faith and order. Second, Clifford offered a profound reflection on an intentional practice of recognition that actively resists ecclesial egotism in service of the forever work of ecclesial conversion. This becomes the space from which those who, having received the one faith in differing historical and cultural circumstances, can enter humbly into a common search for a shared understanding of apostolic faith. She notes that a better way of understanding ecumenical dialogue is to conceive of it as "triadic": where the two partners are not turned toward each other but are turned towards the one self-revealing God disclosed in the mystery of Jesus the Christ, received differently in time and space.

Approximately twenty participants joined this session and enjoyed a brief period of discussion following the responses.

COLLEEN MARY MALLON, O.P.
Dominican Sisters of Mission San Jose
Flintridge-La Cañada, California

COMPARATIVE THEOLOGY – TOPIC SESSION

Topic: "All You Who Labor…": Theology, Work, and Economy
Convener: P.J. Johnston, St. Olaf College
Moderator: Katie Mahowski Mylroie, Boston College
Presenters: Michael VanZandt Collins, Boston College
Anna Bonta Moreland, Villanova University
Respondent: SimonMary Aihiokhai, University of Portland

For the sake of developing the virtue foundations of ecological conversion, Michael VanZandt Collins' paper, "The Virtues of Renunciation? Rearticulating Sobriety as a Moral Virtue," offered a comparative study of temperance. In his encyclical *Laudato Si'* (2015), Pope Francis highlights sobriety as a virtuous habit for sustainable development. This, Collins proposed, invites comparison to the Islamic virtue ethics of Abū Hamid al-Ghazālī. In his presentation, Collins critically examined the mystical virtue of *zuhd* ("renunciation") that al-Ghazālī develops extensively in close proximity to "poverty of spirit." This theology of renunciation offers a "direct challenge" to those Thomist approaches that limit sobriety to food, drink or sexual activity; instead, this virtue touches so many aspects of life that it is "potentially boundless." Temperance is embodied in various "renunciatory practices"; through such practices, according to al-Ghazālī, we attempt to exchange one set of desires for another, leading to greater intimacy with God. From this comparative engagement, Collins concluded that a broad understanding of sobriety can be seen as an integral aspect of Christian discipleship. He also argued that any Christian ecological ethic should recognize the need for contraction and dispossession as well as sustainable development in relation to the natural world.

In her paper, "Muhammad and the Prophetic Vocation," Anna Bonta Moreland offered a summary of the argument of her latest book, *Muhammad Reconsidered: A Christian Perspective on Islamic Prophecy* (Notre Dame Press, 2020). After framing the conversation with an analysis of Vatican II documents that dealt with the relationship of Catholicism to Islam, she focused on the contours of what constitutes Christian prophecy in Thomas Aquinas' theology and how that sets the stage for a consideration of the prophethood of Muhammad. She drew from extensive research in Thomist scholarship, arguing that within Thomas' own account of prophecy, Muhammad should in principle be considered a prophet. She then offered an overview of the theological category of "private revelation" to show that the Catholic Church already has a category to cover post-canonical divine encounters, and that this category need not be limited to Christians. Moreland finished her presentation by briefly considering two objectors to her argument, Jacques Jomier, OP, and Christian Troll, SJ, and offered responses to their objections (in good Thomist fashion).

In his response, SimonMary Aihiokhai drew in themes of decolonialism and the philosophical ethics of Emmanuel Levinas to raise critical questions of both presenters. "Is there legitimacy," he asked, "in attempting to speak of and about other religions using the framework of Christian theology and doctrinal claims?" Noting the inextricable connection between modernity and coloniality established by such decolonial theorists as Walter D. Mignolo, Aihiokhai offered a close, largely

appreciative analysis of Moreland's attempt to chart a path beyond reductive Christian stereotypes of Islam and resistance to encountering Muhammad as a prophet. At issue here is the "apophatism" of authentic encounter with the religious Other. In conversation with Collins, Aihiokhai further observed that al-Ghazālī represents a distinctive resource for interreligious learning, as a Muslim figure who engaged constructively with Aristotelian, Jewish and Christian traditions in his own life and thought. Virtue ethics represents a fruitful approach due to its close focus on relationality; a fuller approach to the ecological crisis would, however, also require a more holistic view of humanity and the natural world.

A short, rich conversation followed in the group of approximately sixteen to twenty participants. Questions were raised for presenters on various issues, including the relation of renunciation to world-affirmation and possible applications of Moreland's analysis to prophetic figures and scriptural traditions in new religious movements.

REID B. LOCKLIN
University of Toronto
Toronto, Ontario

CREATION/ESCHATOLOGY – TOPIC SESSION

Topic: "All You Who Labor…": Theology, Work, and Economy
Convener: Rhodora Beaton, Oblate School of Theology
Moderator: Daniel Minch, Karl-Franzens University Graz
Presenters: Gunda Werner, Karl-Franzens University Graz
Elizabeth Groppe, University of Dayton
Paul J. Schutz, Santa Clara University

This year's Creation/Eschatology Topic Session included highly relevant, fundamental reflections on creation theology, salvation, theological anthropology, and the relation of each of these to "labor" as a human vocation. Gunda Werner presented a paper entitled "*Laudato Si'*: Radical, but Anti-Modern Environmentalism? Comments on the Ambivalent Argumentation in *Laudato Si'* Regarding Creation and Ethical Stewardship." Werner argued that despite the characterizations—positive and negative—of Pope Francis as a "modern pope," many of his teachings remain in continuity with the previous tradition. This is particularly evident at the level of creation theology in *Laudato Si'*. Like all encyclicals, it cites scripture, magisterial statements, episcopal teaching documents, and the fathers of the church, but not the works of "modern" theologians—with the notable exception of Romano Guardini. Werner shows how Guardini's "theology of decline," as an expression of a general hostility to modernity, is integrated into *Laudato Si'* and is consistent with other modern social encyclicals. This view of humanity as "deformed" by modernity explains why people destroy creation, instead of protecting it. Werner argues that this "theology of decline" must be critically reexamined through the lens of human autonomy.

Elizabeth Groppe delivered a paper entitled "To Keep Is Not to Till (Gen 2:15): Labor and the Land." Groppe began with her personal experience of working in the corn fields of Indiana as a teenager with the presupposition that large-scale, till-agriculture was the normative form of food production. This was challenged years later in her encounter with the work of Wes Jackson and the Land Institute which cultivates a "remnant" of the Kansas prairie. The practice of "listening" to the prairie and its complex systems of life presents a radical approach to the cultivation of land. Groppe transposes these lessons to the Genesis creation narratives, exploring alternative interpretations for the Hebrew verb *abad* other than "to till." Two possibilities are presented: Theodore Hiebert's assertion that the land, as sovereign, must be served, and Ellen Davis's conception of working *for* the land by respecting its needs in light of God's ordinances. Groppe presents a powerful critique of normative till-agriculture and how it damages fertile topsoil, while challenging us to examine the phrase "All *You* Who Labor," and reevaluate who "you" is. An inclusive view of labor includes the whole network of life, thereby recontextualizing the vocation of labor.

Paul J. Schutz presented the paper "*Sentire Cum Terra*: Human Work, Co-Creation, and Ecological Responsibility," which examined the category of creatureliness and how it is lived out from evolutionary, socio-ecological, and theological perspectives. The first two perspectives reveal that we are all already formed by others and we exist in a specific history and relationship to those others. The

theological perspective sees the gift of life in all its particularity and as it is manifested in each individual creature. Human identity appears within this gift of individual and interrelated life. Norman Wirzba's "garden aesthetic," provides an ecological imaginary that reframes all creatures as collaborators within a vast garden. God works in and among all creatures, tending to the Earth. The "garden aesthetic" heightens our awareness of creatureliness. The theme of *sentire cum terra* means thinking and feeling *with* the created world and raising this "thinking with" to a primary theological imaginary. Schutz frames this as a critical stance towards modern industrial capitalism and encourages the cultivation of both the "garden aesthetic" and real gardens that can feed our hungry neighbors.

The session was well attended and inspired a lively exchange of questions and comments involving each of the presenters. Points of discussion included the acknowledgement of St. Francis' Canticle of the Creatures as a call to repentance, the inherently social nature of ecological realities, and how the "theology of decline" appears to neglect the Incarnation.

DANIEL MINCH
Karl-Franzens University Graz
Graz, Austria

FUNDAMENTAL THEOLOGY/METHOD – TOPIC SESSION

Topic: "All You Who Labor…": Theology, Work, and Economy
Convener: Christopher Hadley, S.J., Jesuit School of Theology Santa Clara University
Moderator: Eric Mabry, St. Mary's Seminary and University
Presenters: Ryan G. Duns, S.J., Marquette University
Jonathan Heaps, St. Edward's University
Ligita Ryliškytė, S.J.E., Boston College

In "No Orthopathy without Orthoaesthesis: On the Necessity of Negative Effort," Ryan Duns begins with a positive appraisal of recent theological appeals to the notion of orthopathy ("right affect") which are nonetheless hampered by a lack of conceptual clarity on how human emotions are constituted in experience and effect cognition. He looks to Iris Murdoch and Simone Weil to suggest that orthopathy requires a complementary notion of orthoaesthesis ("right perception"). Murdoch's "unselfing" and Weil's "attention" describe techniques of "negative effort" in anticipation of the revelation of the other, without which there is no development of "right perception." In cases of systemic social injustice such as white supremacy and anti-black racism, the right perception that arises from such negative effort often takes the form of a profound disruption that leads in new creative directions. The task of theological reflection must be restructured as an act of listening and observing in humility and love rather than rushing to speak or win arguments. With such an attitude of negative effort, knowledge of the real under the light of the good is not possible. Morality and spiritual progress are, in this view, matters of right attention before they are matters of the will. In Johann Baptist Metz's "mysticism of open eyes," it is God who, in the Pauline words of Ephesians, accomplishes more than we could ever imagine.

In "Theology is a Body-Working: Embodiment and Economies of Collaboration," Jonathan Heaps reimagines the unified work of theology as rooted in the metaphor of body-based skill development, that is, as an integral process of nourishing a differentiated unity of tasks. The effort of interpreting this process are often challenged by the tension between what Heaps calls "differentiating" (e.g. "contextual") theologies and "unifying" (e.g. scholastic) theologies. In response to this often-notorious methodological dichotomy, Heaps asks: what is the basic and unifying objective of theology? In pursuit of this question, he looks to Bernard Lonergan's theology of method and Jean Piaget's cognitive theory to conceive of theology as a differentiated economics of "body-working," one which is open-ended and other-focused, and yet guided by norms that allow for evaluation. Lonergan's account of human knowledge is of a coordination of several tasks; but Heaps reminds his audience that method applies also to communities like the church, which is, according to the Pauline metaphor, a body. A dialectic of differentiation and coordination should ideally lead to a greater universality, not a lesser one.

For her paper, "The One Thing Needed in the Global Market," Ligita Ryliškytė begins with Luke's story of Mary and Martha in her integration of Bernard Lonergan's notion of cosmopolis with British economist Nicholas Boyle's analysis of global capitalism. In Boyle's estimation, the current economic crisis is one of human identity

in the face of a "punctualization" of the self and a "compression" of time, resulting in an anxious consumerism on the one hand, and of the struggle for global citizenship amidst a lack of adequate international governance for meeting the political, economic, and cultural challenges of a globalized market on the other. The global market has additionally inaugurated a crisis of history, with a subsequent need for healing. Lonergan's cosmopolis can aid in this historical process of human solidarity and mutually supported participation in freedom, the "one thing needed." The cosmopolis integrates heightens labor, tasks, and moral, intellectual, and spiritual processes of conversion on a more global scale.

The lively Q&A that followed these presentations was elegantly summarized in the connections drawn up by Administrative Team member Jeremy Wilkins: "we have a nice arc of complementary pieces: [Duns'] 'negative effort' of attention, [Heaps'] unity in the complementarity of differentiated operations, and [Ryliškytė's] emphasis on self-surrender in love, with its intellectual orientation toward the 'contemplative' detour for the sake of 'active' return: thinking through problems in a deep and serious way, without rushing, without truncating the good. The question for us as educators, is how to resist (and help our students resist) the pressure merely to have something new to say and foster the one thing needful."

CHRISTOPHER HADLEY, S.J.
Jesuit School of Theology of Santa Clara University
Berkeley, California

GOD AND TRINITY – TOPIC SESSION

Topic: "All You Who Labor…": Theology, Work, and Economy
Convener: Brian D. Robinette, Boston College
Moderator: Tiffany Lee, Boston College
Presenters: Jane Lee-Barker, St. Barnabas College, Charles Sturt University
Ruben L.F. Habito, Southern Methodist University

Jane Lee-Barker's paper, "Come Unto Me: Work, Mysticism, Contemplation, and Theosis in the Trinitarian Theology of Romano Guardini," provided an informative overview of Romano Guardini's (1885-1968) theological work with an emphasis upon the devaluation of labor in the modern world and the promise of its renewal through contemplative and liturgical practice. Beginning with some historical contextualization of Guardini's life and theological development, the paper proceeded by laying out the methodological foundations of Guardini's theology as well as the manner by which it foregrounds historical consciousness in the ongoing tasks of creative intellectual and pastoral work. Of special import is the way Guardini articulated theological insight as springing from an intuitive perception that embraces the dynamic tension between opposites. This dynamic tension of contraries ultimately flows from God the Creator, even if contradictions do not. The human relationship with God was further elaborated as one of theonomy, which Guardini opposed to the false heteronomy of collectivism (exemplified by fascism) and false autonomy (exemplified by modern individualism). As the ultimate Thou, the Triune God ontologically grounds the inviolable dignity of the creature while drawing the creature into a historical and personal relationship of ongoing transformation, or *theosis*. Out of this dynamic relationship, all human activity, including human labor, is a vital means for realizing our deepest vocation. The rediscovery of this human-divine vocation is crucially needed in the wake of modernity's devaluation of labor, which strongly tends towards homogeneity and instrumentalization. The paper concluded by highlighting the importance of contemplative wonderment and liturgical praxis as resources for this rediscovery.

Ruben L.F. Habito's paper, "Triune Mystery as Zen Koan," presented the use of koans in Zen Buddhist practice as an interfaith means by which to freshly approach the Triune Mystery of God. Beginning with a note of gratitude for theologians like John S. Dunne (1929-2013), whose appeal to "passing over" and "returning home" across religious boundaries still inspires creative work in comparative theology, the paper proceeded by offering an introduction to styles of Zen meditation that use striking verbal exchanges and/or gestures between a master and student in order to facilitate breakthroughs into non-discursive wisdom. Practitioners of koans are not meant to "think about" or analyze the content such exchanges or gestures, which would only further entrench the mind in discursivity, but to concentrate the mind upon a single word, or often just a syllable or sound, oftentimes nonsensical, so as to facilitate deep stillness beyond the dualistic framing of experience. While not a mechanical process, such practice poises the dedicated meditator for the spontaneous and immediate perception of our intimate interconnectedness with all things. Such is nondual wisdom. After providing basic instructions in the practice, Habito elaborated how Christian theology as *fides quaerens intellectum* may be practiced analogously through recourse

to its contemplative heart. Given that the Triune God is the inmost mystery of all things—a mystery which is ungraspable in its infinite intelligibility—the conceptual elements of Christian theology can and should be integrated with the non-conceptual wisdom of contemplative practice, insofar as both are ultimately propelled by the human desire for union with God.

Both papers inspired lively discussion from the approximately eighteen participants in attendance. The presenters also took the opportunity to engage each other's papers, including the intriguing connections between Guardini's account of creative opposition and the Zen Buddhist penchant for paradox.

BRIAN D. ROBINETTE
Boston College
Chestnut Hill, Massachusetts

HISTORICAL THEOLOGY (I) – TOPIC SESSION

Topic:	Capitalism as Competitor to the Sacramental Economy: Engaging the Work of Eugene McCarraher
Convener:	Andrew Salzmann, Benedictine College
Moderator:	Ramon Luzarraga, Benedictine University in Mesa, Arizona
Presenters:	Christopher Haw, University of Scranton
	Daniel Rober, Sacred Heart University

This year's first Historical Theology Topic Session was entitled, "Capitalism as Competitor to the Sacramental Economy: Engaging the Work of Eugene McCarraher." Our first presenter, Christopher Haw, delivered a paper entitled, "Dismal Science and the Bread of Life: On the Unnatural Enchantments of Mannon's Modern Growth." His paper revised narratives of the natural emergence accounts of capitalism, centered around the tumult of the fifteenth and sixteenth centuries, which tend to frame its economic ascendancy as neutral, unforced, and bequeathing a univocally benevolent order. Considering the deleterious effects on both planetary and human justice, he contrasted the darker roots of capitalism—as our idolatrous enchantment religion, per McCarraher's accounts—with an attention to the realism dramatized in Eucharistic practice, and explored his own responses to these challenges, in his professional and personal life.

Our second presenter, Daniel Rober, read a paper entitled, "Social Catholicism and the Wages of Whiteness: Working Toward Solidarity." In it he explored how the European tradition of Social Catholicism made a notable impact in the twentieth-century United States both through promotion of organized labor by the institutional church as well as radical movements such as the Catholic Worker. He analyzed this movement through the lens of sociological discussions concerning race and ethnicity, tracing how the emergence of Catholic immigrants as "white ethnics"—precisely through their identity as workers—shifted their relationship to Social Catholicism. Rober considered how the tradition of Social Catholicism can influence a renewed advocacy for workers' rights as well as resistance to racism and nationalism.

A lively discussion followed the conclusion of the two presentations among the ten who were present at this session.

KENNETH L. PARKER
Duquesne University
Pittsburgh, Pennsylvania

HISTORICAL THEOLOGY (II) – TOPIC SESSION

Topic: Theologies of Work in Significant Historical Figures
Convener: Andrew Salzmann, Benedictine College
Moderator: Kenneth Parker, Duquesne University
Presenters: Elizabeth Huddleston, National Institute for Newman Studies
Shawn Colberg, College of St. Benedict / St. John's University
Ryan Marr, Mercy College of Health Sciences

The papers in this year's second Historical Theology Topic Session addressed the topic, "Theologies of Work in Significant Historical Figures." Our first presenter, Elizabeth Huddleston, read a paper and provided a PowerPoint presentation entitled, "Work and Prayer: Newman's Work with the Poor at St. Mary and St. Nicholas Parish in Littlemore." While noting that John Henry Newman never developed an extensive theology of work as we see in some of his contemporaries, like Henry Manning, his work with the poor at St. Mary and St. Nicholas Parish in Littlemore demonstrated a commitment in his vocation to the poor, at least during his Anglo-Catholic period in residence at Littlemore. Huddleston investigated how Newman understood the nature of work and prayer as foundational for Christian "vocation" as it manifests in his theological, spiritual, and personal writings and correspondence during this time at Littlemore (1842–1845). Using Newman's terms from the *Grammar of Assent*, she noted that in Littlemore he experienced "real," rather than "notional," pastoral work, which has often been overlooked in biographical accounts of Newman.

Shawn Colberg explored medieval defenses of mendicancy in his paper, "'Poverty, Prayer, and Labor': Aquinas, Bonaventure, and the Defense of the Mendicants at Paris." He explored the vocations and careers of Thomas Aquinas and Bonaventure, which unfolded in the midst of controversy about the lifestyle and charisms of the new mendicant orders. He found that Bonaventure and Thomas constructed compelling yet distinctive accounts of mendicant life that repositioned the significance of manual labor as secondary to the active charisms of preaching, celebrating the sacraments, and even begging. Colberg explored Thomas's and Bonaventure's newly articulated definitions of "work," as they related to Dominican and Franciscan life, as well as the specific polemics leveled against the friars by the secular masters at the University of Paris. He argued that Thomas and Bonaventure repositioned the significance of work to fit within a larger theological conception of the perfect wayfarer—one who is on the way to final union with God and who uses the journey to dispose oneself to that end.

In Ryan Marr's paper, "Cardinal Manning and the London Dockers' Strike: A Model for Episcopal Participation in Labor Organizing," he noted that in the field of church history, Henry Edward Manning (1808-1892) is primarily remembered for leading the effort to pass a definition of papal infallibility at the First Vatican Council. Marr took up the lesser-known fact that Cardinal Manning was a leading advocate for the working classes of England. He explained that the shining jewel of this advocacy was Manning's role in helping to resolve the London dock strike of 1889. Marr argued that this facet of Cardinal Manning's episcopal ministry remains an instructive model

for ecclesial leaders as the church continues to promote just economic policies for laborers, members of the service industry, and the working poor.

The twelve attendees engaged the presenters in a lively discussion after the three papers were read.

KENNETH L. PARKER
Duquesne University
Pittsburgh, Pennsylvania

LITURGY/SACRAMENTS – TOPIC SESSION

Topic: Labor, Giving, and Thanksgiving: Biblical, Theological, and Liturgical Perspectives
Convener: David A. Stosur, Cardinal Stritch University
Moderator: Xavier Montecel, Boston College
Presenters: Kristen Drahos, Briar Cliff University
Benjamin Durheim, College of Saint Benedict / Saint John's University
Andrew Benjamin Salzmann, Benedictine College

In "Pass the Plate: The Joban Sacramentality of the Offertory," Kristen Drahos proposes that the collection at Mass be considered an act of charity that is itself sacramental. Noting that this act is a frequent source of "existential discomfort," she utilizes Gary Anderson's analysis of charity and Kierkegaard's discussion of Abraham's "leap" in the *akedah* to highlight several Old Testament figures (Ben Sira, Tobit, Abraham, Job), whose sacrifices and charitable giving prefigure Christian liturgical giving as sign of divine transcendence (vertical dimension) entering the human domain (horizontal dimension), as gifts to the poor might replace sacrifice to God. The "absurdity" and excess of such charitable acts transcend "Deuteronomistic logic," an "aporetic and interruptive presence" that defies the "prosperity gospel" approach in which "giving results in reaping." Our unease with the collection may assist breaking down such logic. First, the dramatic element to this action, which is not necessarily about our feelings, resonates with the theo-drama demonstrated in the stories of those ancient figures of faith. Second, the aporia of faith, as Kierkegaard's Abraham reminds us, has "negative spaces," unseen elements that correspond to the sacramentality of charity. Finally, the concrete "risk" of this liturgical act of giving, the commitment it represents, prevents faith from becoming too abstract.

Benjamin Durheim's paper, "Labor and Liturgy: Virgil Michel and a Liturgical Theology of Meaningful Work," proposes a way of connecting liturgy and labor grounded in a liturgical theology of the Mystical Body. For Michel, liturgy forms the Body sacramentally, and teaches it pedagogically. The 1930s church struggled to appreciate this due to individualism and thirst for profit, leading to the disintegration of the human. Concepts like a just wage or solidarity with workers become irrelevant. Michel's solution was to see the eucharistic elements ("work of human hands") and the sacrifice of the Mass (self-offering of Christ but also of the liturgical assembly) as the point of connection between liturgy and labor, with three consequences: 1) liturgy and liturgical theology have political, social, and economic implications outside of the sanctuary; 2) "a living family wage," not merely a just wage, is a liturgical concern because the family is at the center of parish/ecclesial life; 3) if the eucharistic sacrifice gives meaning to human labor, then justice, mercy, and love will be infused into the social context. The twenty-first century context differs not only because of technological advances, but because we can no longer assume that people "are regularly immersed in the symbolic system of which the Mystical Body is a part." Durheim offers three suggestions: 1) assist particular communities in becoming familiar again with the language of symbolization; 2) preaching and prayer such as prayers of the faithful that consistently refer to the meaning of Christian labor; 3)

develop liturgical blessings for "field and factory" (Michel), for contemporary workplaces and those who both lose and obtain employment.

Andrew Salzmann's paper, "Liturgical Blessings of Agricultural Labor: A Critical History & Constructive Proposal," notes that prayers for agricultural labor and thanksgiving for its fruits, once a significant dimension of the Roman Rite, in the post-Vatican II context take place outside of official liturgy if at all, reflecting a "cosmological disengagement of the liturgy." He overviewed selected historical and structural aspects of rites addressing these agricultural needs, the Ember Days and the Major and Minor Rogations Days. The Major Rogation (Feast of St. Mark, April 25) had Roman roots in the procession to the fields during the festival of Robigalia, entering Christian practice c. mid-fifth century. It took the characteristic liturgical form of a litany (petition/*kyrie eleison* response). The Minor Rogations, on the Monday, Tuesday, and Wednesday before Ascension Thursday, originated in fifth-century Gaul. Rather than *kyrie eleison*, short responses such as "*Ora pro nobis*" or "*Te rogamus audi nos*" were used. By the eighth century, invocation of the saints was added (this rather than the original core of petitions for church, society, and natural world eventually become the major form of liturgical litany). Ember Days are the Wednesday, Friday, and Saturday during four weeks of the year at the beginnings of each season: Pentecost, Holy Cross (September 14), Third Week of Advent, and first full week of Lent. Their exact origins are unclear, but they date back at least to third-century Rome. Salzmann proposes three initial Embertides: summer, autumn, and winter (spring already had Lenten fasting). Liturgically, the ritual structure (fasting/Saturday vigil) suggests that the Easter vigil served as a model. Anthropologically, the reprisal of the Easter vigil extended to the other seasons a "grand threshold rite" to negotiate the liminal period of seasonal change and establish cosmic order. Suggestions toward a renewal of these rites include reviving Ember Days as Saturday vigil Masses aligning with the seasons, Rogation Days that process to/through a field, recognition that growing seasons vary across the globe, and utilizing prayers that address the Holy Spirit as focus of divine *creatio continua*.

Discussion among participants involved several topics: the value/loss of symbolism when electronic withdrawals replace the collection; eco-justice (as in *Laudato Si'*); the urban need to reconnect with the agricultural/"natural" context, and to connect liturgy with other (non-agriculturally based) forms of labor; and the place of vigils/litanies for saints/martyrs as potential alternative origins of the rogation days.

DAVID A. STOSUR
Cardinal Stritch University
Milwaukee, Wisconsin

MORAL THEOLOGY (I) – TOPIC SESSION

Topic: "All You Who Labor…": Theology, Work, and Economy
Convener: Alessandro Rovati, Belmont Abbey College
Moderator: Daniel Cosacchi, Marywood University
Presenters: Kathy Lilla Cox, University of San Diego, and Jason King, Saint Vincent College
Jonathan Malesic, Southern Methodist University

In their paper, "Beyond Laboring: Fostering the Love of Learning and the Desire for God in Theological Education," Kathy Lilla Cox and Jason King reflected on how the Rule of Benedict (RB) and its practices might help us shed light upon and cope with some of the structural problems that affect academia. The RB offers insights for integrating theologians' professional and spiritual work by defining different types of work and their characteristics. Their reflection focused on both the continuities between the communal life in colleges and universities and the one in monasteries and the salient distinctions among them. Such an approach allowed them to suggest ways of implementing Benedictine practices capable of fostering the personal good of those involved in academia and fight against its systemic institutional problems. Overall, Lilla Cox and King made a compelling case that adopting aspects of Benedict's understanding of *ora et labora* for ethically structuring and relating to each other as theologians in our academic communities gives us significant resources to imagine an alternative way of working, being a community, and serving others as Christ in academic settings.

Jonathan Malesic presented a paper titled "'You Get Over It:' How the Benedictine Way of Work Can Overcome the Culture of Burnout." He described burnout as a widespread social disorder that upends both the objective and subjective goods of work. In the process, burnout makes workers less effective and leads them to despair over their human dignity. Because burnout is built into our economic and moral culture, Malesic argued, we can only overcome it if we change how we understand the relationship among work, community, and human dignity. Benedictine religious offer a model for work that escapes burnout culture. Based on participant-observation and interviews with contemplative and active Benedictines, Malesic showed the monks escape burnout not through a robust and individual sense of vocation (though they have that), but because their community affirms their value apart from work. Here lies the critical difference between Benedictines and denizens of the burnout society. Even as they work hard, Benedictine communities demonstrate that members' dignity and vocation are more significant than their productivity, a lesson that our consumer society is in dire need to learn.

ALESSANDRO ROVATI
Belmont Abbey College
Belmont, North Carolina

MORAL THEOLOGY (II) – TOPIC SESSION

Topic: "All You Who Labor…": Theology, Work, and Economy
Convener: Alessandro Rovati, Belmont Abbey College
Moderator: Daniel Cosacchi, Marywood University
Presenters: Luke Arredondo, St. Philip Institute of Catechesis and Evangelization
Thomas Massaro, S.J, Fordham University
Xavier M. Montecel, Boston College

Luke Arredondo's paper, "Just Wages, Leo XIII, and Catholic Parish Salaries," considered the significance of just wages for the church's current employment practices. Based upon an ethnographic study of people working for the church in parish and diocesan settings that he conducted, Arredondo reflected on the discrepancy between Catholic Social Teaching's instructions regarding the need for just wages and the reality of compensation typically offered in Catholic settings. His central argument was that while many people in the US are trying to argue for a higher minimum wage, many Catholic institutions seem to have abandoned the teachings of Leo XIII and his successors on these matters. The church's witness against economic injustice is profoundly hindered by such forgetfulness. Catholic institutions have a duty to address this issue alongside their other numerous initiatives to address the needs of the poor and the vulnerable. After a thorough description of the church's theology of just wage and the findings of his study, Arredondo concluded his remarks with a few practical suggestions that might help Catholic institutions better align their employment practices to their moral commitments.

Thomas Massaro reflected on "The Renewal of Catholic Labor Justice Advocacy under Pope Francis." He pointed out that Pope Francis' leadership in worker justice and the theology of human labor is admirable and exhibits novel features that call for careful theological analysis. Surpassing previous popes, Francis displays genuine solidarity with laborers, appeals for structural change favoring workers, and advocates for improved terms of employment. Massaro focused on Francis' particular eye for the structural causes and dimensions of labor injustice, drawing especially on his impressive but often overlooked addresses to the three World Meetings of Popular Movements that he convened. Starting from a description of several paradigmatic episodes of Francis's labor justice advocacy, Massaro probed passages addressing the dignity of labor and offering a structural analysis of work-related injustices in key papal documents. He then ventured an appraisal of the likely legacy of the Francis papacy for Catholic reflection on human labor by highlighting its novel elements supporting a renewal of the Church's theology of labor and spirituality of work that might make them more adequate to the unprecedented challenges of our millennium.

Xavier Montecel presented a paper titled "Liturgy and Ethics: Weaving Together the Work of the People and the Work of Holiness" that examined how Christian theologians have linked liturgy, often called "the work of the people," and ethics, the "work" of seeking holiness. Reflecting on the shift that happened after Vatican II that led the church to consider ethics as a discipline for the development of character through virtue and the pursuit of holiness in communion with others, Montecel highlighted the link between such new conception and the role of liturgy in Christian

formation. In doing so, he considered the principal ways in which theologians have conceptualized the connection between liturgy and formation by proposing a threefold distinction. First, Montecel described the correlational model, which interprets liturgy as encoding specific ethical values and calling for a moral response. Second, he portrayed the pedagogical model, which highlights how liturgy as a practice regulates moral subjectivity. Finally, Montecel analyzed the eschatological model, which expands on the insights of both approaches by placing the goal of moral development on a theological horizon realized sacramentally in the liturgy.

ALESSANDRO ROVATI
Belmont Abbey College
Belmont, North Carolina

PRACTICAL THEOLOGY – TOPIC SESSION

Topic: Church Work
Convener: William A. Clark, S.J. (College of the Holy Cross)
Moderator: Elsie Miranda (Association of Theological Schools)
Presenters: Phyllis Zagano (Hofstra University)
Jennifer Owens-Jofré (Lexington Theological Seminary)
Milton Javier Bravo (Fordham University)
César Baldelomar (Boston College)

The panel began with ten-minute presentations, followed by conversation among panelists and the small number of online attendees.

Phyllis Zagano, Senior Research Associate-in-Residence at Hofstra University, set the tone for the panel with her paper, "Pope Francis and (Women's) Church Work." "Church work" can be either "paid" or "unpaid," with the former positions dominated by clerics and the latter filled by women. Zagano considers this disparity under three headings. Discussing "Francis's emphasis on lay involvement in the church," she highlights the Apostolic Exhortation *Querida Amazonia*, defending its emphasis on the position of "Parish Life Coordinator" as an effort to recognize and formalize existing pastoral leadership by women. Turning to "the problem of clericalism," she speculates that, church legal and financial structures being largely dedicated to the all-male priesthood, ordaining married deacons to the priesthood, in the Amazon or elsewhere, would likely return women leaders to subordinate roles. Finally, Zagano draws on her experience in the original papal commission on the topic and examines "the possibilities for women deacons." She finds cause for mixed reaction in Francis's recent allowance for women in the formal ministries of lector, acolyte, and catechist; his retention of the canonical *latae sententiae* excommunication for attempting to ordain women to sacred orders; and the postponement of the planned "synod on synodality." "That [women] carry the Gospel to the people is to be applauded. That it is so hard to do so within church structures is sad."

Jennifer Owens-Jofré, of Lexington Theological Seminary, discussed an as-yet-unpublished survey, conducted with co-researcher Kate Dugan, of contributors to the book *From the Pews in the Back: Young Women and Catholicism* (Liturgical Press, 2009). Most respondents continue to identify as Catholic, but their answers suggest themes and questions about the meaning of that identity: it "has more to do with how you show up in the world around you than it does with traditional measures of Catholic practice," which should be "discerned by the fruit it bears" and, although "rooted in community," may not involve parish participation. While some of the women surveyed continue to pursue church work, "others are living into more secular vocations." Could the church ever recognize the work of the laity as mission-driven, wonders Owens-Jofré, "without reifying the divide" between clergy and laity? Owens-Jofré notes the loss of credibility suffered by US and Canadian bishops on social and political issues, and ends with another question: In light of all this, "What does it mean to do the work of the church faithfully?"

"As a response to experiences of marginalization and exploitations within our Church," Milton Javier Bravo, of Fordham University, presented "*Un pueblo en salida*:

Latino Practical Theology from the Borderlands Perspective," a case study concerning "dehumanization of Latinos at the Mexico–US border." Bravo argues that "Hispanic Catholic-Panethnicity" represents the future of the U.S. church, and identifies the US southern border as "the place of pastoral conversation" as this "new people" continues to evolve. This process, however, has been highly contested. Bravo details a pilgrimage, teach-in, and public action organized by US Hispanic Catholic leaders (October 2019), witnessing against the cruelty and injustice of US border policies and "accompany[ing] refugees as one accompanies Jesus at the Good Friday processions." Between the typical internal church matters that absorb the attention of many Euroamerican Catholics, and such accompaniment of a marginalized community, the difference is striking. Concluding his remarks, Bravo asks, "[W]ill this project remain siloed or will it become the entire enterprise of the U.S. Catholic Church in the 21st century?"

Finally, César Baldelomar of Boston College read, "Knowledge Creation [Meaning Making] as Church Work." Picking up a theme from Zagano, Baldelomar agrees that "clericalism is undoubtedly a culprit in women's limited roles within the church." However, clericalism itself is a symptom of a much larger problem which Baldelomar describes as "limited colonial and Eurocentric understandings of the 'human.'" He asks, "How would church roles look if women (and especially women of color) and others historically excluded from knowledge creation [were recognized as] the principal producers of knowledge, rather than simply reproducers of existing theological knowledge?" Relying on the work of decolonial scholars and "Afro-Pessimists," Baldelomar outlines the emergence of the concepts of "human" and "gender" within the context of European colonialism. Far beyond increasing faculty diversity, Baldelomar calls for a "deep deconstruction" of the discipline of theology itself, addressing its "historical ties to colonialism." In conclusion, Baldelomar declares that "church work will continue to be the domain of gender disparity until theological imagination expands and influences ecclesial thought and life." He cites this CTSA panel itself as a movement in the proper direction.

The subsequent discussion noted the often-surprising intersections revealed by these presentations.

WILLIAM A. CLARK, S.J.
College of the Holy Cross
Worcester, Massachusetts

SPIRITUALITY – TOPIC SESSION

Topic: "All You Who Labor…": Theology, Work, and Economy
Convener: Andrew Prevot, Boston College
Moderator: Mary Frohlich, Catholic Theological Union
Presenters: Axel M. Oaks Takacs, Seton Hall University
Kevin Ahern, Manhattan College

This year's Spirituality Topic Session featured two papers closely connected to the convention theme, "'All You Who Labor . . .': Theology, Work, and Economy." Both presenters explored ways that spirituality counteracts the worst aspects of the current economic world order, including especially the systemic mistreatment of the poor and working class. Whereas Takacs offered an interreligious, spiritual response to neoliberalism's distorted views of humanity and the earth, Ahern highlighted the spiritualities of Catholic grassroots organizations that empower and support workers. Both speakers raised timely questions about the grave spiritual damage that is done by a culture whose values are primarily based on the market and the private interests of individual capital owners. However, both also found hope in the idea that spirituality enables us to fight back and to seek a better possible world that is more reflective of the merciful love of God.

The paper by Takacs, "'I am with those who are broken-hearted': Spirituality, Imagination, and the Disruption of Neoliberalism," drew on a rich set of Catholic and Muslim spiritual sources to resist the corrosive effects of neoliberalism. Takacs cited a diverse group of black, indigenous, and critical theorists who analyze neoliberalism in relation to racism and colonialism (e.g., Cedric Robinson, Charisse Burden-Stelly, Gerald Horne, Cornelius Castoriadis, Robin Wall Kimmerer, Vine Deloria, Qwo-Li Driskill, Leanne Betas-samo-sake Simpson, and Michel Foucault). Building on their work, he explained that neoliberalism takes the values of the market and extends them to all spheres of culture and society. It forms the human being, not in the image of God, but in the image of the economy. Persons are reduced to capital. Sacred lands are reduced to property for extraction. The capacity to imagine and practice solidarity with human and nonhuman creatures is threatened.

Takacs argued that spirituality can help restore such a vital capacity. To this end, he connected the Franciscan spirituality of universal fraternity that inspires Pope Francis's encyclicals *Laudato Si'* and *Fratelli Tutti* with spiritual teachings on friendship, solidarity, and prayer from Muslim sources such as Maybudi and Ibn Arabi. In particular, the line from the title of his talk, "I am with those who are broken-hearted," comes from an early Sufi story, in which God speaks these words to Moses. In order to be a friend of God (a *walī*), one must remain close to the poor and broken-hearted with whom God dwells. Moreover, the prayer that Muslims perform five times a day (the *salat*) requires one to kneel and prostrate oneself on the earth. This embodied ritual connects one with the land and the people that are trampled upon. The friendship with the poor and all of creation that Pope Francis offers as a healing alternative to the neoliberal "technocratic paradigm" resonates with such Muslim spiritual practices. Although neither the Catholic nor the Muslim form of such a spirituality immediately overcomes neoliberalism, both of these spiritualities (whether approached individually

or, better, in dialogical connection) present a relational way of being human that refuses a totalizing market logic.

Ahern's presentation, "Uncovering the Bushels: Rediscovering the Spiritualities of Work in the Young Catholic Worker Movement and Catholic Worker Movement" compared and contrasted the spiritualities of work that emerged in two grassroots Catholic movements of the twentieth century, namely the Young Christian Workers (YCW) started in Europe by Joseph Cardijn and the Catholic Worker (CW) started in the United States by Dorothy Day and Peter Maurin. Distinctive features of the YCW include its development of the "see-judge-act" method and its emphasis on the God-given dignity and collective agency of laborers. Ahern stressed that the YCW is "a movement *of, for, and by* young workers themselves." It has close ties to labor organizing and is designed to empower young workers to advocate for themselves and to find their own best ways to participate meaningfully in God's creative and redemptive work.

By contrast, the CW is a movement oriented by the corporeal and spiritual works of mercy. Its model is one of Christlike solidarity, friendship, service, and hospitality. It is dedicated to the holistic wellbeing of the poor but is not primarily initiated or orchestrated by them. Despite having a more distanced relationship with labor organizing, CW has often supported and engaged in labor strikes, including ones by the National Maritime Union, a New York gravediggers' union, and the United Farmworkers Movement. Moreover, it rejects the values of "the whole industrial capitalistic system" and seeks to establish "a more agrarian model that prioritize[s] bottom-up approaches, such as cooperatives, guilds, and distributive economies." In these ways, the CW shows its commitment to doing work that prioritizes greater justice and mercy for workers and resists the forces that oppress them.

All in all, Takacs and Ahern argued that spirituality is a way of life that challenges a culture built on economic exploitation and strives for one transformed by divine love.

ANDREW PREVOT
Boston College
Chestnut Hill, Massachusetts

THEOLOGY AND SCIENCE – TOPIC SESSION

Topic: Theology and Science
Convener: Paul J. Schutz, Santa Clara University
Moderator: Amanda Alexander, Loyola Marymount University
Presenters: Chelsea King, Sacred Heart University
Michelle Marvin, University of Notre Dame
Benjamin Hohman, Boston College

The COVID-19 pandemic forced humans to utilize virtual communication platforms to an unprecedented extent. Chelsea King's paper, "Friend Request? Social Media's Distortion of Relationship," considers the social and theological implications of this development. Drawing on Jean Baudrillard's idea of the *simulacrum*, King reflects on what gets lost in a world dominated by virtual communication. In Baudrillard's view, the virtual world diminishes humanity and suffocates relational being, replacing authentic human interaction with symbolic representations of relationship. Over time, the systematic layering of signs causes humanity to lose touch with the profound reality the signs disclose, such that signs eventually mask the *absence* of the deeper reality, detaching human consciousness from the realities that give life meaning and purpose. Thus, King contends, while virtual communication saved us from the pandemic, it also obscured who we are as relational and embodied creatures, creatures who are always *becoming* in relation to others. In light of the "ontological poverty" that results from these developments, King suggests that theology should renew its commitment to a richly incarnational and sacramental worldview and foster a new asceticism that promotes mindful awareness of social media's impact on our capacity for authentic relationship.

Michelle Marvin's "Restoring Dignity with Neurotechnology: AI-Enhanced Biotechnology and the 'Vocation to Work'" considers the theological and ethical implications of emerging technologies such as Deep Brain Stimulation and Neuromodulation, with a particular focus on bidirectional brain-computer implants (BCIs). Despite their potential to restore and even enhance human life for people facing issues resulting from paralysis, neurological disorders, and emotion dysfunction, Marvin observes that BCIs also raise serious ethical and theological questions, which she engages through consideration of the distinction between therapy and enhancement and through the lens of Pope Francis' writings on the vocation to work. Marvin suggests that theologians ponder the relationship between neurotechnological therapies and enhancements under the rubric of responsible stewardship, giving attention to the distinction between therapies that restore the meaning of human being as created in the *imago Dei* and enhancements that—by "playing God"—may serve technocratic aims. To navigate these issues, Marvin further argues that theologians should heed Pope Francis' call to situate emerging neurotechnologies in relationship to a larger whole and use neurotechnology to foster meaningful work and to enrich our existence as relational creatures made in God's image.

In "Animal, Vegetable, or Mineral? The Effacement of Creaturehood in Wartime Economies," Benjamin Hohman considers the ecological impact of war and the general absence of ecological considerations from wartime economics and just war theories. In

addition to noting the destructive impact armed conflict has on animal populations, Hohman notes that wars and military emissions are excluded completely from the Kyoto Protocol, and many countries that signed the Paris Agreement opted out from reporting military pollution. Further, he observes, no state has ever been held accountable for ecological degradation caused by war. As a means of responding to these issues, Hohman suggests that just war theory must be situated in a larger moral framework of creaturely—not just human—solidarity and humility; such an approach to just war theory would focus on rightly valuing the self and others together as creatures and would address the anthropocentric assumptions that undergird just war discourse. Such a shift also necessitates a rethinking of the common good and a rootedness in Pope Francis's integral ecology, insofar as these approaches see reality in terms of interconnected systems rather than in abstraction. Hohman concludes that such a point of view requires a more scientifically-differentiated sense of creaturely being as it takes shape in, and shapes, ecological and social systems threatened by war.

Approximately sixteen conference participants attended the session, which concluded with discussion of work-life balance and the authenticity of relationships, the *imago Dei*, and horizons for pondering just war theory on this side of *Laudato Si'*.

PAUL J. SCHUTZ
Santa Clara University
Santa Clara, California

ASIAN/ASIAN-AMERICAN THEOLOGY – CONSULTATION

Topic: "All You Who Labor…": Theology, Work, and Economy
Convener: Catherine Punsalan-Manlimos, University of Detroit Mercy
Moderator: David Kwon, St. Mary's University of Minnesota
Presenter: Stephanie Wong, Valparaiso University
Deepan Rajaratnam, Saint Louis University
Respondent: Susan Abraham, Pacific School of Religion

In her presentation "Chinese Catholic Action," Stephanie Wong compares Catholic Action (*gongjiao jinxing*) in China to the initiatives that later grew under the banner of Catholic Action in Western Europe and the US, showing that Chinese Catholic Action differed significantly from later iterations in Western Europe and the US. The Catholic Action Association in China grew not primarily as an anti-communist movement but rather as a hallmark of the indigenous or "native" church. Catholic Action served as a network for communication and resource-sharing between the scattered "indigenous" dioceses in North China trying to respond to the physical and economic vulnerability of their peasant and refugee populations. The Chinese case shows that issues of indigenous leadership and wartime aid relief were originally at the forefront of Catholic Action. She concludes her presentation by noting that "we do well not to limit our theological understanding of 'labor' to that atomized sense of 'job' which the Western Industrial Revolution tended to give it." Instead, noting what has been made abundantly evident during this time of the pandemic is the "labor or survival" because "precarity is *still* the basic condition in which humans try to muddle on."

Deepan Rajaratnam demonstrates the *sensus fidelium* is a theological locus from which to respond to situations of economic exclusion and poverty within the local church in his piece, "The *Sensus Fidei* of the Poor: A Theological Locus from which to Respond to Economic Exclusion." He notes that although the *sensus fidelium* has been recognized as a source for theological reflection, its connection to issues of economic and social exclusion is less clearly articulated. With this in mind, he argues that solidarity is an essential disposition necessary for authentic participation in the *sensus fidei*. He builds on Pope Francis' recognition of the epistemological priority of the poor and economically excluded to connect the *sensus fidei* with the social dimension of mission.

In her response, Susan Abraham, draws on both Wong's attention "precarity" to underscore the essential role of the "precariat," many of whom are found in Asia, to the functioning of the global economy citing this convention's plenary address of Gemma Cruz. Shifting from marginality, precarity and survivability in Asia within the global economy, she draws attention to a similar dynamic of invisibility or erasure at play within the academy. She points to an "aesthetics of inclusion," which, she argues, serves as evidence that Asians have a peripheral identity in the academy and white theology's "fantasy of inclusion" serves to silence and erase the distinct contributions of Asian/Asian-American theology. Drawing on Wong's notion of precarity and Rajaratnam's focus on solidarity, she posed the question of the relationship of precarity and solidarity and offered the challenge of a "precarious solidarity.

The two presentations and response evoked a lively conversation among the twenty-five persons present for the session. A key question that emerged is how to bring the contributions of Asian/Asian-American theologians from the periphery to the center in the North American theological academy.

CATHERINE PUNSALAN-MANLIMOS
University of Detroit Mercy
Detroit, Michigan

BLACK CATHOLIC THEOLOGY – CONSULTATION

Topic: Erasure, Displacement, Labor, and Surplus in the New Gilded Age: Seeking Theologies of Life-Flourishing in the Black World

Administrative Team: SimonMary Aihiokhai, Joseph Flipper, Kathleen Dorsey Bellow

Convener: SimonMary Aihiokhai, University of Portland

Moderator: Joseph S. Flipper, University of Dayton

Presenters: Camillus O. Njoku, Loyola University, Chicago
Rufus Burnett, Jr., Fordham University
Emmanuel Osigwe, Duquesne University

The contemporary global economy is characterized by overproduction and fungibility of persons, the conditions of which only intensified during the COVID-19 pandemic. Many of those valorized as "essential workers" by public authorities and corporations faced dangerous working conditions for a living wage. Yet income soared for the wealthy. The Black Catholic Theology consultation asked: against the contemporary backdrop, how does Black theology develop understandings of freedom and practices of flourishing?

In "Anti-Black Race-Based Socio-Politics of Work and the Making of the Underclass: A Theologico-Decolonial Perspective," Camillus O. Njoku described an "anti-Black socio-politics of work," rooted historically in slavery and colonialism, that is perpetuated today in globalization and neocolonialism. The result is a form of erasure. Amidst these global challenges, Njoku sees within African struggles for justice and social movements in the African diaspora manifest a counter socio-politics. Njoku develops the interconnections between decolonial theory and pneumatology. In opposition to the manifestations of empire, the Spirit is at work in reconstituting human community intended by God for flourishing.

Rufus Burnett, Jr., in "Surplus, Decoloniality, and God Talk: A Decolonial Reflection on the Thought of Charles Long and James H. Cone," considers two modes of thinking about surplus: the surplus generated by the economies of extraction on the plantation and the surplus generated within the self-organization of those enslaved by the plantation economy. First, Burnett draws from the concept of opacity developed by Charles Long, that is the "surplus of meaning" flowing from those whose lives have been reduced to nonbeing. This opacity is a meaning that exceeds the value extracted from their lives on the plantation. Second, while James Cone points to Fannie Lou Hamer as an advocate for the integral relationship between economic and racial justice, Burnett specifies Fannie Lou Hamer's work with the Freedom Farm Cooperative as an exemplar of opacity exceeding the meaning of the plantation. Hamer's work is one that developed possibilities for freedom on "plots" that were on the plantation. Burnett argues, like the geography of the plot, theologies informed by Black experience highlight the possibilities for "life within rather than beyond the cartography of the plantation."

Emmanuel Osigwe presented a paper entitled "The Impact of Ecocracy and the Global Economy on the Black People: Reinventing a Theology of Resistance and Integral Human Development." Osigwe theologically addressed the problem of the

"gift" of development aid on the African continent. Unlike the Marshall Plan, which aimed at supporting existing European institutions, he argues that much of the aid directed to Africa is disruptive and is aimed at the "recreation of the recipient's cultural, political, and economic paradigms." The result is a "vicious circle of aid." While Osigwe argues for the rejection of foreign aid, he also proposes sources in Catholic social teaching for development of a theology of the non-oppressive gift.

There were approximately seventeen people in attendance who discussed aid paradigms and economics, plantation geographies, pneumatology and decoloniality, and Black concepts of freedom.

JOSEPH S. FLIPPER
University of Dayton
Dayton, Ohio

CHRISTIANITY AND JUDAISM – CONSULTATION

Topic:	Anti-Black Racism, Anti-Semitism, & Islamophobia Today: Interrogating the Role of Supersessionism in White Supremacy
Convener:	Matthew Tapie, Saint Leo University
Moderator:	Nicole Reibe, Loyola University Maryland
Presenter:	Heather Miller Rubens, Institute for Islamic, Christian, and Jewish Studies
Respondents:	Fatimah Fanusie, Institute for Islamic, Christian, and Jewish Studies Benjamin Sax, Institute for Islamic, Christian, and Jewish Studies

Nicole Reibe welcomed online attendees and announced the title of the session, Anti-Black Racism, Anti-Semitism, & Islamophobia Today: Interrogating the Role of Supersessionism in White Supremacy. Heather Miller Rubens delivered the keynote talk. Fatimah Fanusie and Benjamin Sax, served as respondents. The scholars shared their reflections on the session topic with attention to their scholarly background and practical experience of leading interreligious dialogue initiatives at the Institute for Islamic, Christian, and Jewish Studies (ICJS), in Baltimore, Maryland.

Rubens began her presentation with a call for Catholic theologians to continue the important work of exploring religious and racial difference in both theologies and in practice. Some examples of this work include *Gaudium et Spes*, as well as current reckonings with slavery and reparations by Catholic institutions. Some of this work has indicated that Catholics are complicit in racism. Rubens argued that Catholics need to better attend to how racial and religious hatreds overlap in particular cultural and political contexts. Catholic theologians have a lot to offer but they also have blind spots. Racism and antisemitism are not competing arenas of hate and should not be thought of as separate. Rubens then shared about her background as a Catholic historian of Judaism, and how wrestling with the interreligious mission of the ICJS helped her see the need to examine the interrelationships of these isms. Rubens explained that the Black Lives Matter movement and the election of Donald Trump required ICJS to respond to the relationship between racism, antisemitism, and Islamophobia. Rubens then talked about the interrelationship of racism and religious bigotry. Rubens cited the work of Willie Jennings and J. Kameron Carter to argue that Christian supersessionism is the foundation of modern racism. According to Rubens, we can better address the logic of racism if we are aware of the problem of supersessionism. She also stated that Jewish–Christian relations have room to grow. Rubens said that Jewish–Christian relations emerged after the Second World War as a European Christian project (necessarily so) and asked what this means for the discipline today. For Rubens, Jewish–Christian relations should add work in anti-Black and anti-brown racism; and the discipline's relationship to liberation theology should also be examined. She concluded with reflections on the political challenges facing the ICJS, and how confronting antisemitism and Islamophobia are now viewed as partisan activities. In this divisive political climate, dialogue is no longer assumed as a force for good. However, an available strength of Jewish–Christian relations is that it emerged in response to Nazism and against the backdrop of ethnic nationalism. She asked how the

political context of the history of Jewish–Christian relations is relevant to today's challenges.

Fanusie, who is also a historian, responded to Rubens by suggesting that analysis of racism and Islamophobia requires a historical perspective. To understand the overlap of racism with other isms theologians should understand the historical origins of racism. For instance, racism in American history should be approached through the historical context of the legal categories of white and Back, which emerged in the seventeenth century. This historical view helps avoid bifurcation of othering where groups are defined as only victims and robbed of their ability to act. She argued that twenty-first century examinations of race only in theological terms are inadequate; such examinations must be grounded in history. Another point Fanusie made is that the history of the interpretation of scripture is very important since these interpretations have been used to reinforce racial categories. So religious examination of these isms requires an awareness of both the history of racism and the reception history of scripture, especially as these scriptures have been deployed to support racism.

Sax then said he wanted to orient the isms Rubens and Fanusie discussed to the work of the ICJS to engage various fluid identities of persons on the ground in dialogue groups in Baltimore. The problem is that these personal identities are, at times, ambiguous. Therefore, the broader issues of culture and society should also be considered by theologians engaged in dialogue about racism. Sax said that the real challenge is that the goal of dialogue is not exactly clear. Is it possible for some to transcend self-identity in the context of dialogue with the other? Whiteness, race, and other forms of "identity" complicate this process of dialogue. Dialogue can be plagued by what Sax calls a phenomenology of hate where competing forms of suffering become unproductive. These competing experiences of suffering force dialogue into a debate about who's suffering is greater. This is further complicated by the question of which voices are elevated to the dialogue. Sax said that ICJS is, at times, not sure how to engage in productive dialogue given these challenges, and that their staff debate these issues. The problem is that the suffering is real for dialogue participants but it is not clear what role the experience of suffering plays in dialogue.

Reibe then moderated a discussion between Rubens, Fanusie, and Sax. In this discussion, Fanusie reiterated the significance of historical context for understanding the development of racial attitudes, especially in the church and university, and the African American experience of these attitudes. In her view, historical awareness can help mitigate the challenges to dialogue outlined by Sax. Sax explained, citing the work of Sarah Schulman's *Conflict is Not Abuse*, that his view is that claims about competing suffering serve to shield individuals from criticism and conflict. Sax said the Israeli-Palestinian conflict is an example of this problem. He said the interlocutors involved in these disputes often share a deep sense of a perceived or real persecution. In Sax's view, dialogue can sometimes pit us against one another. Reibe then opened the floor to several online attendees who made extended comments. The meeting concluded with words of gratitude for the participants in the conversation.

MATTHEW TAPIE
Saint Leo University
St. Leo, Florida

HANS URS VON BALTHASAR – CONSULTATION

Topic: "All You Who Labor…": Theology, Work, and Economy
Convener: Jennifer Newsome Martin, University of Notre Dame
Moderator: Christopher Hadley, S.J., Jesuit School of Theology of Santa Clara University
Presenters: Mark Yenson, King's University College (London, Ontario)
Anne Carpenter, St. Mary's College (Moraga, CA)
Peter Fritz, College of the Holy Cross (Worcester, MA)

In his paper, "Mozart as Theological Subversive," Mark Yenson offered an exploration of the work of Mozart as a theological locus, with particular attention to the late operas *Le nozze di Figaro*, *Don Giovanni*, *Così fan tutte*, and *Die Zauberflöte*. Noting the importance of Mozart among prominent theologians such as Karl Barth, Hans Urs von Balthasar, Hans Küng, Pope Benedict, and Pope Francis, the paper provided an overview of Balthasar's readings of Mozart, instances which range from passing mentions to illustrative analogies to more substantive pieces like his "Tribute to Mozart" and his meditation on *The Magic Flute*'s "Farewell Trio." While recognizing the limits of Balthasar's early *Entwicklung der musikalischen Idee* which sometimes exemplifies an "uncomfortable cultural chauvinism," Yenson goes on to explore renewed possibilities of theological readings of Mozart rooted in the context of the Josephine Catholic Enlightenment, specifically, and the exigencies of the late eighteenth century more generally, making a case for why and how Balthasar's lyrical interpretations "need to be complemented by a more historical-critical attention to the fissures, interruptions, and subversions in Mozart." These include Mozart's use of ironic disjunctions between text and musical form and the sense that both social community and acts of human forgiveness are fragile, provisional, and not guaranteed. In sum, Yenson argues that "such reading suggests not only harmony but dissonance, not only synthesis but juxtaposition, along with interruptions, deferrals, and disorientation. Mozart points not to a prelapsarian dream or utopian fantasy, but to society still *in via*. We may be given glimpses of *das Ganze im Fragment*, but these glimmers cannot lead to forgetfulness about our own facticity, our own situatedness, and the hard work involved in discovering attunement and harmony with one another."

In "Hans Urs von Balthasar and the Dismantling of Europe: Theological Aesthetics as Subversive Work," Anne Carpenter took a cue from Achille Mbembe's *Out of the Dark Night: Essays on Decolonization* in order to challenge the view of Europe and its colonies as occupying separate conceptual spaces. Rather, "they share a past, and so they share presence to one another;" this nested presence is exemplified concretely in cultural objects and artifacts held in Western museums, objects and artifacts often acquired through acts of violence and which in many cases represent a cultural loss insofar as their original use and context has been forgotten. Carpenter employed this idea to interrogate whether or not a Balthasarian theological aesthetics—often criticized as being overly "Western" or "European"—has the capacity for making present the "other" and the "elsewhere." The paper found a productive point of analogy in Balthasar's Christology, particularly the momentum of the Word into the silence and death of the suffering Christ: "The wordlessness of the African masks that fill our

museums, whose testimony is to violence and to a positive word that is no longer legible, bear an analogy with all human death. So also their legibility, their goodness, their existence as objects of meaning rather than of fascinated terror, has an analogy in the Incarnate Word who goes to his death." Carpenter concluded her reflections with a call to action and a turn to the saints, recalibrated here as non-white subjects representative of "historical living—whose struggle, triumph, failure, even rage—preserves a Christian metaphysics in our present day."

Finally, in "Avant-Garde and Christ: Artworks, Economy, and the Balthasarian Sublime," Peter Fritz argued for internal resources in Balthasar for a stronger engagement with post-avant-garde art than Balthasar himself offered. Fritz opened his comments with a powerful visual juxtaposition of Sarah Sze's 2017 artistic installation *Centrifuge* in the Haus der Kunst (Munich), with images of the same space eighty years previous, which had been the site of the *Ehrenhalle* in which Hitler had spoken and a locus for Nazi opposition to modern or avant-garde art. After noting Balthasar's early antipathy toward avant-garde art, Fritz turned constructively to a possible "Balthasarian alternative" in the "Balthasarian sublime, which could provide an alternative to post-Nietzscheans, could welcome theological reflection on avant-garde and post-avant-garde art, and thus could reinforce his resistance to restricted economy." Fritz finds resources especially in Balthasar's Christology, particularly in his adoption of the "Augustinian and then Bonaventurean idea of *Christus deformis*," a de-forming which can "interrupt this-worldly standards for beauty and demand their revision[.]" Balthasar's openness to these Christological fragmentations, Fritz argues, has an analogue in the "reality fragments" of Sze's art, both of which offer a kind of subversive resistance to totalizing systems of conceptual mastery and to economies of the hegemonic.

A wide-ranging discussion followed, with questions on analogy, human freedom and theopanism, the role of the saints, the notion of the sublime, the possible priority of the aural over the visual, the necessity of coupling dramatics and ethical action with an aesthetic framework, and the need to interrogate any stipulation of the cultural superiority of the West.

JENNIFER NEWSOME MARTIN
University of Notre Dame
Notre Dame, Indiana

KARL RAHNER SOCIETY – CONSULTATION

Topic: "All You Who Labor…": Theology, Work, and Economy
Convener: Kevin McCabe, Seton Hall University
Moderator: Mary Beth Yount, Neumann University
Presenters: Erin Kidd, St. John's University (New York)
Mark Fischer, St. John's Seminary
Respondent: Terrence Tilley, Fordham University

Erin Kidd's paper, "Seeking Epistemic Justice in the Work of Theology," employs Karl Rahner's concept of "witness" and recent philosophical work in epistemic injustice to provide a theology of testimony. In the first section of her paper, Kidd discusses the origins of sexual harassment discrimination in dialogue with philosopher Miranda Fricker's concepts of "epistemic injustice" and "testimonial injustice." She goes on to develop the concept of "theological harm" to speak precisely about both the epistemic and spiritual harm that is done when a person's testimony is not received by her community and to name the loss for the community, which misses out on her theological wisdom. Kidd finds theological resources to support these ideas in Rahner's theology of "bearing witness." Witness, according to Rahner, involves a self-disposal to the other and an act of self-transcendence. His understanding of witness shows that epistemic injustice threatens a person as a lover of God and a follower of Christ. To frustrate an individual's ability to bear witness frustrates their ability to say "yes" to God. In the final portion of her paper, Kidd elaborates on the implications of her ideas for the work of theology. Motivated by the conviction that "citation is political," she calls upon theologians to listen to, cite, and amplify the voices that have historically been overlooked or silenced due to processes of epistemic injustice. She concludes that our theology will be impoverished if marginalized voices are neglected.

Mark Fischer's paper, "Rahner's Seemingly Fruitless Labor Regarding the Assumption of the Blessed Virgin Mary," examines the context of Karl Rahner's failure to get the permission of the Jesuit censors to publish his opus on the assumption into heaven of the Blessed Virgin Mary in 1951. The censors said that it was too speculative, and the work remained unpublished until 2004. Fischer's paper addresses the broader theological context of Rahner's Mariology and why it was so controversial at the time. Rahner had asked whether Mary's assumption precluded the possibility of natural death, understood as the consequence of sin. His exploration of the meaning of death as the "validation" of human life and its "transposition" beyond time and space had consequences for Rahner's later theology. In closing, Fischer argues that history shows that Rahner's failure to publish the book during his lifetime was not "labor lost." His Mariology found an audience later in life and anticipated the publication of *Lumen Gentium* and an eschatological understanding of Mary as the first of the redeemed. Rahner's book is valuable because it helps us imagine the resurrection of our own bodies at the end of time.

In Terrence Tilley's response he first addressed Kidd and inquired about the relationship between epistemic injustice and epistemic incapacity—the inability of some persons to recognize injustices. In his response to Fischer, Tilley examined the ways in which Rahner's Mariology challenged some popular styles of Marian

devotion. Rahner saw Mary not as the Mediatrix of all graces but as the first of the redeemed.

Both papers were enthusiastically received by the attendees. In the question-and-answer period, Kidd responded to Tilley's questions about the relationship between epistemic injustice and epistemic incapacity, and several persons expressed their gratitude for Fischer's historical investigation and theological elaboration of Rahner's theology of the Assumption.

KEVIN MCCABE
Seton Hall University
South Orange, New Jersey

LATINO/A THEOLOGY – CONSULTATION

Topic:	Intersecting Journeys and the Birthing Pangs of a New Civilization
Conveners:	Elaine Padilla, University of La Verne
	Melissa Pagán, Mount St. Mary's University
	Leo Guardado, Fordham University
Moderator:	Natalia Imperatori-Lee, Manhattan College
Presenters:	Peter C. Phan, Georgetown University
	Hosffman Ospino, Boston College School of Theology and Ministry

The session had twenty-one attendants. It focused on theologies of migration. It highlighted the causes and effects of migration, in particular, the manner in which Latinx interact in their worlds and build relationships. One of the main purposes was to explore new methodologies in the development of theological discourse. The session sought to build spaces for dialogue and for voicing the variegated expressions of struggle among marginalized communities against the imbalance between their labor and the value assigned to it. Specifically, this panel explored some points of contact of migratory journeys in light of Asian and Latina/o liberative efforts in co-laboring in solidarity with migrant persons. The third paper, "The Wet Nurse and the Nanny: The Evolution of Work in the United States and the Other Mother," by Shawnee Daniels-Sykes was not delivered due to unforeseen circumstances.

The session began with Peter C. Phan's paper "Theology of Migration: Asian Perspectives." It investigated the need for an Asian theology of migration as he located the various types of Asian migration and analyzed the ways in which Asia has become a major sender and receiver of the global labor force. According to Phan, among the causes that have accelerated internal and external migrations of Asians around the globe, he listed: the end of colonial empires, protracted wars, and marriage-migration (e.g., countries with low fertility rate). Among those due to economic reasons (e.g., low skill level workers and a small number of high skill professionals), Phan highlighted the globalization of domestic work and feminization of migration (some prostitution, sex trafficking). Other key points were the increase in contracting labor from other Asian countries (e.g., Japan, Korea, Hong Kong, and Taiwan) and the reluctance of Asian countries to reduce migration since remittances contribute to their GDP. Lastly, Phan's presentation explored ways in which Catholic teaching can underscore the role that migration has played in the Christian imaginary such as the notion of *Deus Migrator*, Jesus the Stranger Migrant, and the church as the community of, by, and for migrants.

In the second presentation, "Latino Immigrant Labor in *lo Cotidiano*: A Theological Reading," Hofsman Ospino proposed a series of principles for a practical theology of labor in *lo cotidiano* of immigrants. Once confronted with the labor of Latinx, he asked, how are we compelled to reflect theologically? *Lo cotidiano* is the loci of sustenance for families and for the advancement of hope since that space is where immigrants face reality and negotiate their identities. Labor activities often actualize their vocation as human beings who continuously search for fulfillment. Ospino offered three examples of migrants as a way to illustrate that fresh lenses can be employed to read the Christian experience and to ask questions on the meaning of

being church for those living in between geographical markers and nowhere. Building upon these principles, this presentation delineated a call for action that privileges advocacy and affirmation of the dignity of all workers.

During the discussion, several points were refined and advanced. With regards to the call for action, Ospino argued that a theological reflection on migrant everydayness would entail reflecting also on the study of Latinx celebrations as a way to speak of *lo cotidiano* and on coalitions that are being built between Latinx and Asian migrants. Phan added that, theological studies on the intersections between Asian and Latin American indigenous sacred writings could prove beneficial in building coalitions since the majority of Asians do not practice the Christian faith but can interreligiously reflect on migration. Perspectives can also be more hospitable towards the migrant and coalitions can be built among these two groups since migration, rather than being viewed as a problem, is the lifeblood of humanity. The dialogue during the discussion also steered in the direction of Mayan spirituality and other types of worldviews that can be embraced by the church.

Several challenges to fulfilling the call were enumerated. Catholic institutions of higher education are not including the Latino worker-community in their strategic plans. The church has also become ineffective in disrupting and transforming policies and practices that promote and operate within the framework of nation states. One of the attendants asked, "The Roman Catholic Church of the United States, does it end at the border? How can theology help deconstruct the Catholic Church in the United States when it is being held hostage by its conservative constituency and has failed to impact the decisions made at the state level?

The session ended with a brief business meeting. A topic that was brought forth was indigenous cosmologies, which could be developed in tandem with other religious traditions, the non-religiously affiliated, popular religious practices, decolonial aesthetics, and comparative spirituality. Because the audience preferred to emphasize rituals, prayers, songs, and feelings, it was suggested that rather than the focus being on the aspect of "thinking" interreligiously, this session could highlight the embodied ways in which Latinx/Latin Americans *live* interreligiously. Several speakers were mentioned: Cecilia Titizano (indigenous traditions), Mauricio Najarro (comparative spirituality and field work in India on addiction, recovery, and spirituality), Luis Valdez (playright), David Carrasco, Chris Tirres (nones), Jaime Lara, Antonio Sison, and practitioners. Another idea that floated around was representatives of each consultation of scholars of color could share sessions and participate as panelists in all three sessions.

ELAINE PADILLA
University of La Verne
La Verne, California

MELISSA PAGÁN
Mount St. Mary's University
Los Angeles, California

LEO GUARDADO
Fordham University
New York, New York

LONERGAN – CONSULTATION

Topic: "All You Who Labor…": Theology, Work, and Economy
Convener: Nicholas Olkovich, St. Mark's College
Moderator: Jonathan R. Heaps, St. Edward's University
Presenters: Neil Ormerod, Sydney College of Divinity
Erica Siu-Mui Lee, Regis College, University of Toronto
Joseph C. Mudd, Gonzaga University

In his paper, "The Law of the Cross in an Ecologically Unsustainable Economy," Neil Ormerod reflects upon the unprecedented dangers of the global climate crisis. Echoing recent, sobering research regarding the state of environmental degradation, Ormerod argues that the current cycle of decline lurches the planet ever closer towards ecological disaster. In the face of this crisis, he resources Bernard Lonergan's writings on the law of the cross, the divinely enacted redemptive path for overcoming decline and restoring humanity on the path of genuine progress. Faced with the prospect of unprecedented suffering, Ormerod seeks insight into the moment of redemptive suffering that Christians and others are called to enact in response to the present decline. Drawing on Lonergan's notion of a scale of values, as well as Robert Doran's expansion of this work, the paper offers possible responses at the personal, cultural, and social levels of value and the timeframes in which they operate.

In her paper, "Accounting and Business Ethics in a Digital Age: Lonergan's Notions of Bias, Conversion, and Scale of Values as Anthropological Presuppositions," Erica Siu-Mui Lee draws insights from her previous work as a Senior Tax Manager with PricewaterhouseCoopers (PwC) in Hong Kong. Using her professional experience and familiarity with the unique challenges facing contemporary accounting, she analyzes the ethical frameworks of global accounting bodies, as well as multinational assurance and tax services networks, including The Association of Chartered Certified Accountants and PwC. Her paper articulates how Bernard Lonergan's notions of bias, conversion, and the scale of values can serve as anthropological presuppositions in accounting and business ethics. In particular, she suggests how Lonergan's scale of values can positively contribute to the potential development of a normative pattern of value for business ethics in a digital age, which always requires immediate responses, sharply reducing decision-making time.

The paper, "A Sacramental Economy: General Bias, Economic Conversion, and the Sacramentality of Labor," by Joseph C. Mudd analyzes the challenges confronting the global economy, especially resurgent nationalism, from the perspective of Bernard Lonergan's analysis of general bias and the longer cycle of decline, as well as his economic theory of circulation analysis. Mudd then turns to the sacramental economy as an analogy for reorienting economic discourse in terms of the sacramentality of labor, gift, and gratuitousness. Building upon recent research addressing the relationship of neoliberal capitalism and idolatry of the market, Mudd proposes a notion of economic conversion that seeks to understand market economics adequately while promoting a culture of gift and gratuitousness that undergirds human living together. The paper concludes with a constructive elaboration on what Lonergan called "healing and creating in history" in terms of a "sacramental" economy.

The conversation that followed addressed a variety of themes shared by all three papers, including the notion of the common good, bias in business, and the overlap between contemporary political and financial crises. Audience members connected many of the themes in the presentations to the economic challenges currently facing institutions of higher education, especially as responses to these difficulties often overlook the concerns of contingent faculty and staff. The discussion highlighted the need for diverse representation and democratic practice in all business organizations, as well as the importance of attentiveness to those marginalized by fiscal decision-making. Attendees placed special emphasis on the importance of shared governance, greater transparency, and advertence to questions of value transcending the exchange of goods and services. The presenters highlighted Lonergan's distinction between the realms of common sense and theory, arguing that divergent frameworks for understanding the goals of economics and education have loaded discourse to prioritize profit at the expense of individual and collective growth in authenticity. The session concluded with a brief memorial for the late Robert Doran, whose work continues to enrich Lonergan scholarship and its contributions to conversations concerning economic justice, societal development, and the reversal of cultural decline.

BRIAN BAJZEK
Marquette University
Milwaukee, Wisconsin

THOMAS AQUINAS – CONSULTATION

Topic: "All You Who Labor…": Theology, Work, and Economy
Convener: William C. Mattison III, University of Notre Dame
Moderator: Daniel Finn, College of Saint Benedict / St. John University
Presenters: Mary Hirschfeld, Villanova University
Matthew Dugandzic, St. Mary's Seminary & University
Elisabeth Rain Kincaid, Nashotah House Theological Seminary

The focus of this year's Thomas Aquinas Consultation was usury and the applicability of Thomas's teaching to our contemporary situation.

Mary Hirschfeld gave a presentation entitled "Usury: Is There Any Way to Bring Aquinas and Modern Economists into Conversation?" From her prior background as an economics professor and now as a theology professor, she melded reflection on modern economics theory and practice with the medieval theory and practice. She began with modern economics, went back to Thomas, and then returned with his applicability to the modern. Her opening stance concerning modern financial practices was that not all interest rates are usurious, though some are. Indeed, it is difficult to distinguish the two. A general moral maxim that one can take from this murky landscape is that one should root out unjust economic transactions when they are found and—as the medievals held—that everyone should do penance because it is most probable that some unjust transactions are taking place within society. A transaction involving interest payments is a trade across time. But underlying questions that have frustrated theorists are why consumption now is more important than consumption later and why time itself justifies compensation. Aquinas insisted that there be real value on each side of an exchange. To analyze the possibilities, Hirschfeld drew upon an example from Thomas (*STh* II-II, q. 78, a. 1) and Daniel Finn, this year's moderator, as to the justice of paying interest for a borrowed bottle of wine as compared to a borrowed house. In modern parlance, we speak about how money has opportunity costs, and that one can charge a premium in order to keep borrowers interested in paying back the principal. As for contemporary practices, Hirschfeld speculated that usury caps could be instituted. But, looking at something like payday loans—which are often described as usurious—one cannot say that they are always injurious to the poor. Rather, what is needed is societal vigilance against individual instances of usury, which is a righteous societal vigilance for the poor.

Matthew Dugandzic opened his presentation, "Usury and Student Loan Crisis: Insights from Aquinas," by stating that his intent was to show why Thomas's understanding of usury is important and should be discussed. Dugandzic held that Thomas's position is correct and that to charge interest on money is immoral. In contrast to the real or absolute value of a house or a bottle of wine, money only has relative value and does not have a time value. Dugandzic identified two principles that are key to understanding Thomas's statements. First, insofar as future contingents do not have truth value, one cannot charge for future possible benefits. This would be an attempt to sell time itself, which cannot be done. Thomas did not explain how selling time is immoral, but he clearly held this, as did his contemporaries. Second, according to the universal destination of goods, private property exists for practical reasons.

Insofar as goods are to be shared for the benefit of all, a person can charge a price only if value has been added to the good given by nature for all. Dugandzic concluded by critiquing the current system of student loans as usurious and as injurious to both students and the general academic community.

Elisabeth Rain Kincaid delivered her paper, "Usury and Professional Ethics: Is Virtue Possible in Finance?," from her perspective as a former business lawyer and investment advisor. She wanted to bring into conversation Aquinas and Pope Benedict XVI's encyclical *Caritas in Veritate*. The latter calls for investigation into constructing a different, more virtuous personal and intercommunal economic order. For his part, Thomas is concerned that interest on money artificially tries to render fertile something that is actually sterile. Benedict is concerned that modern capitalism, which has been able to bring about artificial (e.g., mechanical and other) production on a large scale disproportionately rewards the owners (the capital) rather than all those who have contributed to the production (e.g., the laborers). A prime example would be the impersonal, highly paid manager of a supply chain or a financial investment firm. Rather, for Benedict, every business should be seen as a joint venture among all involved. From such a structure, Kincaid proposed that the financial professional can provide a real value through justice and charity.

After all of the papers were delivered, brief discussion ensued on both the principles and practical applications suggested by the presenters. At the conclusion of the formal session, a number of participants continued the conversation in the electronic meeting space *Gatherly*.

DOMINIC M. LANGEVIN, O.P.
Dominican House of Studies
Washington, District of Columbia

WOMEN'S CONSULTATION ON CONSTRUCTIVE THEOLOGY

Topic:	Women's Labor Under the Forces of White Supremacy and Colonialism: Two Theological Intersectional Analyses
Conveners:	Elizabeth L. Antus, Boston College
	Kathryn Lilla Cox, University of San Diego
Treasurer:	Jessica Coblentz, Saint Mary's College (Notre Dame, Indiana)
Secretary:	Jennifer Owens-Jofré, Lexington Theological Seminary
Moderator:	Julia H. Brumbaugh, Regis University
Presenters:	Amey Victoria Adkins-Jones, Boston College
	Neomi De Anda, University of Dayton

Amey Victoria Adkins-Jones opened the consultation with her presentation, "Mistaken Identities: Reading the Traffic(king) Signs of Sex, Race, and Theology in the United States." She began with images from common narratives about young girls of color detained for sex trafficking, asking those gathered to consider the economic vulnerability many of these young girls and their families experience. In these young girls, Adkins-Jones invited the audience to recognize the mother of our Lord. She noted that women and girls constitute less than 20 percent of those trafficked for forced labor and offered examples of how anti-trafficking organizations connect narratives about these young girls of color to white Christian theological discourse on prostitutes, harlots, and jezebels, with white evangelical Christian anti-trafficking organizations often conflating sex trafficking with all sex work in their literature. Adkins-Jones asked, "Are all women and girls vulnerable? Is the issue of race here only a superfluous luxury? What bodies are perceived as at risk? Which are worthy of "being saved"?" She introduced the historical example of Sarah Baartman, a South African woman who took part in circus side shows in England. As Adkins-Jones re-told Baartman's story, she questioned narratives about Baartman that present her as a victimized subject, just 22 years of age when Dutch and Scottish men smuggled her into London. Adkins-Jones offered a counternarrative that paints a strikingly different portrait of Baartman, in which the performer lived a rich and full life, having chosen to travel to England in her 30s of her own volition, having been a mother who birthed and miscarried, having worked as a performing artist who sang and negotiated her own contracts, ultimately having been abandoned by Christian women against trafficking when she refused to testify that she had been taken advantage of. Through this re-telling of Baartman's biography, Adkins-Jones demonstrated that how such narratives are re-told and remembered shapes our understanding of them. In closing, she argued that Mary embodies the least of these, especially those gendered and sexed as women.

Neomi De Anda's presentation on "Latinas, Labor, Catholic Teaching, and *Cars*" began with a review of five principles that guide Catholic teaching's approach to migration and noted that Pope Francis' recent encyclical *Fratelli Tutti* mentions women but does not include sexism among sins. At the outset, De Anda cautioned that she would not tell of the myriad of abuses of immigrant women and she was not working in a nonbinary way because she was drawing on government data that pushes transpeople to the margins and assumes an artificial hegemony among Latinas. She reminded those gathered that, as of October 2020, Latinas make fifty-five cents for

every dollar paid to white men for the same work, and Latinas are heavily represented in industries most affected by COVID-19 shutdowns. She drew on recent survey data to explain that in higher education in the United States today, there is one Latina lecturer for every eight white men serving in the same position and one Latina for every fifty-plus white men who are full professors. De Anda offered the example of the animated character Cruz Ramirez in the Pixar film, *Cars 3*, based on the lived experience of Cristela Alonso, a comedienne raised in the Rio Grande Valley of Texas. She contrasted Cruz's character, who is flawed and lacks confidence, and white Disney princesses who are portrayed as perfect, outspoken, and exercising their agency. De Anda sees parallels between such portrayals and the kind of discriminatory gaslighting described by historian Christy Pichichero. Pichichero argues that discriminatory gaslighting is designed to prevent people of color from trusting themselves and their experiences of reality, and De Anda, in turn, questioned the impact that such discriminatory gaslighting has not only on the *imago Dei*, but also on the *imago Christi*. She argued that structures of society, especially in the academy, that enable discriminatory gaslighters must be exposed for what they are and how they affect people of color. In closing, De Anda suggested that the speech lay ecclesial minister Daisy Flores Gámez gave during Pope Francis' recent visit to the US–Mexico border provides a roadmap of where the church might go in addressing such disparities within its walls.

This year's recipient of the Ann O'Hara Graff Award is Susan Abraham. Elena Procario-Foley, Jessica Coblentz, and Jaisy Joseph spoke about the impact she has had on their vocations as a colleague and a mentor, and her own comments celebrated the gifts and lamented the challenges of doing Catholic feminist theology today.

JENNIFER OWENS-JOFRÉ
Lexington Theological Seminary
Lexington, Kentucky

SCHILLEBEECKX FOR A NEW GENERATION AND NEW CONTEXTS – INTEREST GROUP

Topic:	Schillebeeckx for a New Generation and New Contexts
Administrative Team:	Stephan van Erp, Mary Ann Hinsdale, IHM, Kathleen McManus OP
Convener:	Stephan van Erp, KU Leuven
Moderator:	Kathleen Mroz, Emmanuel College
Presenters:	Christopher Cimorelli, National Institute for Newman Studies Robert (Bobby) Rivera, St. John's University (New York)
In Memoriam:	Robert Schreiter, CPPS, Catholic Theological Union

Christopher Cimorelli's paper, "From Cynicism to Vigilance: The Negative Contrast Experience and Ecotheology," explored Edward Schillebeeckx's notion of the "negative contrast experience" (NCE) as helpful for both conceiving and applying ecotheology in ways that directly respond to the ecological crises facing the created order. He views Schillebeeckx's "negative contrast experience" as having taken shape amid various theological shifts: beginning with his Thomistic framework regarding the goodness and sacramental character of creation as mediating the divine, his historical studies via *la nouvelle théologie*, his engagement with critical theory and with liberation theology in the post-Vatican II global church. The NCE both supports resistance to suffering and injustice "from below" and promotes vigilance regarding the intransigence of structures "from above" which often are the beneficiaries of paralyzing cynicism. Understood as a threefold process, NCE begins with 1) a negative experience of suffering or injustice in the life of an individual or community. This experience 2) elicits a response of protest, or resistance of contrast ("this should not be!") and 3) moves a person or group toward praxis to lessen or remove the suffering and its causes.

Cimorelli presents a case for incorporating the NCE into the methodology of Catholic Social Teaching (CST), which he sees as having a natural, three-fold correspondence to the See-Judge-Act (SJA) method, but offers a potentially more robust approach to judgment and action. In particular, the NCE can bolster the religious imagination of Christians seeking to respond to ecological injustice by revealing the horizon of hope that that characterizes the open "yes" of the covenant between God and humanity exemplified in the cross of Christ. The NCE navigates between efforts that might sacrifice God's kingdom for the extremes of a human-controlled utopia, or a fallen world that is not the milieu for God's reign. Such a truly eschatological conception simultaneously upholds the relative autonomy of creation that is not God, but *participates* in the transcendent God. An ecotheology that employs SJA becomes a force of moral reasoning that sheds light on how experience is processed and how conscience is examined, not merely individually, but in a way that includes the sinful social structures that shed light on what "complicity" means from a Christian perspective. The framework of NCE likewise renders experience as mystical-ethical in nature, due to the augmented sight, resistance and praxis that function in harmony with the pursuit of liberation from within and not outside of the world: as Schillebeeckx would say, *extra mundum nulla salus*.

Robert ("Bobby") Rivera's paper, "Catholicity in An Age of Globalization: The Contribution of Edward Schillebeeckx," draws attention to Antonio's Sison's 2003 interview with Schillebeeckx in *Screening Schillebeeckx: Theology and Third Cinema in Dialogue* (2006). There Schillebeekx shared his concern that "the globalization of the whole Western economic system…is one of the greatest threats to the Third World" (p. 142). Yet, analyzing the causes and consequences of globalization remains most difficult because it entails analyzing the capitalist economic system and its consequences. The difficulty is exacerbated by the neoliberal economic adherents of globalization who have advanced a narrative that celebrates as much as it conceals. Furthermore, neoliberal economic globalization not only affects the Third World, but is also a First World reality that affects vulnerable communities in countries like the US, especially communities of color.

For Rivera, neoliberalism is an ideology that believes that economic globalization is manifestly good and that the free market is capable of producing prosperity for everyone. This idea is sold with "gospel" overtones that purport the flourishing of human life and the just and equitable participation in economic processes. However, this story masks *the victims* produced as a result of market forces and the widening gap of inequality between the rich and the poor. It creates a "cruel abyss between peoples," promising "salvation" along with the convenient alibi that globalization's devastating effects and exacting costs are both inevitable and, in the end, worth the sacrifice.

In contrast, Schillebeeckx's notion of "catholicity," inspired by the option for the poor found in liberation theologies, resists the dehumanizing forces of economic globalization precisely by grounding itself in a concrete praxis of the Reign of God, advocating for, and being in solidarity with, the most vulnerable and oppressed. Some of the most significant features of his understanding of catholicity are: 1) it must be rooted in an option for the poor, since poverty is the condition of most of the world's population; 2) globalization cannot consider itself as "universal" (the actual meaning of "catholicity") because it does not include the poor; and 3) theologizing in an age of globalization and exclusion necessitates a focus on the particularities of places and persons identified with the poor. Thus, a true catholicity for Schillebeeckx requires engaging our blind spots regarding the social exclusion of the poor.

Given the untimely death of our colleague Robert Schreiter, CPPS, who was to be the respondent in this final year of the Schillebeeckx Interest Group, the conveners, with the approval of the presenters, decided to forego a discussion of the paper presentations in order to devote the last thirty minutes of the session to words of remembrance and gratitude for the life of a great scholar, generous mentor and friend. Stephan van Erp began by calling Bob "a leading Schillebeeckx scholar who introduced many others from all over the world to the theological hermeneutics and political theology of the Flemish Dominican." Of the thirty-two persons attending, more than a dozen colleagues and students of Bob presented reminiscences and tributes.

MARY ANN HINSDALE, I.H.M.
Boston College
Chestnut Hill, Massachusetts

THEOLOGICAL WITNESS OF ÓSCAR ROMERO – INTEREST GROUP

Topic: Óscar Romero and Engaging Catholic Social Teaching Today
Conveners: Todd Walatka, University of Notre Dame
Moderator: Michael E. Lee, Fordham University
Presenters: Rubén Rosario Rodríguez, Saint Louis University
Todd Walatka, University of Notre Dame
Respondent: O. Ernesto Valiente, Boston College School of Theology & Ministry

The third and final year of this interest group culminated with a panel that assessed how Óscar Romero's legacy can address critical challenges facing the world and Church today. Entitled, "Óscar Romero and Engaging Catholic Social Teaching Today," the panel focused on widening the discussion of Óscar Romero's ministry and preaching with an ethical emphasis by exploring the role of Catholic Social Teaching in Romero's thought and placing his views on violence in dialogue with US Black theology.

Rubén Rosario Rodríguez's paper, "Rethinking Radical Nonviolence: Romero, Catholic Social Teaching, and Racism," launched the discussion by engaging Romero's work in dialogue with the Black theology of James Hal Cone. Rodríguez noted that while Romero's pastoral letters assert that the only truly Christian response to political violence is nonviolence, there is also a defense of revolutionary violence as legitimate self-defense in the context of authoritarian repression. Turning to the US context, Rodriguez noted that Romero's legacy has not always proven a comfortable conversation partner for Black liberation theology, given the latter's embracing of revolutionary violence. Thus, he suggested Catholic Social Teaching (CST) as a way to have these viewpoints dialogue. Recognizing how Romero was indebted to CST on the role of legitimate liberating violence in his pastoral letters, Rodriguez explored Bryan Massingale's interrogation of CST on racism to find many themes resonant in Cone's theology. In the end, Rodriguez suggested that it is the context of oppression—economic and racial—that forms a common ground between Romero and Cone's understandings of revolution as nuanced and complex responses to unrelenting violence.

Todd Walatka then analyzed how Catholic Social Teaching shaped Romero's theological and pastoral vision and how Romero's use of Catholic social teaching can speak to our own divided times. Though opponents accused Romero of meddling in politics, causing disunity in the church, succumbing to Marxism, and antagonizing many traditional allies of the institutional church, Romero defended himself by drawing on the Catholic Social Teaching tradition as it was expressed particularly at Vatican II and in the works of Paul VI. Nevertheless, one of the principal dangers of reading Romero in terms of CST is precisely a vision of him as someone who merely applies what Rome defines and teaches. Walatka posed an alternative where Romero is part of a distinctive Latin American tradition of CST exemplified by Medellín and Puebla. One of its most useful legacies for today is a distinctive emphasis of the treatment of human dignity that links dignity with agency/self-determination. The recognition of the human dignity of the oppressed does not just demand merciful action

on their behalf; it demands the creation of a society in which they can be artisans of their own destiny.

Ernesto Valiente concluded the session responding to the two papers. He complimented each author for their perceptive analysis of Romero's thought and particularly on its relation to Catholic Social Teaching. Valiente turned to expand on the historical circumstances that distanced Romero from his peers in the progressive movement of the Salvadoran Church in the early 1970's. As powerful as the narrative of Romero's "conversion" is, and it certainly represents both an embracing of Catholic Social Teaching and a step forward in its incarnation, Valiente noted that it came "too late" for a country that was headed for civil war. As much as he used his role as archbishop to avoid that tragedy, the historical structures and the repressive violence were obstacles he could not overcome.

The papers were followed by a lively discussion period that involved questions exploring more deeply the manner that Romero interpreted Catholic Social Teaching and how it was enriched by the example of his ministry in El Salvador. Questions also abounded about the relationship between Romero's reckoning with the colonial context in El Salvador and the US reckoning with the history and present reality of systemic racism. A particular point of discussion regarded the manner that Romero advocated for a church that is involved in politics while not engaging in partisan/party ideologies.

MICHAEL E. LEE
Fordham University
Bronx, New York

EXTRACTIVES AND CATHOLIC PEACEBUILDING – INTEREST GROUP

Topic: Extractives and Catholic Peacebuilding
Convener: Caesar A. Montevecchio, University of Notre Dame
Moderator: Daniel Castillo, Loyola University Maryland
Presenters: Caesar A. Montevecchio, University of Notre Dame
Daniel P. Scheid, Duquesne University
Anna Floerke Scheid, Duquesne University

This was the second session of this interest group, and it is connected to a broader initiative on extractives and peacebuilding by the Catholic Peacebuilding Network, at the University of Notre Dame's Kroc Institute for International Peace Studies. The initiative includes a forthcoming book, *Catholic Peacebuilding and Mining: Integral Peace, Development, and Ecology*.

Caesar Montevecchio's paper was titled "Hardrock Mining, Climate Change, and Conflict: Reflections Through the Lens of Catholic Social Thought." The paper's lead idea was that analyses of climate change and extractives usually focus on fossil fuels and neglect hardrock mining for metals and minerals. Montevecchio presented two interfaces between hardrock mining and climate change: mining and climate vulnerability, and the necessity of metals mining for clean energy. On climate vulnerability, he described how climate change will introduce problems like unpredictable rain levels, stronger storms, worsened droughts, and more frequent wildfires that threaten measures meant to mitigate environmental damage from mining, such as tailings dams to prevent acid mine drainage. On clean energy, he pointed out how companies can use the clean energy transition to greenwash their operations. And another issue related to clean energy is increased demand for uranium for nuclear energy, which introduces unique risks of radioactivity. Montevecchio then noted four ways in which these interfaces impact conflict and peace. First, climate injustice whereby communities and nations in the global South suffer the worst of the ecological impacts of mining without receiving commensurate benefits. He suggested that the church support those peoples by helping them gain more control over their resources and lands, and by leveraging its global network to pressure international economic networks that sustain North–South inequalities. Second, the "extractivist" mentality that is connected to neoliberal models of development and that perpetuates inequity, environmental damage, and socio-environmental conflict. Integral human development offers an alternative that puts the integral well-being of peoples ahead of economic growth. Third, violence against environmental and human rights defenders, for whom mining is one of the deadliest sectors, and for whom Catholic groups are active advocates. And fourth, the unavoidable risk that uranium mining presents for nuclear proliferation. Montevecchio argued that Catholic groups engaging uranium mining should do more to connect their work to the church's well-established teaching on disarmament.

The second paper, "Integral Ecology, Just Peace, and Mining," was delivered jointly by Daniel Scheid and Anna Floerke Scheid. Their presentation began with a summary of the main principles of Pope Francis's idea of integral ecology: a holistic moral framework, an understanding of reality as pervasively interconnected, and

incorporating ecology into other dimensions of human activity. Scheid and Floerke Scheid claimed that these aspects of integral ecology give a foundation to address the interconnected problems of ecology, poverty, and violence that coalesce around mining. They next explained how the tenets of "just peace"—prevention, principles, and practices—dovetail with Francis's understanding of integral ecology to yield a model of ecological just peace that can effectively address violence and injustice related to mining. For prevention, they highlighted the just peacemaking theory's call for locally-controlled sustainable development. They questioned the degree to which mining can truly be sustainable, but suggested that an ecological just peace would support efforts toward that goal. For principles, they focused on respect and restoration. Respect must be structurally expressed, horizontally within communities but also vertically to the levels of governance and international business. That would allow respect to affect larger cultural change and would reject piecemeal, short-term solutions for integrated, sustainable ones. Restoration includes rebuilding broken harmony between peoples and creation and ensuring that damages from mining and related violence are acknowledged and remediated and that responsible parties are held accountable. For practices, Scheid and Floerke Scheid offered four things pertinent to the specific problems of mining conflict: nonviolent direct action, trust-building, imaginative thinking, and indigenous peacebuilding. The paper closed with the example El Salvador and the Catholic community's efforts to bring about a national ban on metallic mining, explaining how those efforts exemplify an ecological just peace.

Discussion after the presentations addressed the need for more attention to women's roles in issues of extractives, the need to discriminate between mining companies that are good actors and ones that are not, and the importance of Catholic groups engaging with the scientific community to offer more feasible and technically informed solutions.

CAESAR A. MONTEVECCHIO
Kroc Institute for International Peace Studies
University of Notre Dame
Notre Dame, Indiana

POST-POST-CONCILIAR AND MILLENNIAL THEOLOGIANS – INTEREST GROUP

Topic: Post-Post-Conciliar and Millennial Theologians/Perspectives on Labor
Convener: Katherine G. Schmidt, Molloy College
Moderator: Daniel Rober, Sacred Heart University
Presenters: Kevin P. McCabe, Seton Hall University
Adam Sheridan, University of Dayton

This interest group continues to highlight the work of early career theologians, so-called "Millennial" scholars who were born after the election of Pope John Paul II (1978). This year's panel focused on the convention theme of labor from the perspective of this demographic of theologians.

Kevin P. McCabe's presentation, "Does Catholic Queer Theology Have a Future?", queried the relationship between queer theology and notions of the future from both queer theory and theology. In this way, McCabe's paper focused on the place and future of queer theology in the academy as well. He contextualized his discussion of queer theology within the larger "crisis of higher education in the United States." McCabe engaged the discussion of future/futurity in secular queer theory, summarizing the work of Lee Edelman specifically. Edelman argues that political projects that orient themselves toward the future are "illusory." According to McCabe, "Being queer, for [Edelman], is an uncompromising refusal, a point of perpetual critique that disrupts and exposes the exclusionary violence that lurks inside of hopes for a better future." McCabe then turned to John McNeill's queer theology, which argues "that we are entering the third age, a time of spiritual maturity in which all persons can know and experience God in the immediacy of their hearts without reliance on external authority." Ultimately, McCabe proposed that Karl Rahner's eschatological reflections provide a more helpful framework for considering the future of queer theology. Rahner allows adequate space for the important category of mystery when considering anything about the future. According to McCabe, mystery "is the condition that allows us to have genuine human freedom and act in the world with commitment and hope." Such openness is helpful for queer theology, according to McCabe, because it provides a third way between Edelman's dismissal of future-orientation and McNeill's overly optimistic, almost realized-eschatological vision.

Adam Sheridan's research focuses on the theology of labor, with specific focus on the papacy of Leo XIII and his interpretation and critique of Karl Marx. Sheridan began his presentation, "Contesting The Holy Queen: The *Salve Regina* and Catholic Imagination of Labor," with an analysis of Marx's comments on religion, providing new insight on the oft-quoted "Religion in the opiate of the people." Sheridan argues that Marx's perspective on religion must be understood in the context of the German labor class, which was predominantly Catholic. Evidence of Marx's understanding here can be seen in his use of the "vale of tears," which is a direct quote from the *Salve Regina*. By appealing to the devotional practices of the laboring class, Marx attempts to harness their awareness of earthly suffering and turn their attention away from heavenly redemption and toward earthly economic transformation. Sheridan ends his discussion with an analysis of Leo XIII's response to Marx's targeting of Catholic

devotional practices. Under Pope Leo, Catholics were compelled to recite prayers that included the *Salve Regina*. Therefore, as Sheridan writes, "inasmuch as Leo invokes the *Salve Regina* in his condemnation of Marxist socialism, the devotional practice that redounds the antiphon's liturgical utterance serves to reinforce this condemnation amongst the Catholic faithful in general but also Catholic labor in particular."

Fifteen participants engaged in a discussion of both presenters' work. Of particular note are the multiple questions about the future of academic theology in light of consumerism.

KATHERINE G. SCHMIDT
Molloy College
Rockville Centre, New York

TRANSNATIONAL CATHOLICITIES: FAITH AND POPULAR CULTURE IN GLOBAL DIALOGUE – INTEREST GROUP

Topic: Transnational Catholicities: Faith and Popular Culture in Global Dialogue
Convener: Linh Hoang, OFM, Siena College
Moderator: Sophia Park, SNJM, Holy Names
Presenters: Linh Hoang, OFM, Siena College
Kevin P. Considine, Independent Scholar
Min-Ah Cho, Georgetown University

Linh Hoang began the presentations with his paper, "*Crazy Rich Asians* (2018) and Asian Christianity," where he examined the film and a transnational audience's reception of it. He explained the movie *Crazy Rich Asians* provided an interpretation of Asians as agents of popular culture and consumers of worldly goods and services. A small snapshot in the movie showed Asians as Christian believers and worshipers. His presentation explored how popular movies have traditionally stereotyped Asians as nonbelievers, practitioners of some Eastern religions, and ambivalent towards Christianity. Those stereotypes have been a disservice to the world and also it dismisses the fact that large swathes of Asians in Asia and around the world are Christians and faithful participants in Christianity. His presentation reflected theologically on how popular culture has depicted Asians and their attitudes towards Christianity.

Kevin Considine's presentation, "Popular Music, Intersubjectivity, and Sacramentality: A Narrative-Experiential Approach to Transnational Catholicities," argued that the global flows of popular music are transnational catholicities that can be experienced as "secular sacraments." He explained that they are secular because they comes from the world and are not intended for official worship and they are sacramental because they convey God's presence and awaken a natural human inclination for encountering the divine. He framed his study through the intercultural theology of Robert J. Schreiter and the theological aesthetics of Alejandro Garcia-Rivera and suggested that the communal experience of musical performance and audience reception and participation fosters intersubjectivity and communal experiences analogous to experiencing God's Spirit. His presentation elaborated upon these insights through narrative reflections on the music of Juice WRLD and BTS.

In Min-Ah Cho's presentation, "'They' Stink: Body Odor Disgust Sensitivity, Transnational Catholicities, and Bong Joon-ho's Film *Parasite,*" she explained how the Korean auteur Bong Joon-ho's latest film *Parasite* is a disturbing social satire that captures the deep-skinned repulsion of the wealthy against the poor — manifesting through their body odor disgust sensitivity. Though rarely discussed because of its intimacy, the place of smell is never peripheral in the transnational contexts of Catholicism, nor something we tolerate. Expanding the film's insight into the discussion of transnational Catholicities and engaging Maurice Merleau-Ponty's phenomenology of the body, this paper addresses the relationship between the olfactory sense and xenophobia, with particular attention to the dominant cultures' treatment toward the immigrant and refugee.

The presenters used artwork, music, and movie clips to explain their positions. Approximately 10 participants were in attendance and there was no discussion due to lack of time.

KEVIN P. CONSIDINE
Independent Scholar
Chicago Heights, Illinois

FIELDWORK IN THEOLOGY – INTEREST GROUP

Topic: Embodiment in Fieldwork
Conveners: Jaisy Joseph, Seattle University
Layla Karst, Loyola Marymount University
Lorraine Cuddeback-Gedeon, Mercy High School
Moderator: Layla Karst, Loyola Marymount University
Presenters: Susan Bigelow Reynolds, Emory University
Leo Guardado, Fordham University
Respondent: Nancy Pineda-Madrid, Loyola Marymount University

The session began with Susan Bigelow Reynolds's paper, "'*Encaminémonos*': Good Friday, Embodied Solidarity, and the 'Generosity of Ritual,'" which broke open the theologies informing and shaping the Way of the Cross as practiced by St. Mary of the Angels Parish in Roxbury, Massachusetts. The parish, historically and geographically situated as a bridge for racial communities in Roxbury, uses the ritual power of the Way of the Cross to embody solidarity and invite its participants into the life of the community.

Reynolds began with a rich description of the ritual and how it reflects the lives of its community: for example, the inclusion of a mother who lost a son to gun violence at the station where Jesus meets his mother, or how the cross changes hands throughout the procession, thereby refusing to single out one particular member of the Church body as Jesus. Through these actions, Reynolds argued that the *via crucis*, both in its historical development and its present incarnation with St. Mary of the Angels, lingers in the uncertain spaces of lament. By emphasizing solidarity through embodied practices of empathy and accompaniment, the Way of the Cross resists theologies that move too easily from uncertain grief to Easter certainties. As a parishioner-researcher herself, Reynolds analyzed her own uncertain position as an insider-outsider, drawing on Don Seeman's ritual "generosity" to explore how ritual invites and forms one another into community. This sense of ritual generosity that Reynolds experienced in the Way of the Cross reveals how ritual shapes solidarity and recognizes that "there is no salvation outside of one another."

Leo Guardado's paper, "Theologians in the Field," continued the exploration of fieldwork, and how its desire to engage lived realities challenges theology to attend to other embodied forms of knowledge and communication. Speaking of his fieldwork with Rosa (a pseudonym), Guardado recounted struggles in their communication in Spanish (her native language is Mixteco), and how he worked to understand Rosa's own theologies as a *curandera*, or spiritual "healer." As he learned from Rosa and accompanied her in her work as a healer, Guardado found himself unpacking his own theological and spiritual assumptions. Fieldwork, he argued, needs a "carnal" approach that demands the theologian inhabit spaces and worlds of theological knowledge that are often overlooked.

Guardado also argued that this recognition of where theological knowledge may lie has repercussions for teaching as well as for research. Spirituality, he noted, is the foundation of both liberation and Latinx theology. Working from specific spiritual and pastoral contexts, the pioneers of these theologies assumed a certain embeddedness

within communities for their work. In teaching current lay students of theology, however, that pastoral context can no longer be assumed. Guardado made the case that teaching with ethnographic, qualitative, or participatory action methods of research can bridge this gap in theological formation and strengthen a commitment to understanding the relationship between theological knowledge and the practices from which that knowledge arises.

In a response to Reynolds and Guardado, Nancy Pineda-Madrid drew out the common threads in their work. She noted how both Reynolds and Guardado invite the extension of our epistemological and theological imaginations. She also drew connections with the work of Ricoeur and Tillich, both of whom wrestled with the processes of symbols and meaning-making. She noted how the interplay of theory and lived experience has been described as the "axiom" of theology, one which demands consideration for how both book-knowing and experience can be taken seriously within theological work. In addressing the epistemological challenges raised by both Reynolds and Guardado, Pineda-Madrid asked whether the power of presence and rituals both Reynolds and Guardado offered can point to a greater unity without collapsing diversity within communities.

During open questions, there was a lively discussion that engaged how symbols develop into narratives, the idea of ethnography as a practice of "translation," and other important themes of the work presented. There were about 20 people present for the session.

LORRAINE CUDDEBACK-GEDEON
Mercy High School
Baltimore, Maryland

THE LIBERATING THEOLOGY OF JAMES HAL CONE – INTEREST GROUP

Topic: The Theologian's Task: Resistance, Empowerment and Freedom
Convener: Kathleen Dorsey Bellow, Xavier University of Louisiana
Moderator: C. Vanessa White, Catholic Theological Union
Presenters: M. Shawn Copeland, Boston College
Bryan Massingale, Fordham University

"The Theologian's Task: Resistance, Empowerment and Freedom" is the first presentation of a three-year Interest Group whose focus is The Liberating Theology of James Hal Cone. Work and the economy may not be explicit topics of everyday discussion in universities, seminaries and the church where Catholic theologians labor. However, money, employment and economic concerns are uppermost in the minds of God's people, no matter their station in life, as they deal with the effects of the COVID-19 pandemic and face the uprising of communities in support of the Black Lives Matter Movement sparked by the murder of George Floyd. The late James Cone attributed the stark socio-economic disparities in education, health care, incarceration, income and employment that plague Black communities and communities of color to white supremacy and racism. This session builds on Cone's ongoing and provocative dialogue with Catholic theologians.

In her presentation, "Black Theology and the Present Moment," M. Shawn Copeland addresses George Floyd's death as a lynching, action purposefully perpetrated by a white supremacist society to control through violence, murder, and other injury, members perceived to be "differently dangerous" to maintain the white racist status quo. In citing a number of contemporary incidents that highlight the prevalence of these seemingly unending lynchings in the nation, Copeland asks what we Christian theologians owe Christ and the people of a God in response. She raises Cone's insistence that to be authentic, Christian theology must necessarily be a Black theology, actively standing for and with the differently oppressed, attending to their experiences, ideas and points of view and uplifting their resistance to oppression with God's work of human liberation. Christian theologians are people of God, disciples of Christ with an inherent responsibility to be "exegete, prophet, teacher, preacher and philosopher" recognizing Sacred Scripture as God's promise to uphold the exploited and deal with injustice. The theologian's duty is to apply the Word of God to the contemporary and everyday lives of God's people in such ways that they can connect the struggle for full humanity in their respective social contexts with God's saving action in the world. To conclude, Copeland uses Cone to emphasize that the theologian's theological praxis must be global in perspective, resisting by "breaking silence in teaching, writing, speaking the truth" to empower the oppressed to do likewise.

Bryan Massingale's presentation, "'This is What Theology Looks Like': Cone's Challenge to Black and Liberation Theologies (and Theologians)," begins with a remembrance of a 2015 protest march through the streets of Philadelphia on the eve of Pope Francis' visit to the city. The event was sponsored by PICO National Network, an interfaith community-organizing federation. One of the more startling calls during the three hundred-plus member march was "Tell me what theology looks like" and its

response, "This is what theology looks like." The activists protesting the injustice of exclusion that marginalizes and oppresses society's most vulnerable brought to Massingale's mind a stark disconnect between theology lived by the people and theology practiced by "professionals."

James Cone envisioned Christian theology differently. Massingale recalls four fundamental elements of Cone's theological insight. At its core, Cone claims, Christian theology is a liberation theology that by its nature must be social and political, proclaiming the Gospel as good news for the poor and those most at-risk. Cone asserts that Christian theology in the US must become Black, committed to the radical struggle for Black liberation because throughout salvation history, God takes the side of the oppressed. For Cone, while authentic Christian theology stands with the marginalized and despised, as a discipline it is rigorous and critical in thought. Cone insists that, despite the effects of racism, Black theology is rooted in love—Black self-love and concern about the welfare of all people.

Inspired by the marching activists and informed by Cone's theology, Massingale examined challenges in the general praxis of Black theology today, including white backlash to Black progress and self-determination that results in political and social repression as well as the supremacy of white male theology in the academy that relegates liberation theologies to the margins. As a result, Black theology as a discipline tends to be tolerated, compromised or modulated. Massingale contends that "if one's intellectual work is too accessible, it is designated and denigrated as 'popular.' The academy thus accepts Black Theology only conditionally and up to a point." Black theologians are called to revitalize the transformative power of Black Theology envisioned and embodied by Cone with renewed commitments to the identity and vocation of scholar-activist.

KATHLEEN DORSEY BELLOW
Xavier University of Louisiana
New Orleans, Louisiana

MENTAL HEALTH IN THEOLOGICAL PERSPECTIVE – INTEREST GROUP

Topic: Mental Health in Theological Perspective
Convener: Jessica Coblentz, Saint Mary's College (Notre Dame, Indiana)
Moderator: Peter Fay, Boston College
Presenters: Elisabeth T. Vasko, Duquesne University
Elizabeth L. Antus, Boston College

The inaugural Interest Group gathering featured presentations that emphasized the urgency and challenges of attending to the social and political dimensions of mental illness. Vasko's paper, "Under Pressure: How Can, and Should, Religiously Affiliated Colleges Respond to Student Mental Health Crises?" focused on the experiences and needs of college students suffering from mental illness. After presenting the rising rates of mental illness among students before and during the COVID-19 pandemic, Vasko offered a case study to showcase how she uses trauma-informed pedagogy to facilitate student-led research on campus social issues, including student mental illness. Samples from student work indicate that student researchers and respondents are concerned by social and structural dimensions of mental illness, including mental health stigma, social isolation, and the responsibility of institutions to address mental illness among students.

Vasko then connected the case study to the defining principles of trauma-informed pedagogy to highlight how this approach can aid religiously affiliated colleges and universities in better attending to student mental illness on an institutional level. First, trauma-informed pedagogy focuses on safety, which requires intersectional analyses of the physical and emotional needs of individuals within a community, especially its most vulnerable members. Such analyses can reveal aspects of campus life that regularly engender anxiety. Second, this pedagogy fosters trustworthiness, which depends on transparent and frank talk about cultural and institutional power dynamics. An environment of trustworthiness can unearth the material circumstances of students' lives that contribute to mental illness, such as, for example, housing precarity. Third, trauma-informed pedagogy prioritizes the distribution of choice and control. A commitment to choice and control can help institutions recognize situations where hidden stigma prevents students from communicating their needs and making choices in support of their well-being. Lastly, commitments to collaboration and to empowerment guide trauma-informed pedagogy. These principles foster the kinds of authentic community and belonging that curb the social isolation that contributes to mental illness.

Antus's paper, "What Does a Political, Liberationist Approach to Mental Illness Look Like?" analyzed currents in existing theological reflection to clarify the characteristics and methodological principles that ought to guide a political, liberationist approach to mental illness. First, regarding the shift among many Christians from moralizing to medical accounts of mental illness, Antus affirmed this as a preferable alternative to blaming sufferers for their own pain. However, the biomedical approach to mental illness is not without its own shortcomings, as it often reductively locates mental illness in the individual without regard for the social realities that heighten and complicate the suffering of mental illness.

Second, and in contrast, Antus pointed to "political" approaches to mental illness from Ann Cvetkovich and Karen Bray, which frame it as a cultural phenomenon tied to the hyper-individualism and the relentless productivity of neoliberal capitalism. While agreeing with their social orientation and critiques of oppressive systems, Antus called into question whether these analyses are, indeed, meaningfully political by interrogating a feature they share: Both center narratives of their *own* first-person experiences as evidence that mental illness should primarily be addressed socially and non-medically. Yet as privileged, white academics, the authors have access to a wider range of choices to navigate their illnesses non-medically than do many whose conditions are more severely debilitating or those who suffer with mental illness from a position of much greater social vulnerability. Though neither Cvetkovich nor Bray deny the efficacy of biomedical treatment altogether, their focus on the dangers of medical pathologization and the benefits of social, non-medical responses to mental illness functionally marginalize those who rely on medical treatments.

A truly political, liberationist approach to mental illness must center many experiences—not those of one person—and those it centers must be the people whose lives are chronically and saliently affected by mental illness, argued Antus. As a preferential option for the poor, this approach complicates academic knowledge production, for those with the social positionality to write political theologies of mental illness are rarely those who live most vulnerably with mental illness.

JESSICA COBLENTZ
Saint Mary's College
Notre Dame, Indiana

CUERG (COMMITTEE ON UNDERREPRESENTED ETHNIC AND RACIAL GROUPS) EVENT – CONVENTION MEETING

Topic: Exploring Welcomes and Acknowledgement of Country
Leadership Team: Cristina Lledo-Gomez, BBI-The Australian Institute of Theological Education (Chair)
Melissa Pagán, Mount Saint Mary's University
Joseph S. Flipper, University of Dayton
Moderator: C. Vanessa White, Catholic Theological Union
Presenter: Melinda Jolly, Dharawal/Tharawal Australian-Aboriginal woman (guest)
Respondent: Melissa Pagán, Mount Saint Mary's University

For some years now, the CUERG (Committee on Underrepresented Ethnic and Racial Groups) leadership had felt a discussion on welcome to and acknowledgement of country was long overdue within the CTSA. Whilst a number of CUERG members had taken up the practice of acknowledging country within the concurrent sessions of annual convention, there was no presence of this acknowledgement at the plenaries within the history of CTSA's annual gatherings. Since the usual face-to-face convention became an online event this year, the usual CUERG luncheon did not take place. Instead CUERG leadership decided to focus on exploring the implications of taking up the practice of acknowledging country within the CTSA. They thus invited Dharawal woman, Melinda Jolly, to explain its significance, and requested Melissa Pagán, a decolonial feminist ethicist, to respond.

After Vanessa White sang a gathering song, invoking the Holy Spirit to open hearts and minds, the chair, Cristina Lledo Gomez, made her own acknowledgement of country. Jolly then presented first, beginning with a map of her country, providing thus the context from which she spoke as an Australian Aboriginal woman. From the very start, Jolly did not make assumptions about the knowledge of attendees and explained not only the why but also the who, how, and what that could be included in an acknowledgement or welcome. She utilized the vivid image of a passport to explain the significance of acknowledgements and welcomes. She then presented a brief history of such practices within Australia, against a background of racism and oppression of non-white persons, supported by Australian law and policy. "By acknowledging the Land and its Custodians," Jolly thus highlighted, "you're acknowledging our sovereignty and our history" which was denied since "the invasion of our country". Still today, Aboriginal and Torres Strait Islander peoples "continue to experience exclusion, discrimination and oppression," making acknowledgements of country even more necessary for a nation supposedly committed to reconciliation, and for a church similarly committed to its concept and practice.

For Jolly, acknowledging country is only the beginning. Turning to the Sacrament of Reconciliation as a parallel process of reconciliation for indigenous peoples, Jolly posited that Australia must move from the stage of truth-telling to penance, requiring each Australian to accept the wrongdoing themselves and take the next steps toward reparation. Attendees were privileged to hear firsthand from Jolly the deep trauma experienced by indigenous people, intergenerationally, mentally, spiritually, and

physically, because of colonization and invasion. Jolly warned against tokenistic practices of acknowledgment but also encouraged attendees to do all they could to reach out to their local indigenous so that they could practice its most appropriate form.

The event entered into a time of group discussions before Pagán launched into a fiery response about "the politics and ethics of recognition and acknowledgement of country in settler colonial contexts, like the United States," and the implications and considerations of such practice within the CTSA. She started with the poignant question: "What are we acknowledging…on this land which is sacred and stolen?" Moreover, "[D]o we intend to facilitate its repatriation through action and reparation?" Or would we simply engage in such a practice to "make us feel better," to imagine ourselves "being and feeling just"?

For Pagán, acknowledgements of country can imitate much of the anti-racism discourse, where statements of "outrage and dismay" regarding violence for example against Black Americans or Asians, provide the appearance of doing anti-racism work, but in fact "do not move forward to apologize" or to recognize the dignity and agency of indigenous as well as their claims to land and right to determine the way forward. Pagán reminded attendees that "colonization is not an event, but a structure," a structure that engages in "the logics of elimination" of indigenous and non-white persons, borrowing terms from Patrick Wolfe. Within this context, Pagán explained, the indigenous can only become visible if they take up the "pathological" move of "identifying with the colonizer" and "assert[ing] themselves within a settler colonial context that is structured to ensure they continue to disappear".

Utilizing the work of Glen Coulthard, Pagán suggested that the indigenous and their allies "adopt a resurgent politics of recognition," concluding with an invitation to attendees "to practice decolonial forms of gender justice, to imagine and build non-exploitative relationships, and to reveal and resist the ghosts of coloniality in our present and past." This involved questioning on a deeper level what it meant to take up the practice of acknowledging country within the CTSA without neither being tokenistic nor reinscripting colonial relationships. Moreover, pointing to the previous day's plenary panel with addresses from Charles Curran, M. Shawn Copeland, and Natalia Imperatori-Lee, Pagán reiterated the challenge for CTSA to take concrete action rather than remain passive or simply create more elegant statements on the need for justice for indigenous and other persons facing daily racism and oppression.

Approximately sixty participants attended the online event, lasting for an hour and a half.

CRISTINA LLEDO-GOMEZ
BBI-The Australian Institute of Theological Education
Pennant Hills, Australia

TEXTUAL JOURNEYS IN COMPARATIVE THEOLOGY – PRE-CONVENTION MEETING

Topic: Perceiving Divinity in Jesus and Beyond: A Christian-Islamic Exercise in Interreligious Reading
Conveners: Daniel P. Scheid, Duquesne University
Axel M. Oaks Takacs, Seton Hall University
Moderator: Daniel P. Scheid, Duquesne University
Presenter: Axel M. Oaks Takacs, Seton Hall University

The purpose of this meeting is to bring theologians together who wish to explore the practice of comparative theology, otherwise known as interreligious theology or intercultural theology. This meeting invites someone to select short texts from a non-Christian tradition. Following introductory explanations of key terms by the presenter, the group engages in interreligious close reading together as a community so that fresh theological insights may be encountered.

This year, Axel M. Oaks Takacs, an assistant professor at Seton Hall University, selected the texts. From the Christian tradition, the following was read: Mark 10:17-29 (Jesus and the Rich Man) and a selection from Gregory of Nyssa's *Contra Eunomium* that treated this passage. Optional readings included a selection from *Oration 30* ("On the Son") by Gregory of Nazianzus and selections from *De Trinitate* and *Confessions* by Augustine of Hippo, all passages that dealt with this Markan passage. From the Islamic tradition, the following was read: Qur'ān 5 (*al-mā'idah*, the table), vss. 17, 72, 110, and a passage from Ibn ʿArabī's *Fuṣūṣ al-ḥikam* in which he discusses some of those Qur'anic passages and the nature of Jesus. The optional reading was a commentary by Dawūd al-Qayṣarī on this passage from the *Fuṣūṣ al-ḥikam* (*Sharḥ-i Fuṣūṣ Al-ḥikam*).

In the Cappadocian texts, they argue against a version of Arianism, the heresy contending that the Son of God is not co-eternal with God the Father and is distinct from the Father (therefore subordinate to God the Father). They each dealt with the Markan passage on the rich man encountering and questioning Jesus. Augustine brings up that same Markan passage in his *De Trinitate* and *Confessions*. Each author interprets the Markan passage in the context of Christological controversies: Jesus responds to the vocative "Good Teacher" from the rich man with "*no one* is good *but God* alone". How and why did Jesus say this? Does this not prove the Arian point? Jesus is not God. Intriguingly, all three deal with this prooftext by addressing the perception or belief of the rich man, who somehow was not viewing or gazing at Jesus with the proper disposition.

In the passage on Jesus in the *Fuṣūṣ al-ḥikam*, the author writes that when Jesus was reviving the dead—that is, performing miracles or actions that only God should be able to do—those gazing at Jesus were bewildered, because he was performing a divine action but as a human, and so this led some to profess divine indwelling—often translated as incarnationalism. Later, Ibn ʿArabī remarks, *This is why disputes take place among the various [Christian] communities concerning Jesus, [for they ask], 'What is He?'* And, it should be noted that the Arabic is "what is he," not "who is he".

These Christian and Islamic passages read together offer an opportunity for constructive theological insights in comparison. Indeed, the Muslim author is correct: disputes did and continue to take place among Christians: what is Jesus? Who is Jesus? Yes, pre-modern disputes were heavily inflected with Greek philosophical concepts—but today, those disputes remain, both within and among Catholic, Orthodox, mainstream Protestant, and Evangelical Christian traditions: is Jesus atoning savior, liberator of the oppressed, satisfying a debt, or a servant? And so on. Furthermore, today, Christologies are often inflected not with Greek metaphysical concepts, but with contemporary political and even partisan positions: WWJVF? Whom Would Jesus Vote For?

Approximately 25 participants attended. Questions and insights revolved around Islamic Christologies, the spiritual stations and states that might prevent proper perception of divinity, how wealth may occlude perception of Jesus, nondual theologies, cosmic Christologies, and more. Participants offered insights into the ways in which Christologies may in fact "restrict" divinity to Jesus alone. Certainly, divine revelation extends beyond Jesus' incarnate nature. Others were curious about just what ideas, narratives, and Christologies were circulating the seventh-century Arabian peninsula at the time Muhammad received revelation and how this might shape Islamic understandings of Christology (on this Takacs recommended *The Other Prophet: Jesus in the Qur'an*, by Khorchide and von Stosch). Other scholars of Islam noted that the Islamic text in question, Ibn ʿArabī's *Fuṣūṣ al-ḥikam*, is a more popular text intended to awaken certain spiritual states and stations in the reader. In this way, there was a connection between the moral and spiritual disposition of the rich man in the Markan passage and the moral and spiritual stations and states the Sufi (Islamic mystical) traditions. Internal dispositions shape perceptions and experiences of the divine.

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INTRODUCTION – MID-YEAR GATHERINGS

Seeking creative avenues for advancing the CTSA's mission to reflect theologically on the signs of the times, especially in light of pandemic constraints and the momentous national and global events that transpired between the 2019 and 2021 conventions, a subcommittee of the Board of Directors, appointed by President Maria Pilar Aquino, developed a proposal for offering select, virtual opportunities for members to engage in scholarly reflection and collegial conversation with one another. The resulting pilot program, "Teaching and Doing Theology in Real Time," comprised two events (via Zoom platform), each attended by seventy-five to on one hundred-plus members.[1]

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[1] For recent writings by CTSA members relevant to the subjects of these two virtual events, see, e.g., Jeannine Hill Fletcher, *The Sin of White Supremacy* (Maryknoll, NY: Orbis, 2017); Paulinus Ikechukwu Odozor, "One-Liners from the Pope and Church Officials on Race Won't Do Anymore," *Church-Life Journal, S*ept. 8, 2020, https://churchlifejournal.nd.edu/articles/one-liners-on-race-from-the-pope-and-other-catholic-officials-wont-do-any-longer/; Anna Floerke Scheid, "Political Violence, Ethics, and the U.S. Elections," *Political Theology Network,* Nov. 6, 2020, https://politicaltheology.com/political-violence-ethics-and-the-u-s-elections/.

FALL EVENT – MID-YEAR GATHERINGS

Topic:	Teaching & Doing Theology in Real Time: Summer 2020 and Black Lives Matter
Moderator:	Jon M. Nilson, Loyola University Chicago
Presenters:	Jeannine Hill Fletcher, Fordham University
	Craig A. Ford, St. Norbert College
	Nancy Pineda-Madrid, Loyola Marymount University

The first online event, "Teaching & Doing Theology in Real Time: Summer 2020 and Black Lives Matter," held November 10, 2020, focused on our theological work amidst and in light of the racialized violence and protests of summer 2020 and the Movement for Black Lives. Speakers and discussion focused on pedagogy and institutional efforts to advance racial justice.

Craig Ford focused on this pedagogical question: "How can I create an antiracist classroom, where the preferential option for the poor and vulnerable is not only a theme of Catholic Social Teaching, but becomes an epistemic principle, a way of coming to knowledge about ourselves, the world around us, and God?" He described his efforts to invite students in his Theological Foundations course to inspect the racialized lenses through which they view the world and supporting social structures, and into transformed ways of seeing no longer "through the lenses of American exceptionalism, but through the eyes of the world's victims."

Nancy Pineda-Madrid identified the cultural, religious, and racial-ethnic complexity of Los Angeles and reflected on race as a social construct. She challenged participants to consider how we as theologians can fully-heartedly affirm the truth and urgency of the Movement for Black Lives that crescendoed in summer of 2020's nation-wide protests over the extrajudicial killings of George Floyd and other unarmed black men and women and at the same time continue to listen to and find ways to better include other minoritized groups in conversations about anti-blackness and white supremacy in the US.

Jeannine Hill Fletcher noted myriad anti-racist efforts at Fordham over the last five years. Yet Fordham, which like most North American Catholic universities remains a "predominantly white institution challenged to systemic redress," stops short of fully grappling with the university's and the church's deep implication in America's racist history, and chooses incremental steps over visionary or costly engagement in prophetic acts of reparation.

Moderated by former CTSA President Jon Nilson, whose 2003 presidential address, "Confessions of a White Racist Catholic Theologian," was a call-to-arms to CTSA theologians to acknowledge and combat racism and white supremacy, the session included robust small group discussions and a thoughtful concluding dialogue.

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SPRING EVENT – MID-YEAR GATHERINGS

Topic:	Teaching & Doing Theology in Real Time: Christianity and US Politics After the Epiphany Insurrection
Moderator:	M. Cathleen Kaveny, Boston College
Presenters:	Anna Floerke Scheid, Duquesne University J. Bryan Hehir, Harvard Kennedy School of Government Leo Guardado, Fordham University Stan Chu Ilo, DePaul University

The subject of the second online event, held March 18, 2021, was originally to be "teaching and doing theology amidst and in light of the COVID-19 pandemic." However, following the alarming events at the US Capitol on January 6, 2021 (and thanks to the flexibility of this virtual, between-conventions format), a panel was assembled to consider the implications and repercussions of those events for our work as theologians. At this event, "Teaching and Doing Theology in Real Time: Christianity and U.S. Politics After the Epiphany Insurrection," moderator Cathleen Kaveny (Boston College Theology and School of Law) and panelists Fr. J. Bryan Hehir (Harvard Kennedy School of Government), Anna Floerke Scheid (Duquesne Theology), Leo Guardado (Fordham Theology) and Stan Chu Ilo (Center for World Catholicism and Intercultural Theology, DePaul) spoke from their specific fields of expertise and social and personal locations, offering rich and evocative social and theological observations and analyses. Small group discussions and plenary dialogue among attendees contributed further layers to the serious, but lively discussion.

Anna Floerke Scheid considered post-election unrest and the January 6th Capitol occupation from the perspective of the ethics of revolution and political resistance, pointing out that while there are limited conditions under which armed or violent resistance to the government may be justified, in a constitutional republic that protects freedom of speech and association, violent resistance is conscionable only after all non-violent avenues are exhausted. Christian churches should publicly stand against violent or armed means of protest or resistance; but, more importantly, churches should actively advocate for and educate their members concerning gospel-based ethics and practices of civic activism, non-violent direct action, civil disobedience, and the justifiability (or not) of armed or violent resistance in US and other political settings.

J. Bryan Hehir sketched the sharply political-religious landscapes inhabited by Catholic presidents John F. Kennedy and Joseph Biden: in 1960 Kennedy stressed separation of church and state and pledged not to let his faith influence his politics; today, Biden is openly Catholic and explicitly links elements of his agenda to Catholic social teaching. Biden, supported by the majority of Catholics, is also taking fire from "Catholic right" organizations and from some in the episcopate. Today, Hehir noted, religion is a significant player in US politics, but with multiple voices and distinct conceptions of religion's role. Within a divided electorate and amid current health, social and economic crises, the potential of the Catholic Church to make a difference "lives in its social institutions; its social-moral visions; and in its "swing" role in the electorate."

Leo Guardado drew attention to ways that, far from being a singular, out-of-character event, January 6th is in fact connected to the ways that the US has historically operated in the global south, particularly in Latin America. Drawing from Kelly Brown Douglas's work, he framed the insurrection socially and theologically as an example of the "deployment of a castle doctrine mentality to violently 'protect' and 'defend' white supremacy, racialized notions of private property, and racialized dynamics of turf or space. Guardado contended that as theologians and church, "we need to strategically reflect on our responsibility to do theology that is capable of responding to the ongoing polarization in this country," and to that end, echoed Floerke Scheid in underscoring the need to "develop theologies of nonviolence capable of exorcising the nexus between Christianity and violence, and transforming our understanding of Christian theology itself." For, "in this historical moment, the credibility of our God-talk finds its verification in the midst of the struggles against violence."

Finally, reflecting on U.S. political history and current political climate as an African living and working here, Stan Cho Ilo interpreted the events of January 6th as a form of embodied, public confession, wherein "the sins of America nationally and locally were on full display." These sins extend beyond white supremacy and nationalism to what Robert Lifton describes as a full-blown national "super-power syndrome." In the aftermath of January 6th's powerful enactment of the nation's political sinfulness and pathology, however, public confession has not generated steps toward healing and reconciliation, because this was a "public confession without repentance." In the subsequent politicization of the January 6th events by all parties, "the sins on display that day have been denied, distorted, defended, or promoted" in different ways "depending on where people stand on Trump." The American Catholic church, as well, "failed in her response to this terrible event," in significant part due to Catholics' entanglements in the same political polarizations and unreflective biases that breed and entrench the national malaise.

From their different perspectives, panelists and participants alike recognized and reflected together on the urgent need for developing clear-eyed and constructive theological, pedagogical, and civic-practical responses to the political brokenness that January 6th epitomized.

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KEEPING SCIENTIFICALLY INFORMED: A DUTY FOR THEOLOGIANS AND THE CHURCH MAGISTERIUM

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Designee of the Catholic Theological Society of America
Workshop of the Committee on Doctrine with the Learned Societies
Laudato Si': Science, Responsibility, & Solidarity
United States Conference of Catholic Bishops
Thursday, March 11, 2021

Continuing to probe "The Theological Enterprise in Light of the New Evangelization," the bishops who comprise the USCCB's Committee on Doctrine[1] chose to focus this workshop on issues pertaining to Pope Francis' 2015 encyclical, *Laudato Si': On Care for Our Common Home*.[2] They invited six Catholic societies[3] to explore with them the theological underpinnings of the encyclical and how its publication has affected both theological reflection and church practice. They identified three major areas of inquiry—Church Teaching and the Natural Sciences, Human Responsibility for the Natural World, and The Effects of Technology on Solidarity Within the Human Community, assigned each society to one of these areas, and asked the societies to designate scholars who would prepare answers to specific questions.

The bishops tasked the CTSA with answering the following questions pertaining to Church Teaching and the Natural Sciences:

1. How do the findings of the natural sciences enter into theological reflection?
2. How do the findings of the natural sciences enter into church teaching?
3. How is the authority of church teaching involving these matters to be evaluated?

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[1] Who We Are, Committee on Doctrine, United States Conference of Catholic Bishops, https://www.usccb.org/committees/doctrine/who-we-are.

[2] Francis, *Laudato Si'* (May 24, 2015), https://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html.

[3] Catholic Theological Society of America, Academy of Catholic Hispanic Theologians, Academy of Catholic Theology, Black Catholic Theological Symposium, College Theology Society, and Fellowship of Catholic Scholars.

They explained that they asked these questions because Pope Francis has been criticized for speaking on scientific matters about which the church has no particular competence.

President María-Pilar Aquino asked me, on behalf of the CTSA's "line of presidents," to respond to the bishops' questions from my perspective as a systematic theologian and ethicist who has been researching, writing, and teaching about constructive ways in which to engage scientific findings in theological discourse and discerning how we should be functioning with one another, other species, and systems of Earth for our mutual flourishing. Following are my responses to the bishops and recommendations I urged them to consider when concluding their deliberations.

MY PRESENTATION

Thank you, bishops, for asking these important questions and welcoming answers from our scholarly organizations. You honor us by engaging our research findings and reflections in your work.

When answering your questions, I want you to know that I view myself as serving the church. I fully recognize you and all bishops together as the teaching authority of the church. You speak ***for*** our church when expressing, clarifying, and applying our faith, whereas we academicians speak ***from*** the church as investigators and interpreters of her rich theological traditions.

How do the findings of the natural sciences enter into theological reflection?

The natural sciences *inform* our theological reflections about God, the Universe, Earth, the human person, and all constituents of Earth. The natural sciences do not dictate our faith. They help us express our faith cogently to yield deep meaning today for how we think about God and our relatedness to one another as human persons, to species, to ecological systems, and to the biosphere.

As a systematic theologian who studies how doctrines have been reflected upon over the centuries within different contexts and from different understandings of the world, I know that basic discoveries by natural scientists are important for expressing our faith today. The natural sciences—physics, biology, chemistry, neuroscience—are especially important when we are reflecting on the doctrine of creation, the human person as *imago Dei*, and God's activity in relation to the world. The natural sciences are also crucial for helping us make informed decisions about how to act on issues that are occurring today and predicted to occur in the future.

When opening to the natural sciences, theologians need to be aware of the distinctions between theology's ways of knowing that are grounded in our faith in God and the natural sciences' ways of knowing that are grounded in the world God made possible. This requires recognizing that natural scientists rely on different data, follow different methods of inquiry, ask different questions, and function within defined scopes that vary from our purview as theologians.

Faith in God remains constant when theologians are informed by the natural sciences. Scientific findings help us think about God in ways that make sense using our limited language to talk about the Subject of our worship.

Informed by basic scientific findings, theologians can engage variously in discourse about God and God's activity in relation to the world: God as having empowered the universe to emerge over 13.75 billion years; God as actively sustaining the world's internal flourishing; God as freedom-giving to the world to become itself without interference in its natural development; God as generous by fueling the dynamic development of a diversity of inanimate to animate creatures through the cosmic to biological evolutionary process; and, God as patient by waiting for the emergence of intelligent creatures who can open to experiencing God's presence in the world, discerning characteristics of God through the world, and choosing to act responsibly in relation to other biota and abiota out of love for God who lovingly made all possible.[4]

We admit that our language is inadequate to the task because our Subject is beyond our ability to fully comprehend and express in words. However, we continue to try.

I was delighted to discover that my efforts to engage in theological discourse informed by the natural sciences comply with Saint John Paul II's encouragement throughout his pontificate (1978-2005). The earliest was in 1979 when he expressed his appreciation for "pure science" and proceeded to amplify the importance of science when expressing our faith.[5] One of my favorite examples appears in a statement he issued in 1992 when explaining lessons learned from the church's unfortunate encounter with Galileo Galilei in the seventeenth century:

> It is a duty for theologians to keep themselves regularly informed of scientific advances in order to examine, if such be necessary, whether or not there are reasons for taking them into account in their reflection or for introducing changes in their teachings.[6]

Some of my students' grandparents are relieved to know that I have official papal encouragement for relating theology and the natural sciences in my courses at Marquette University!

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[4] As Basil of Caesarea wrote in *Hexaemeron* 6.11: "He who has granted us intelligence to learn of the great wisdom of the artificer from the most insignificant objects of creation permit us to receive loftier concepts of the Creator from the mighty objects of creation.... Truly it is not possible to attain a worthy view of the God of the universe from these things, but to be led on by them, as also by each of the tiniest of plants and animals to some slight and faint impression of Him." Many patristic and medieval theologians reflected on God's 'book of nature' as the medium through we experience God's presence and manifestations of God's character–especially God's goodness, power, and wisdom as explored in Jame Schaefer, *Theological Foundations for Environmental Ethics* (Georgetown University Press, 2009), 65-102.

[5] Pope John Paul II, "Faith, Science, and the Search for Truth," *Origins* 9 (November 29, 1979), 389-392: "Pure science is a good, worthy of being and well loved, for it is knowledge and therefore perfection of man in his intelligence. Even before its technical applications, it ought to be honored for itself as an integral part of culture. Fundamental science is a cultural good, which all people must cultivate in full liberty."

[6] Pope John Paul II, "Lessons of the Galileo Case," *Origins* 22 (November 22, 1992), 371-374. Therein, he quoted Pope Leo XIII's statement, "truth cannot contradict truth," in *Providentissimus Deus* (18 November 1893), 23, http://www.vatican.va/content/leo-xiii/en/encyclicals/documents/hf_l-xiii_enc_18111893_providentissimus-deus.html.

Again, in answer to your first question, the natural sciences *inform* theological discourse to provide cogent and meaningful ways of thinking about God, the world, the human person, other creatures, and systems of Earth. The natural sciences also provide information that is vital for discerning actions that our faith in God requires.

How do the findings of the natural sciences enter into church teaching?

Many of you are theologians and all of you have a much graver responsibility than mine. You are invested with the responsibility of clarifying and reminding us of our faith and urging us to demonstrate our faith. Keeping yourselves informed about scientific findings is essential so you can express the Catholic Christian faith in the complex and sometimes foreboding contexts of times in ways that make sense from our understanding of the world and urge us to act on issues warranted by our faith.

Though this meeting was apparently prompted in part by criticisms that Pope Francis referred to scientific and other knowledge in his 2015 encyclical, *Laudato Si', On Care for Our Common Home*, allegedly for which he lacks expertise, the imperative for the magisterium of the church to keep abreast of scientific findings was well established long before he became pope. I just mentioned Pope Saint John Paul II's exemplary efforts during his pontificate. In his teachings and actions, he built upon earlier efforts by his predecessors—Leo XIII, Pius IX, Pius XI, and Paul VI.[7] Thus, I

[7] Pope Leo XIII established the Vatican Observatory in 1891 "so that everyone might see clearly that the Church and her Pastors are not opposed to true and solid science, whether human or divine, but that they embrace it, encourage it, and promote it with the fullest possible devotion." Papal Documents, Church and Science Today, Vatican Observatory Foundation, https://www.vofoundation.org/faith-and-science/church-and-science-today/papal-documents/; Leo XIII, *Ut Mysticam* (14 March 1891).

Building upon the Frederico Cesi's founding of the Academy of the Lynxes in Rome in 1603 as the first scientific academy in the world, Pope Pius IX established the Pontifical Academy of the New Lynxes in 1847. Pope Pius XI reconstituted it as the Pontifical Academy of Sciences in 1936 for the purpose of advances the sciences—an endeavor that he considered "praiseworthy" and "noble work...in favour of the truth." Who Are We: Origins, Vatican Observatory, http://www.vaticanobservatory.va/content/specolavaticana/en/who-are-we/history/origins.html.

Pius XI also equipped the Vatican Observatory with new modern instruments and moved it to Castel Gandolfo, installed a radio station in Vatican City that he used for pastoral purposes, and promoted faith-science dialogue when Positivism was advancing rapidly. He wanted the refounded Pontifical Academy of Sciences to be the "Scientific Senate" of the church and insisted that "science, when it is real cognition, is never in contrast with the truth of the Christian faith." The Pontifical Academy of Sciences, http://www.pas.va/content/accademia/en.html; Pius XI, *In Multis Solaciis, De Pontificia Academia Scientiarum*, (October 28, 1936), https://www.vatican.va/content/pius-xi/la/motu_proprio/documents/hf_p-xi_motu-proprio_19361028_multis-solaciis.html; The Academy as the Scientific Senate of the Holy See, The Pontifical Academy of Sciences, http://www.casinapioiv.va/content/accademia/en/magisterium.html.

When speaking to the Secretary-General of the Conference on the Environment in 1972, Pope Paul VI questioned: "[H]ow can we ignore the imbalances caused in the biosphere by the disorderly exploitation of the physical reserves of the planet, even for the purpose of producing something useful, such as the wasting of natural resources that cannot be renewed; pollution of the earth, water, air and space, with the resulting assaults on vegetable and animal life? All that

am puzzled that Pope Francis was criticized for his engagement with the natural sciences in his epochal encyclical. Furthermore, he was quoting throughout *Laudato Si'* the many statements issued over the last few decades by his fellow bishops throughout the world who shared scientific observations about the threats to species and the degradation of biological regions within which their dioceses are situated.[8]

Saint John Paul II contributed significantly to developing a conscientious approach through which the magisterium of the church should value the natural sciences and their roles in relation to the Christian faith. He explained the purviews of the natural sciences, philosophy, and theology and emphasized their distinct contributions to issues at the boundaries of their disciplines. In 1992, when addressing the Pontifical Academy of Sciences, he underscored the "points of contact" that the natural sciences have with church teachings about the human person and the physical world. Science and theology are, he wrote,

> [T]wo realms of knowledge, one that has its source in revelation and one that reason can discover by its own power. These two realms of knowing ought not to be understood as opposition. Nor are they altogether foreign to each other; they have points of contact. The methodologies proper to each make it possible to bring out different aspects of reality."[9]

In his 1996 Message to the Pontifical Academy of Sciences, when its members had been studying the origins of life and biological evolution, Saint John Paul II again underscored the distinct roles of theology (to reflect on the human relation to God and the moment of transition to the spiritual soul), biology (to study the many manifestations of life with increasing precision correlated to timeline), and philosophy (to analyze and reflect on self-awareness, moral conscience, freedom, and religious experience). He affirmed the rightful role of the sciences when exploring the human

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contributes to the impoverishment and deterioration of man's environment to the extent, it is said, of threatening his own survival. Finally, our generation must energetically accept the challenge of going beyond partial and immediate goals in order to prepare a hospitable earth for future generations." Message of His Holiness Paul VI to Mr. Maurice F. Strong, Secretary-General of the Conference on the Environment (1972), http://www.vatican.va/content/paul-vi/en/messages/pont-messages/documents/hf_p-vi_mess_19720605_conferenza-ambiente.html.

[8] A brilliant pastoral approach by Pope Francis that follows the SEE - REFLECT/JUDGE - ACT method common in Catholic Social Teaching and Society of Jesus documents (e.g., Task Force on Ecology, *Healing a Broken World*, Special Report on Ecology, *Promotio Iustitiae* 106 (2011/2), Society of Jesus, https://issuu.com/sjssj/docs/healing_a_broken_world).

[9] John Paul II, "Lessons of the Galileo Case," *Origins* 22.22 (November 12, 1992), 12. I can attest to experiencing these "points of contact" when team teaching with a physicist on the origin and nature of the universe six times, team teaching with another physicist and a social scientist on energy use and human-induced climate change and engaging evolutionary and molecular biologists and neuroscientists in my religion, science, and ethics course. We recognized and respected one another's purviews and how together our disciplines contributed to a more comprehensive understanding of the topic, the significance of the human place in the world, and human responsibility to God for demonstrating our faith.

body as it emerged through the evolutionary process, whereas theologians rightfully reflect on the moment of transition to the "spiritual soul."[10]

Both ways of knowing—theological and scientific—about the human may never exhaust the subjects of their focus. However, when working together, theology and the natural sciences can yield a more comprehensive understanding of the human person than only one way of knowing is capable.

The USCCB recognized the distinctive role the bishops were playing when addressing the phenomena of global climate change in 2001. You admitted you were not scientists or policy makers, but you entered the debate and accepted "the consensus findings of so many scientists and the conclusions of the Intergovernmental Panel on Climate Change (IPCC) as a basis for continued research and prudent action."[11] You were offering wisdom—as you should and as we, the faithful, need—for why we should be informed by the natural sciences and why responsible actions should be taken at all levels of governance to address this threat to the flourishing of our common home.

Vatican II, the *Catechism of the Catholic Church*, and the International Theological Commission also encouraged awareness of and appreciation for the natural sciences. Both concluded that faith and science do not conflict and urged the location of the sciences within our Christian vision of God's creation.[12]

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[10] John Paul II, "Message to Pontifical Academy of Sciences on Evolution," *Origins* 26.22 (14 November 1996). The pope underscored the need for theologians to recognize well-established scientific knowledge that has significance for theological discourse. In #2, he taught: "In the domain of inanimate and animate nature, the evolution of science and its applications gives rise to new questions. The better the church's knowledge is of their essential aspects, the more she will understand their impact. Consequently, in accordance with her specific mission she will be able to offer criteria for discerning the moral conduct required of all human beings in view of their integral salvation."

[11] United States Conference of Catholic Bishops, *Global Climate Change: A Plea for Dialogue Prudence and the Common Good* (June 15, 2001), https://www.usccb.org/resources/global-climate-change-plea-dialogue-prudence-and-common-good.

Second Vatican Council, *Gaudium et Spes*, https://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651207_gaudium-et-spes_en.html. #36: "[M]ethodical research in all branches of knowledge, provided it is carried out in a truly scientific manner and does not override moral laws, can never conflict with the faith, because the things of the world and the things of faith derive from the same God. The humble and persevering investigator of the secrets of nature is being led, as it were, by the hand of God in spite of himself, for it is God, the conserver of all things, who made them what they are."

Catechism of the Catholic Church, https://www.vatican.va/archive/ENG0015/_INDEX.HTM. #283: "The question about the origins of the world and of man has been the object of many scientific studies which have splendidly enriched our knowledge of the age and dimensions of the cosmos, the development of life-forms and the appearance of man. These discoveries invite us to even greater admiration for the greatness of the Creator, prompting us to give him thanks for all his works and for the understanding and wisdom he gives to scholars and researchers."

International Theological Commission, "Communion and Stewardship: Human Persons Created in the Image of God" (July 23, 2004), http://www.vatican.va/roman_curia/congregations/cfaith/cti_documents/rc_con_cfaith_doc_20040723_communion-stewardship_en.html. #66: "In exercising their stewardship of knowledge, theologians have the responsibility to locate modern scientific understandings within a Christian vision of the created universe."

Thus, I have answered your second question about how the natural sciences have and should enter into church teachings. Now I respectfully ask you to consider three recommendations when culminating your deliberations after this workshop:

1. Become an **advocate** of the quest for scientific information—encourage and affirm the quest for knowledge about God's creation. In this role, you are not confirming scientific findings because confirming them does not fall within your purview. Instead, you are confirming the ***search*** for scientific knowledge that may help you teach about our faith in cogent, meaningful ways.
2. Establish **a scientific panel** to (i) alert you to scientific findings, (ii) meet periodically on issues at the boundaries of doctrine/faith and science, and (iii) provide scientific clarity that can inform magisterial discourse. To identify scientists who are eminently qualified to serve, consider asking the American Association for the Advancement of Science to request its Dialogue on Science, Ethics, and Religion to recommend highly qualified scientists for you to invite.
3. Initiate within your **seminaries** and in **continuing education of priests** opportunities to become informed by the natural sciences and to probe their significance for preaching and teaching our faith in ways that make sense to an increasingly educated "people in the pews." Our priests need basic scientific knowledge about God's creation. Our priests need to be ecologically informed so they can help the faithful discern how to respond morally to human-forced climate change and other complex issues.

How is the authority of church teaching involving these matters to be evaluated?

Church teachings informed by scientific findings are best evaluated (i) by their cogency in reflecting the contexts of times and understanding of the world, (ii) by the depths of the meaningfulness that you convey, and (iii) by the behavior in which the faithful are motivated to demonstrate their faith. Evaluations can occur concurrently at parish, diocesan, and national levels and shared during listening sessions.

Thank you for listening. I welcome your insights and clarifying questions.

SECRETARY'S REPORT
THE SEVENTY-FIFTH ANNUAL CONVENTION

The Catholic Theological Society of America held its seventy-fifth Annual Convention on June 10-13, 2021. The convention was held online in light of the circumstances created by the COVID-19 pandemic that prevented members from traveling, and to ensure the safety of all. It was the first online convention in the history of the CTSA. This annual convention served as an opportunity to resume the CTSA's annual meetings after suspending the convention in 2020 because of the pandemic. The theme of the convention was "'All you who labor…' Theology, Work, and Economy." Registration for the convention was done electronically in advance to the meeting. The continuing group, Women's Consultation on Constructive Theology, met on Thursday, June 10th at 2:00-3:15 p.m. PDT and held its business meeting. They met again on Friday, June 11th at 12:30-2:00 p.m. PDT for their main event and the presentation of the Ann O'Hara Graff Award. The 2021 Ann O'Hara Graff Award was presented to Susan Abraham, Professor of Theology and Postcolonial Cultures, Vice President of Academic Affairs and Dean of Faculty at Pacific School of Religion.

The Opening Session was led on Thursday, June 10th by CTSA President María Pilar Aquino. The Most Reverend Robert W. McElroy, Bishop of the Diocese of San Diego offered a virtual word of welcome and led the convention participants in prayer. President María Pilar Aquino introduced the first plenary speaker, Dr. Gemma Tulud Cruz from Australian Catholic University. The evening concluded with a virtual reception to which all members were invited to attend based on availability using an electronic platform. The CTSA gratefully acknowledges the support provided by the following programs and institutions: Boston College, Catholic Theological Union, The Center for Catholic Studies at Fairfield University, Fordham University; Jesuit School of Theology, Berkeley Campus, at Santa Clara University; Department of Theology, University of Notre Dame; and the College of Arts & Sciences, University of San Diego.

On Friday, June 11th, the day began with the second plenary session, "The CTSA at 75: Looking Back, Around, and Forward," which took place in the form of a panel moderated by C. Vanessa White and had Charles E. Curran, M. Shawn Copeland and Natalia Imperatori-Lee as panelists. The business meeting was held in the late afternoon that day. A special Business Meeting took place on Wednesday, May 12th, 2021 with the goals of voting on proposed amendments to the CTSA By-Laws and admission of new members and change of status from Associate to Active. The president's reception for new and newer members followed the business meeting on Friday as well as other virtual receptions.

Activities on Saturday, June 12th opened with the third plenary session, delivered by David Cloutier from Catholic University of America. At 12:30 p.m. PDT the Committee on Underrepresented Ethnic and Racial Groups (CUERG) hosted a presentation and conversation with Melinda Jolly, a Dharawal/Tharawal Aboriginal Australian leader. The day closed with a liturgy of the Word followed by a virtual reception at which President María Pilar Aquino read the citation and presented the John Courtney Murray Award to Susan K. Wood, SCL. The award was delivered in

person by John Dadosky.

On Sunday, June 13th, the CTSA community gathered virtually for a Memorial Service to honor CTSA members who died recently. The service was followed by the fourth plenary session and Presidential Address, delivered by María Pilar Aquino. After the address, she formally concluded her term as CTSA President and introduced the new President, Christine Firer Hinze.

Antonio Alonso, from Emory University, served as the Liturgical Liaison for the convention. During the convention several other special receptions, breakfasts, sessions and other meetings took place. See the convention program below for more details.

CONVENTION PROGRAM

Convention Schedule At-a-Glance

Day and time (PT)	Event
Thursday	
8:30–10:00 a.m.	Morning events*
1:00–5:00 p.m.	Exhibitors & Social Gatherings
12:00–5:00 p.m.	*Theological Studies* Board Meeting
1:00–2:00 p.m.	Textual Journeys in Comparative Theology
2:00–3:30 p.m.	Women's Consultation & Business Meeting
4:00–5:15 p.m.	Opening and First Plenary
5:30–8:00 p.m.	Opening Reception
Friday	
8:30–5:00 p.m.	Exhibitors & Social Gatherings
9:00–10:30 a.m.	Second Plenary
10:30–11:00 a.m.	Coffee Break
11:00 a.m.–12:15 p.m.	Concurrent Sessions I
12:30–2:00 p.m.	Women's Consultation Event and Award
12:45–2:00 p.m.	Hearing of the Resolutions Committee
2 :30–3 :45 p.m.	Concurrent Sessions II
4:00–5:45 p.m.	CTSA Business Meeting
6:00–7:30 p.m.	President's Reception for New/Newer Members
6:00–7:30 p.m.	Publishers' Reception
7:30–9:00 p.m.	Charlie Curran's Room
Saturday	
8:30–5:00 p.m.	Exhibitors & Social Gatherings
9:00–10:30 a.m.	Third Plenary
10:30–11:00 a.m.	Coffee Break
11:00 a.m.–12:15 p.m.	Concurrent Sessions III
12:30–2:00 p.m.	*Theological Studies*, CUERG Event*
2 :30–3 :45 p.m.	Concurrent Sessions IV
4:30–5:30 p.m.	Liturgy of the Word, JCM Award Announcement
5:45–8:00 p.m.	John Courtney Murray Reception*
Sunday	
8:00–9:00 a.m.	Morning Prayer
9:30–11:00 a.m.	Fourth Plenary, Appointment of New President
11:30–12:30 p.m.	Convener's Meeting
1:00–3:00 p.m.	CTSA Board Meeting

**prior registration required*

Concurrent Sessions At-A-Glance

The session titles are hyperlinked to take you to the complete session information

I. Friday Morning

1. Christianity and Judaism
2. Working With/In the Church: Contributions of and Challenges for LGBTQ+ Persons
3. Asian/Asian-American Theology
4. Extractives and Catholic Peacebuilding
5. Fieldwork in Theology
6. Confronting Clergy Sexual Abuse: Evidence-Based Research and Directions for Change
7. Precarious Labor and 21st Century Capitalism: The Catholic Tradition's Growing Edge
8. Lonergan
9. Rahner Society
10. Moral Theology I
11. Work, Retirement, and One's Life

II. Friday Afternoon

1. Spirituality
2. Theology and Science
3. The Liberating Theology of James Hal Cone
4. Resisting Your Bliss: Interdisciplinary Approaches to Theology, Vocation, and Work
5. Practical Theology
6. Latino/a Theology
7. Mental Health in Theological Perspective
8. Moral Theology II
9. Transnational Catholicities: Faith and Popular Culture in Global Dialogue
10. Historical Theology I
11. The Vision of Vatican II: Its Fundamental Principles

III. Saturday Morning

1. Catholicity and Mission
2. Bioethics/Healthcare
3. God/Trinity
4. Hans Urs von Balthasar
5. Post-Post-Conciliar and Millennial Theologians
6. Justice at Work in 21st Century U.S. Catholic Universities
7. Historical Theology II
8. Schillebeeckx
9. 'Everything is Connected': Dorothy Day, Flannery O'Connor, and Pope Francis on Work
10. Church/Ecumenism
11. Black Catholic Theology

IV. Saturday Afternoon

1. Creation/Eschatology
2. Catholic Social Thought
3. Aquinas
4. Fundamental Theology/Method
5. Laboring in the Church's Vineyard: Lay Ecclesial Ministers and Their Workplaces
6. Theological Witness of Oscar Romero
7. Christ
8. Anthropology
9. Liturgy and Sacraments
10. Comparative Theology
11. Vatican I 151 Years Later: Fresh Perspectives

Pre-Convention Events, Thursday, June 10, 2021

Mentorship Event 8:30–10:00 a.m.
Intended for junior members. Meet with other junior members and a designated senior member for round table discussion. Topic "How to Publish".

Von Balthasar Society Event 8:30–10:00 a.m.
All are welcome

Benedictine Universities & Colleges Event 8:30–10:00 a.m.
Gathering of those who have ties to Benedictine Universities and Colleges. If you have Benedictine affiliation, please consider attending.

Jesuit Colleges & Universities 8:30–10:00 a.m.
Interested in Dialogue & Comparative Theology
By invitation only

Rahner Event 8:30–10:00 a.m.
All are welcome

Writing for *Commonweal Magazine* Event 8:30–10:00 a.m.
Commonweal Magazine is hosting an event intended for new and junior members. Matthew Sitman, Commonweal Magazine's associate editor, will present.

Exhibitors & Social Gatherings 1:00–5:00 p.m.

Theological Studies Board Meeting 12:00–5:00 p.m.

Textual Journeys in Comparative Theology 1:00 p.m.–2:00 p.m.
Ibn al-ʿArabī on Jesus and the Perception of Divinity

Conveners: Daniel Scheid, Duquesne University
Axel Marc Oaks Takacs, Seton Hall University

Moderator: Axel Marc Oaks Takacs, Seton Hall University

Women's Consultation on Constructive Theology 2:00–3:15 p.m.
Administrative Team: Kathryn Lilla Cox, Elizabeth Antus, Julia Feder

Women's Labor Under the Forces of White Supremacy and Colonialism:
Two Theological Intersectional Analyses

Conveners: **Elizabeth Antus**, Boston College
Kathryn Lilla Cox, University of San Diego
Moderator: **Julia H. Brumbaugh**, Regis University

Presenter: **Amey Victoria Adkins-Jones**, Boston College
Paper Title: "Mistaken Identities: Reading the Traffic(king) Signs of Sex, Race, and Theology in the United States"

Presenter: **Neomi De Anda**, University of Dayton
Paper Title: "Borders, Women, and Realities of Livelihoods"

Business Meeting 3:15–3:30 p.m.

Women's Consultation Steering Committee:
Elizabeth Antus, Boston College (Convener)
Kathryn Lilla Cox, University of San Diego (Convener)
Jessica Coblentz, St. Mary's College (Notre Dame, IN) (Treasurer)
Jennifer Owens-Jofré, Seminary of the Southwest (Secretary)
Julia Feder, Creighton University (Award Convener)
Julia H. Brumbaugh, Regis University
Rosemary Carbine, Whittier College
Kimberly Humphrey, Boston College
Chelsea King, Sacred Heart University
Elizabeth Pyne, Fordham University
Susan Bigelow Reynolds, Emory University
Annie Selak, Georgetown University

Thursday Evening, June 10, 2021

Opening and First Plenary Session 4:00–5:15 p.m.

Welcome and Opening Prayer:
Most Reverend Robert W. McElroy, Diocese of San Diego

Presiding: **María Pilar Aquino**, University of San Diego
President, CTSA

Address: **Gemma Tulud Cruz**, Australian Catholic University
"Theology and (De)humanizing Work in the Twenty-First Century"
Respondent: **Hosffman Ospino**, Boston College School of Theology and Ministry

Opening Reception 5:30–8:00 p.m.

Donors:

Boston College
Catholic Theological Union
The Center for Catholic Studies, Fairfield University
Fordham University
Jesuit School of Theology, Berkeley Campus, Santa Clara University
Department of Theology, University of Notre Dame
College of Arts & Sciences, University of San Diego

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

Friday Morning, June 11, 2021

Exhibitors & Social Gatherings 8:30 a.m.–5:00 p.m.

Second Plenary Session—Celebrating 75 Years 9:00–10:30 a.m.

"The CTSA at 75: Looking Back, Around, and Forward"

Presiding: **Paul Lakeland**, Fairfield University
Past President, CTSA

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

Panelists: **Charles E. Curran**, Southern Methodist University
M. Shawn Copeland, Boston College
Natalia Imperatori-Lee, Manhattan College

Coffee Break 10:30–11:00 a.m.

Concurrent Sessions I **11:00–12:15 p.m.**

I.1 Christianity and Judaism—Consultation

Administrative Team: Matthew Tapie, Elena Procario Foley, Nicole Reibe

Convener: **Matthew Tapie**, Saint Leo University
Moderator: **Elena Procario Foley**, Iona College

Presenter: **Heather Miller Rubens**, Institute for Islamic, Christian, and Jewish Studies

Paper Title: "Anti-Black Racism, Anti-Semitism, & Islamophobia Today: Interrogating the Role of Supersessionism in White Supremacy"

Respondent: **Fatimah Fanusie**, Institute for Islamic, Christian, and Jewish Studies

Respondent: **Benjamin Sax**, Institute for Islamic, Christian, and Jewish Studies

I.2 Working With/In the Church: Contributions of and Challenges for LGBTQ+ Persons—Selected Session

Convener: **Adam Beyt**, Fordham University
Moderator: **Craig Ford, Jr.**, Saint Norbert College

Presenter: **Jason Steidl**, St. Joseph's College
Paper Title: "It's Complicated: LGBTQ+ Catholic Employees and Public Criticism of Church Teaching"

Presenter: **Meg Stapleton Smith**, Fordham University
Paper Title: **"**The Courage to Leave or The Courage to Stay? Mary Daly's Lasting Challenge to LGBTQ+ Theologians and Catholic Thought"

Respondent: **Bryan Massingale**, Fordham University

I.3. Asian/Asian-American Theology—Consultation

Administrative Team: Catherine Punsalan-Manlimos, Julius-Kei Kato, Edmund Chia

Convener: **Catherine Punsalan-Manlimos**, University of Detroit Mercy
Moderator: **David Kwon**, St. Mary's University of Minnesota

Presenter: **Stephanie Wong**, Valparaiso University
Paper Title: "Chinese Catholic Action"

Presenter: **Deepan Rajaratnam**, Saint Louis University
Paper Title: "The *Sensus Fidei* of the Poor: A Theological Locus from which to Respond to Economic Exclusion"

Respondent: **Susan Abraham**, Pacific School of Religion

I.4. Extractives and Catholic Peacebuilding—Interest Group

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

Convener: **Caesar A. Montevecchio**, Catholic Peacebuilding Network
Moderator: **Daniel Castillo**, Loyola University Maryland

Presenter: **Teresia Mbara Hinga**, Santa Clara University
Paper Title: "Extractives and Peacebuilding in Light of Gender and Post-colonial Theology"

Presenters: **Anna Floerke Scheid**, Duquesne University
Daniel P. Scheid, Duquesne University
Paper Title: "Integral Ecology, Just Peace, and Extractives"

I.5. Fieldwork in Theology—Interest Group

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

Convener: **Jaisy A. Joseph**, Seattle University
Moderator: **Layla Karst**, Loyola Marymount University

Presenter: **Susan Bigelow Reynolds**, Emory University
Paper title: "'*Encaminémonos*:' Good Friday, Embodied Solidarity, and the "Generosity of Ritual'"

Presenter: **Leo Guardado**, Fordham University
Paper Title: "Teaching and Doing Latinx Theology Through Ethnographic Methods"

Respondent: **Nancy Pineda-Madrid**, Loyola Marymount University

I.6 Confronting Clergy Sexual Abuse: Evidence-Based Research and Directions for Change—Invited Session

Convener/Moderator: **Paul Lakeland**, Fairfield University

Presenter: **Fr. Martin Burnham**, PSS, Director of Admissions and Discernment, Society of St. Sulpice, US Province
Paper Title: "Conceptualizing and Measuring Clericalism in Roman Catholic Priests"

Presenter: **Julie Rubio**, Jesuit School of Theology of Santa Clara University
Paper Title: "Seminaries and Clergy Sexual Abuse: What Do We Know? What Do We Need to Know?"

Presenter: **Jennifer Beste**, College of Saint Benedict / Saint John's University
Paper Title: "Justice for Children: New Directions for Responding to the Clergy Abuse Crisis"

I.7 Precarious Labor and 21st Century Capitalism: The Catholic Tradition's Growing Edge—Selected Session

Conveners: **Kristin E. Heyer**, Boston College
Jeremy V. Cruz, St. John's University
Moderator: **Melissa Pagán**, Mount St. Mary's University

Presenter: **Joseph A. McCartin**, Georgetown University
Paper Title: "Confronting Elusive Accountability in 21st Century Capitalism: Catholic Social Teaching on Labor at a Crossroads"

Presenter: **Jeremy V. Cruz**, St. John's University
Paper Title: "Labor Associations and Worker Power: Catholic Social Teaching and Political-Economic Democracy"

Presenter: **Kristin E. Heyer**, Boston College
Paper Title: "Enfleshing the Work of Social Production: Gendered Labor and Moral Agency"

I.8 Lonergan—Consultation

Administrative Team: Nicholas Olkovich, Kevin Vander Schel, Brian Bajzek

Convener: **Nicholas Olkovich**, St. Mark's College
Moderator: **Jonathan R. Heaps**, St. Edward's University

Presenter: **Neil Ormerod**, Sydney College of Divinity
Paper Title: "The Law of the Cross in an Ecologically Unsustainable Economy"

Presenter: **Erica Siu-Mui Lee**, Regis College, University of Toronto
Paper Title: "Accounting and Business Ethics in a Digital Age: Lonergan's Notions of Bias, Conversion, and Scale of Values as Anthropological Presuppositions"

Presenter: **Joseph C. Mudd**, Gonzaga University
Paper Title: "A Sacramental Economy: General Bias, Economic Conversion, and the Sacramentality of Labor"

I.9 Rahner Society—Consultation

Administrative Team: Michael Canaris, Brandon Peterson, Erin Kidd

Convener: **Kevin McCabe**, Seton Hall University
Moderator: **Mary Beth Yount**, Neumann University

Presenter: **Erin Kidd**, St. John's University, New York
Paper Title: "Seeking Epistemic Justice in the Work of Theology"

Presenter: **Mark Fischer**, St. John's Seminary
Paper Title: "Rahner's Seemingly Fruitless Labor Regarding the Assumption of the Blessed Virgin Mary"

Respondent: **Terrence Tilley**, Fordham University

I.10 Moral Theology—Topic Session I

Administrative Team: Alessandro Rovati, Daniel Cosacchi, Rachel Bundang

Convener: **Alessandro Rovati**, Belmont Abbey College
Moderator: **Daniel Cosacchi**, Marywood University

Presenters: **Kathryn Lilla Cox**, University of San Diego
Jason King, St. Vincent College
Paper Title: "Beyond Laboring: Fostering the Love of Learning and the Desire for God in Theological Education"

Presenter: **Jonathan Malesic**, Southern Methodist University
Paper Title: "'You Get Over It:' How the Benedictine Way of Work Can Overcome the Culture of Burnout"

I.11. Work, Retirement, and One's Life—Selected Session

Convener/Moderator: **Susan Ross**, Loyola University Chicago

Presenter: **Stephen Bevans,** Catholic Theological Union
Paper Title: "Retirement and Wisdom"

Presenter: **Patricia Beattie Jung**, St. Paul School of Theology
Paper Title: "Moral Theology and Retirement"

Presenter: **Jill Raitt**, University of Missouri
Paper Title: "Retirement and Spirituality"

Friday Afternoon, June 11, 2021

Women's Consultation on Constructive Theology Event 12:30–2:00 p.m.
The Women's Consultation on Constructive Theology invites you to join them to engage in dialogue and mentorship.

Ann O'Hara Graff Award Presentation

The 2021 Ann O'Hara Graff Award will be presented to
Susan Abraham
Professor of Theology and Postcolonial Cultures
Vice President of Academic Affairs and Dean of Faculty at Pacific School of Religion

Networking and conversation will follow the award presentation.

Hearing of the Resolutions Committee 12:45–2:00 p.m.

Presiding: **Francis X. Clooney**, Harvard Divinity School
Vice President, CTSA

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

Concurrent Sessions II 2:30–3:45 p.m.

II.1 Spirituality—Topic Session

Administrative Team: Andrew Prevot, Julia Feder, Mary Frohlich

Convener: **Andrew Prevot**, Boston College
Moderator: **Mary Frohlich**, Catholic Theological Union

Presenter: **Axel M. Oaks Takacs**, Seton Hall University
Paper Title: "'I am with those who are broken-hearted': Spirituality, Imagination, and the Disruption of Neoliberalism"

Presenter: **Kevin Ahern**, Manhattan College
Paper Title: "Uncovering the Bushels: Rediscovering the Spiritualties of Work in the Young Catholic Worker Movement and Catholic Worker Movement"

II.2 Theology and Science—Topic Session

Administrative Team: Paul J. Schutz, Amanda Alexander, Mark Fusco, SJ

Convener: **Paul J. Schutz**, Santa Clara University
Moderator: **Amanda Alexander**, Loyola Marymount University

Presenter: **Chelsea King**, Sacred Heart University
Paper Title: "Friend Request? Social Media's Distortion of Relationship"

Presenter: **Michelle Marvin**, University of Notre Dame
Paper Title: "Restoring Dignity with Neurotechnology: AI-Enhanced Biotechnology and the 'Vocation to Work'"

Presenter: **Benjamin Hohman**, Boston College
Paper Title: "Animal, Vegetable, or Mineral? The Effacement of Creaturehood in Wartime Economies"

II.3 The Liberating Theology of James Hal Cone—Interest Group

Administrative Team: Kathleen Dorsey Bellow, C. Vanessa White

Session Title: "The Theologian's Task: Resistance, Empowerment and Freedom"

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

Presenter: **M. Shawn Copeland**, Boston College
Paper title: "Black Theology and the Present Moment"

Presenter: **Bryan Massingale**, Fordham University
Paper title: "'This Is What Theology Looks Like': Cone's Challenge to Black and Liberation Theologies (and Theologians)"

II.4 Resisting Your Bliss: Interdisciplinary Approaches to Theology, Vocation, and Work—Selected Session

Convener: **Anita Houck**, Saint Mary's College (Notre Dame, IN)
Moderator: **Maureen L. Walsh**, Rockhurst University

Presenter: **Anita Houck**, Saint Mary's College (Notre Dame, IN)
Paper Title: "The Play of Work: Virtue in Discourses of Work and Vocation"

Presenter: **Reid B. Locklin**, St. Michael's College

Paper Title: "Effort, Election, and Disgust: Vocational Discernment in the *Muṇḍaka Upaniṣad* and *Spiritual Exercises"*

Respondent: **Catherine Punsalan-Manlimos**, University of Detroit Mercy

II.5 Practical Theology—Topic Session

Administrative Team: William Clark, SJ, Karen Enriquez, Elsie Miranda

Convener: **William Clark, SJ,** College of the Holy Cross
Moderator: **Elsie Miranda**, Association of Theological Schools

Panelists: **Phyllis Zagano**, Hofstra University
Jennifer Owens-Jofré, Seminary of the Southwest
Cesar (CJ) Baldelomar, Boston College
Milton Javier Bravo, Fordham University
Panel title: "Church Work"

II.6 Latino/a Theology—Consultation

Administrative Team: Elaine Padilla, Leo Guardado, Melissa Pagán

Session Title: Intersecting Journeys and the Birthing Pangs of a New Civilization

Conveners: **Elaine Padilla**, University of La Verne
Moderator: **Natalia Imperatori-Lee**, Manhattan College

Presenter: **Peter C. Phan**, Georgetown University
Paper Title: "Theology of Migration: Asian and Latinx Perspectives"

Presenter: **Shawnee Daniels-Sykes**, Mary Mount University
Paper Title: "The Wet Nurse and the Nanny: The Evolution of Work in the United States and the Other Mother."

Presenter: **Hosffman Ospino**, Boston College School of Theology and Ministry
Paper Title: "Latino Immigrant Labor in *lo Cotidiano*: A Theological Reading"

II.7 Mental Health in Theological Perspective—Interest Group

Conveners: **Susan Abraham**, Pacific School of Religion
Jessica Coblentz, Saint Mary's College (Notre Dame, IN)
Moderator: **Peter Fay**, Boston College

Presenter: **Elisabeth T. Vasko**, Duquesne University
Paper Title: "Under Pressure: How Can, and Should, Religiously Affiliated Colleges Respond to Student Mental Health Crises?"

Presenter: **Elizabeth Antus**, Boston College
Paper Title: "What Does a Political, Liberationist Approach to Mental Illness Look Like?"

II.8 Moral Theology—Topic Session II

Administrative Team: Alessandro Rovati, Daniel Cosacchi, Rachel Bundang

Convener: **Alessandro Rovati**, Belmont Abbey College
Moderator: **Rachel Bundang**, Santa Clara University

Presenter: **Luke Arredondo**, Florida State University
Paper Title: "Just Wages, Leo XIII, and Catholic Parish Salaries"

Presenter: **Thomas Massaro, S.J**, Fordham University
Paper Title: "The Renewal of Catholic Labor Justice Advocacy under Pope Francis"

Presenter: **Xavier M. Montecel**, Boston College
Paper Title: "Liturgy and Ethics: Weaving Together the Work of the People and the Work of Holiness"

II.9 Transnational Catholicities: Faith and Popular Culture in Global Dialogue—Interest Group

Administrative Team: Linh Hoang, OFM, Sophia Park, SNJM, Kevin P. Considine

Session Title: Transnational Catholicities in Food, Arts, and Music

Convener: **Linh Hoang, OFM**, Siena College
Moderator: **Sophia Park**, Holy Names University

Presenter: **Min-Ah Cho**, Georgetown University
Paper Title: "They' Stink: Body Odor Disgust Sensitivity, Transnational Catholicities, and Bong Joon-ho's Film *Parasite.*"

Presenter: **Linh Hoang**, Siena University
Paper Title: "*Crazy Rich Asians* and Asian Christianity"

II.10 Historical Theology—Topic Session I

Administrative Team: Andrew Salzmann, Kenneth Parker, Elizabeth Huddleston

Session Title: Capitalism as Competitor to the Sacramental Economy: Engaging the Work of Eugene McCarraher

Convener: **Andrew Salzmann**, Benedictine College
Moderator: **Ramon Luzarraga**, Benedictine University Mesa

Presenter: **Christopher Haw**, University of Scranton
Paper Title: "Dismal Science and the Bread of Life: On the Unnatural Enchantments of Mammon's Modern Growth"

Presenter: **Daniel Rober**, Sacred Heart University
Paper Title: "Social Catholicism and the Wages of Whiteness: Working Toward Solidarity"

II.11 The Vision of Vatican II: Its Fundamental Principles—Selected Session

Convener: **Catherine E. Clifford**, Saint Paul University
Moderator: **Edward P. Hahnenberg**, John Carroll University

Presenter: **Ormond Rush**, Saint Paul's Theological College

Respondent: **Paul D. Murray**, Durham University

Respondent: **Susan K. Wood**, Regis College

Friday Evening, June 11, 2021

CTSA Business Meeting 4:00–5:45 p.m.

Presiding: **María Pilar Aquino**, University of San Diego
President, CTSA

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

President's Reception for New/Newer Members 6:00–7:30 p.m.
Hosted by the CTSA Board for those who became new members within the last three years. The event provides the opportunity for Board members to welcome the new

members to the society and for new / newer members to meet one another.

Publishers' Reception 6:00–7:30 p.m.
Come gather in a social environment to meet up with colleagues and friends in the publisher's hall.

Charlie Curran's Room 7:30–9:00 p.m.
Charlie Curran invites you to visit with him and friends at this event.

Saturday Morning, June 12, 2021

Exhibitors & Social Gatherings 8:30 a.m.–5:00 p.m.

Third Plenary Session 9:00–10:30 a.m.

Presiding: **Christine Firer Hinze**, Fordham University
President-Elect, CTSA

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

"The Workers' Paradise: Eternal Life, Economic Eschatology, and Good Work as the Keys to Social Ethics"

Respondent: **Kate Ward**, Marquette University

Coffee Break 10:30–11:00 a.m.

Concurrent Sessions III 11:00–12:15 p.m.

III.1 Catholicity & Mission—Topic Session

Administrative Team: Stephen Bevans, Sophia Park, Laurie Johnston

Session Title: *The Work of Doing Contextual Theology*

Convener/Moderator: **Stephen Bevans,** Catholic Theological Union

Presenters: **Eduardo Fernández**, Jesuit School of Theology of Santa Clara University
Deborah Ross, Jesuit School of Theology of Santa Clara University

Paper Title: "The Work of Contextual Theology: 'Doing Theology as If People Mattered'"

Presenter: **Antonio Sison**, Catholic Theological Union
Paper Title: "*Hekima Christus*: Inculturation and the Imaging of African Anthropological Dignity"

Presenter: **Mary Kate Holman**, Benedictine University
Paper Title: "'The Church is in this world like yeast in dough': The Impact of Worker Communities on Marie-Dominique Chenu's Missiology"

III.2 Bioethics/Healthcare—Topic Session

Administrative Team: Michael Jaycox, Michael McCarthy, Nichole Flores

Convener: **Michael Jaycox**, Seattle University
Moderator: **Katherine Jackson-Meyer**, Boston College

Presenter: **Stephanie C. Edwards**, Boston Theological Interreligious Consortium
Paper title: "The Labor of Memory: Disentangling Trauma, Healing, and Institutional Results"

Presenter: **Nicholas Hayes-Mota**, Boston College
Paper Title: "The Challenge of the Common Good: Applying Catholic Social Teaching through Community Organizing in the Healthcare System"

Presenter: **Nathaniel Blanton Hibner**, Catholic Health Association
Paper Title: "Ministry, Margin, Mission: Competing Paradigms for Catholic Healthcare Leadership in the United States"

III.3 God/Trinity—Topic Session

Administrative Team: Brian Robinette, Gloria Schaab, SSJ, Darren Dias

Convener: **Brian Robinette**, Boston College
Moderator: **Tiffany Lee**, Boston College

Presenter: **Jane Lee-Barker**, Australian Lutheran College – University of Divinity
Paper Title: "Come unto Me: Work, Mysticism, Contemplation and Theosis in the Trinitarian Theology of Romano Guardini"

Presenter: **Ruben L.F. Habito**, Perkins School of Theology, Southern Methodist University
Paper Title: "Triune Mystery as Zen Koan"

III.4 Hans Urs von Balthasar—Consultation

Administrative Team: Jennifer Newsome Martin, Charles Gillespie, Nicholas J. Healy, Danielle Nussberger

Convener: **Jennifer Newsome Martin**, University of Notre Dame
Moderator: **Christopher Hadley, S.J.**, Jesuit School of Theology of Santa Clara University

Presenter: **Mark Yenson**, King's University College at Western University
Paper Title: "Mozart as Theological Subversive"

Presenter: **Anne M. Carpenter**, St. Mary's College of California
Paper Title: "Hans Urs von Balthasar and the Dismantling of Europe: Theological Aesthetics as Subversive Work"

Presenter: **Peter Joseph Fritz**, College of the Holy Cross
Paper Title: "Avant-Garde and Christ: Artworks, Economy, and the Balthasarian Sublime"

III.5 Post-Post-Conciliar and Millennial Theologians—Interest Group

Administrative Team: Katherine Schmidt, Michael Canaris, Mary Beth Yount

Convener: **Katherine G. Schmidt**, Molloy College
Moderator: **Daniel A Rober**, Sacred Heart University

Presenter: **Kevin McCabe**, Seton Hall University
Paper Title: "Does Catholic Queer Theology Have a Future?"

Presenter: **Adam Sheridan**, University of Dayton
Paper Title: "Contesting The Holy Queen: The Salve Regina and Catholic Imagination of Labor"

III.6 Justice at Work in 21st-Century U.S. Catholic Universities—Invited Session

Convener/Moderator:
Gina Wentzel Wolfe, Catholic Theological Union

Presenter: **Gerald Beyer**, Villanova University

Paper Title: "Curing the 'Disease' in Corporatized Higher Education: Prescriptions from the Catholic Social Tradition"

Presenter: **James Donahue**, St. Mary's College of California
Paper Title: "Ethical Decision Making at Catholic Colleges and Universities: The Case of Adjunct Faculty"

Presenter: **Kerry Danner**, Georgetown University
Paper Title: "The Three-Tiered Class System of Academic Labor: Undermining Mission, Destabilizing Communities"

III.7 Historical Theology—Topic Session II

Administrative Team: Andrew Salzmann, Kenneth Parker, Elizabeth Huddleston

Session Title: Theologies of Work in Significant Historical Figures

Convener: **Andrew Salzmann**, Benedictine College
Moderator: **Kenneth Parker**, Duquesne University

Presenter: **Elizabeth Huddleston**, National Institute for Newman Studies
Paper Title: "Work and Prayer: Newman's Work with the Poor at St. Mary and St. Nicholas Parish in Littlemore"

Presenter: **Shawn Colberg**, College of St. Benedict / St. John's University
Paper Title: "Poverty, Prayer, and Labor": Aquinas, Bonaventure, and the Defense of the Mendicants at Paris"

Presenter: **Ryan Marr**, Mercy College of Health Sciences
Paper Title: "Cardinal Manning and the London Dockers' Strike: A Model for Episcopal Participation in Labor Organizing"

III.8 Schillebeeckx for a New Generation—Interest Group

Administrative Team: Stephan van Erp, Mary Ann Hinsdale, IHM, Kathleen McManus, OP

Convener: **Stephan van Erp**, KU Leuven
Moderator: **Kathleen Mroz**, Emmanuel College

Presenter: **Christopher Cimorelli**, Caldwell University
Title: "From Cynicism to Vigilance: The Negative Contrast Experience and Ecotheology"

Presenter: **Robert (Bobby) Rivera**, St. John's University
Title: "Catholicity in an Age of Globalization: The Contribution of Edward Schillebeeckx"

Tribute: In memory of **Robert Schreiter**'s holy life and legacy

III.9 "'Everything is Connected': Dorothy Day, Flannery O'Connor, and Pope Francis on Work"—Selected Session

Convener: **Daniel Cosacchi**, Marywood University
Moderator: **Mark DeMott**, Fordham University, mdemott@fordham.edu

Presenter: **Daniel Cosacchi**, Marywood University
Paper Title: "Pope Francis, Dorothy Day, and Activism Today: An Unlikely Connection"

Presenter: **Brent Little**, Sacred Heart University
Paper Title: "The Subversion of Work: The Disruption of American Whiteness in O'Connor's 'The Displaced Person'"

Respondent: **Jennifer Reek**, Independent Scholar

III.10 Church/Ecumenism—Topic Session

Administrative Team: Colleen Mary Mallon, OP, Jakob Rinderknecht, Natalia Imperatori-Lee

Convener: **Colleen Mary Mallon, OP**, Independent Scholar, Dominican Sisters of Mission San Jose
Moderator: **Jakob Rinderknecht**, University of the Incarnate Word

Presenter: **Kathryn L. Reinhard**, Gwynedd Mercy University
Paper title: "The Work of Ecumenism: Rethinking Ecumenical Labor through Recognition"

Respondent: **Catherine Clifford**, St. Paul University, Ottawa

Respondent: **Kathryn Johnson**, Director for Ecumenical and Inter-Religious Relations, Evangelical Lutheran Church in America

III.11 Black Catholic Theology—Consultation

Session theme: Erasure, Displacement, Labor, and Surplus in the New Gilded Age: Seeking Theologies of Life-Flourishing in the Black World.

Administrative Team: SimonMary Aihiokhai, Joseph Flipper, Kathleen Dorsey Bellow

Convener: **SimonMary Aihiokhai**, University of Portland
Moderator: **Joseph Flipper**, Bellarmine University

Presenter: **Camillus O. Njoku**, Loyola University, Chicago
Paper Title: "Anti-Black Race-Based Socio-Politics of Work and the Making of the Underclass: A Theologico-Decolonial Perspective"

Presenter: **Rufus Burnett, Jr.**, Fordham University
Paper Title: "Surplus, Decoloniality, and God Talk: A Decolonial Reflection on the Thought of Charles Long and James H. Cone"

Presenter: **Emmanuel Osigwe**, Duquesne University
Paper Title: "The Impact of Ecocracy and the Global Economy on the Black People: Reinventing a Theology of Resistance and Integral Human Develop.m.ent"

Saturday Afternoon, June 12, 2021

***Theological Studies* Editorial Consultation Event** 12:30–2:00 p.m.
Private event

CUERG Event 12:30–2:00 p.m.
CUERG, the Committee on Underrepresented Ethnic and Racial Groups, invites all members of the CTSA to participate in this event. The purpose of the event is twofold: first, to find ways to improve the CTSA experience for all members by increasing the participation and visibility of underrepresented constituencies at all levels of the CTSA; second, to encourage national and international networks with scholars of color regarding all matters pertaining to the profession. Please join us!

Concurrent Sessions 2:30–3:45 p.m.

IV.1 Creation/Eschatology–Topic Session

Administrative Team: Rhodora Beaton, Daniel Minch, Daniel Horan, OFM

Convener: **Rhodora Beaton,** Oblate School of Theology
Moderator: **Daniel Minch,** University of Graz

Presenter: **Gunda Werner,** Karl-Franzens University Graz
Paper Title: "*Laudato Si'*: Radical, but Anti-Modern Environmentalism? Comments on the Ambivalent Argumentation in *Laudato Si'* Regarding Creation and Ethical Stewardship"

Presenter: **Elizabeth Groppe,** University of Dayton
Paper Title: "To Keep Is Not To Till (Gen 2:15): Reimagining the Human Vocation to Labor in the Christian Exegetical Imagination"

Presenter: **Paul J. Schutz,** Santa Clara University
Paper Title: "*Sentire Cum Terra:* Human Work, Co-Creation, and Ecological Responsibility"

IV.2 Catholic Social Thought—Topic Session

Administrative Team: Kate Ward, Patrick Flanagan, Jens Mueller

Convener: **Kate Ward**, Marquette University
Moderator: **William George**, Dominican University

Presenter: **Levi Checketts**, Holy Names University and St Mary's College of California
Paper Title: "The Harvest is Ready: Christian Work in a Post-Labor Society"

Presenter: **Barbara Hilkert Andolsen**, Fordham University
Paper Title: "Unions for All, Justice for All"

Presenter: **Matthew Gaudet**, Santa Clara University
Paper Title: "All *We* Who Labor: Catholic Social Thought and Working Conditions in Academic Theology"

IV.3 Aquinas—Consultation

Administrative Team: William C. Mattison III, Fr. Dominic Langevin, O.P., Daria Spezzano

Convener: **William C. Mattison III**, University of Notre Dame
Moderator: **Daniel Finn**, College of Saint Benedict / St. John University

Presenter: **Mary Hirschfeld**, Villanova University
Paper Title: "Usury: Is There Any Way to Bring Aquinas and Modern Economists into Conversation?

Presenter: **Matthew Dugandzic**, St. Mary's Seminary & University
Paper Title: "Usury and the Student Loan Crisis: Insights from Aquinas"

Presenter: **Elisabeth Rain Kincaid**, Nashotah House Theological Seminary
Paper Title: "Usury and Professional Ethics: Is Virtue Possible in Finance?"

IV.4 Fundamental Theology/Method—Topic Session

Administrative Team: Christopher Hadley, SJ, Jeremy Wilkins, Mary Beth Yount

Convener: **Christopher Hadley, S.J.**, Jesuit School of Theology of Santa Clara University
Moderator: **Eric A. Mabry**, St. Mary's Seminary and University

Presenter: **Ryan G. Duns, S.J.**, Marquette University
Paper Title: "No Orthopathy without Orthoaesthesis: On the Necessity of Negative Effort"

Presenter: **Jonathan Heaps**, St. Edward's University
Paper Title: "Theology is a Body-Working: Embodiment and Economies of Collaboration"

Presenter: **Ligita Ryliškytė, S.J.E.**, Boston College
Paper Title: "The One Thing Needed in the Global Market"

IV.5 Laboring in the Church's Vineyard: Lay Ecclesial Ministers and Their Workplaces—Selected Session

Convener: **Maureen R. O'Brien**, Duquesne University
Moderator: **Howard Ebert**, St. Norbert College

Presenter: **Mary Beth Yount**, Neumann University
Paper Title: "Communion, Inclusivity, and Empowerment: Reaping the Harvest of Co-Workers in the Vineyard"

Presenter: **C. Vanessa White**, Catholic Theological Union
Paper Title: "I'm Sick and Tired of being Sick and Tired": Consequences of Injustice for Lay Ministers working in Parishes

Presenter: **Maureen R. O'Brien**, Duquesne University
Paper Title: Relational Theologies, Ministerial (De)Positioning, and Cross-Cultural Dimensions

IV.6 Theological Witness of Oscar Romero—Interest Group

Administrative Team: Todd Walatka, Michael Lee

Convener: **Todd Walatka**, University of Notre Dame
Moderator: **Michael Lee**, Fordham University

Panelists: **Rubén Rosario Rodrígues**, Saint Louis University
Todd Walatka, University of Notre Dame
Panel title: "Oscar Romero and Engaging Catholic Social Teaching Today"

Respondent: **O. Ernesto Valiente**, Boston College School of Theology and Ministry

IV.7 Christ—Topic Session

Administrative Team: Brianne Jacobs, Elizabeth O'Donnell Gandolfo, John Thiede

Convener: **Brianne Jacobs**, Emmanuel College
Moderator: **Elizabeth O'Donnell Gandolfo**, Wake Forest University School of Divinity

Presenter: **Julia Feder**, Creighton University
Paper Title: "Posttraumatic Recovery as the Work of Christian Discipleship: Jesus as a Model of Resistive Courage"

Presenter: **Eugene Schlesinger**, Santa Clara University
Paper Title: "'There is nothing hidden that will not be brought to light': Christ's Cross and the Discovery of Labor"

Respondent: **Megan McCabe**, Gonzaga University

IV.8 Anthropology—Topic Session

Administrative Team: Heather Dubois, Elizabeth Pyne

Convener: **Heather Dubois**, Stonehill College
Moderator: **Elizabeth Pyne**, Fordham University

Presenter: **Craig Sanders**, St. Louis University
Paper Title: "The Liberating Power of God's Rest in a Relentless Economy"

Presenter: **Janice Thompson**, King's College

Paper Title: "Likely to Become a Public Charge:" Immigration Policy and Theological Anthropology"

IV.9 Liturgy and Sacraments—Topic Session

Administrative Team: David Stosur, Sebastian Madathummuriyil, Kimberly Belcher

Session Title: *Labor, Giving, and Thanksgiving: Biblical, Theological, and Liturgical Perspectives*

Convener: **David A. Stosur**, Cardinal Stritch University
Moderator: **Xavier Montecel**, Boston College

Presenter: **Kristen Drahos**, Briar Cliff University
Paper Title: "Pass the Plate: The Joban Sacramentality of the Offertory"

Presenter: **Benjamin Durheim**, College of Saint Benedict/Saint John's University
Paper Title: "Labor and Liturgy: Virgil Michel and a Liturgical Theology of Meaningful Work"

Presenter: **Andrew Salzmann**, Benedictine College
Paper Title: "Liturgical Blessings of Agricultural Labor: A Critical History & Constructive Proposal"

IV.10 Comparative Theology – Topic Session

Administrative Team: P.J. Johnston, Peter Feldmeier, Reid B. Locklin

Convener: **P.J. Johnston**, St. Olaf College
Moderator: **Katie Mahowski Mylroie**, Boston College

Presenter: **Michael VanZandt Collins**, Boston College
Paper Title: "The Virtues of Renunciation? Rearticulating Sobriety as a Moral Virtue"

Presenter: **Anna Bonta Moreland**, Villanova University
Paper title: "Muhammad and the Prophetic Vocation"

Respondent: **SimonMary Aihiokhai**, University of Portland

IV.11 Vatican I 151 Years Later: Fresh Perspectives—Selected Session

Convener: **Kristin Colberg**, St. John's University/College of St. Benedict
Moderator: **Amanda Osheim**, Loras College

Presenter: **John O'Malley, S.J,** Georgetown University
Paper Title: "The Limitations of Vatican I's Prophetic Mode"

Presenter: **Kristin Colberg,** St. John's University/College of St, Benedict
Paper Title: "Vatican I 151 Years Later: Towards a Renewed Understanding of Primacy and Synodality"

Presenter: **William Portier,** University of Dayton
Paper Title: "New Receptions of *Pastor Aeternus*: From Chapter 4's Dead Letter of Infallibility to Chapter 3's Beginnings of Supranational Autonomy for the Church in a Voluntary Political Culture"

Saturday Evening, June 12, 2021

Liturgy of the Word & John Courtney Murray Announcement 4:30–5:30 p.m.

John Courtney Murray Award Reception 5:45–8:00 p.m.

Sunday Morning, June 13, 2021

Memorial Service 8:00–9:00 a.m.

Fourth Plenary Session: Presidential Address And Appointment of the New President 9:30–11:00 a.m.

Presiding: **Francis X. Clooney,** Harvard Divinity School
Vice-President, CTSA

Address: **María Pilar Aquino**, University of San Diego
President, CTSA

"Theology Renewing Life: Prophetic Interventions and Enduring Commitments."

Conveners' Meeting 11:30 a.m.–12:30 p.m.

New conveners (or their delegates) of Topic Sessions, Interest Groups, and Consultations will meet with Christine Firer Hinze, CTSA President-Elect, Francis X.

Clooney, CTSA Vice President, and Kevin Brown, Editor of Proceedings, for evaluation and preliminary planning for the 2022 convention.

Sunday Afternoon, June 13, 2021

CTSA Board Meeting for New Board 1:00–3:00 p.m.

Catholic Theological Society of America
Convention 2022

"Thinking Catholic Interreligiously"

June 9–12, 2022
Atlanta, GA

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

Liturgical Aide

Antonio Alonso, Emory University

Parliamentarian

William Loewe, Catholic University of America

Photographer

Paul J. Schutz, Santa Clara University

Program Organization Assistant

Elyse Raby, Boston College

Catholic Theological Society of America
Board of Directors 2019-2020

President	**María Pilar Aquino** University of San Diego

President-Elect	**Christine Firer Hinze** Fordham University
Vice President	**Francis X. Clooney** Harvard Divinity School
Past President	**Paul Lakeland** Fairfield University
Secretary	**Hosffman Ospino** Boston College School of Theology & Ministry
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Board Members	**Kevin F. Burke, S.J.** (2018–2021) Regis University
	Julie Rubio (2018–2021) Jesuit School of Theology of Santa Clara University
	Meghan J. Clark (2019–2022) St. John's College of Liberal Arts and Sciences
	Timothy Matovina (2019–2022) University of Notre Dame
Executive Director	**Mary Jane Ponyik** John Carroll University
Proceedings Editor	**B. Kevin Brown** Gonzaga University

Technology Guide

Link to Log into the Virtual Convention: https://ctsa-online.org/Convention

Login Information (Must be registered for the convention)

- CTSA Members: Member's email address and member #
- Non-Members & Exhibitors: Email address and assigned login (emailed to you)

Software Used & Necessary Browser

- Zoom Meetings - Sessions, Meetings, Small Events

- Zoom Webinar - Plenary, Liturgy, and Memorial Service
- Gatherly - Exhibitor Hall, Receptions, Large Social Events

Browser Requirements: To fully participate in the virtual convention, you will need to utilize either **Chrome** or **Firefox** as your web browser, which is required to access the Gatherly events.

Note:

- Zoom and Gatherly will not require additional passwords to enter into a session or an event.
- Zoom will employ waiting rooms and attendees will be let into the room at the start time of the session or event.

Navigating Zoom and Gatherly

Zoom

- Click on the link provided by the CTSA.
- Click on "launch" or follow the instructions as prompted by Zoom.
- Once the host admits you into the meeting space:
    - Check to make sure your microphone is muted.
        - Microphone is located in the bottom left-hand corner of your screen.
        - When muted, the microphone icon will have a line slashed through it.
        - Keep your microphone on mute unless you are called upon to speak. To unmute your microphone, click once on the microphone. Once done speaking, please mute your microphone.
    - Your video camera should be on.
        - If you see yourself on the screen, then you are good to go.
        - If you are not centered on your PC's screen, physically adjust your computer to center yourself in the screen window.
- Chat: You will only be able to "chat" with the moderator only. General chat will not be engaged.

Gatherly

- Requires either **Chrome** or **Firefox** as your windows browser
- Click on the link provided by the CTSA and you will arrive in a "spacial" room which imitates an in-person meeting experience, e.g. Exhibitor Hall.
- You will see:
    - the "**virtual room**" and within the room, you can identify yourself as the "diamond shape". Other attendees will appear in the shape of squares.
    - **colored circles** which indicate a "huddle" of attendees who are chatting with one another (mimics Zoom experience).

        - **Blue Circle** - The group you are in (if you joined a group discussion or are visiting with someone)
        - **Green Circle** - Other groups who are engaged in discussion with whom you might like to join
        - **Red Circle** - A group of attendees who have temporarily locked their discussion to prevent others from joining their group.
        - **Group Privacy:** *When you are in a group, only those within your group can hear what you are discussing.*
    - **an elevator**, which—when you click on it—will let you access the other rooms.
    - **an exit sign**, click on this to exit Gatherly.
- Search for People - On the bottom right of your screen, you can see who is in the Gatherly spaces and what room they are in.
    - You have the ability to do a search for others here too.
- Move around the room:
    - click within the room the location of where you would like to go and you will relocate.
    - approach another attendee or click on their square, you will be able to virtually see them (similar to a Zoom experience) and converse with this person
    - click on a green circle to join another group/huddle
      Note: Groups/huddles are limited to 15 people

JOHN COURTNEY MURRAY AWARD 2021

Citation from María Pilar Aquino, CTSA President:

The John Courtney Murray Award for
Distinguished Theological Achievement

The theologian we honor this evening with the John Courtney Murray Award has a distinguished record of contributions to systematic and ecumenical theologies. As an expert in the influential theological movement *Nouvelle Théologie*, with a specialization in Henri de Lubac, *elle parle très bien le français et est également une experte dans cette langue romane*.

Our honoree is a thoroughly mid-Western person who was born in Washington, D.C, and raised in the Kansas City area. She has two twin brothers, two years younger, who prepared her to work in predominantly male environments for the rest of her life. She enjoys fishing and singing. She earned a bachelor's degree in English and French, then a master's in French, and moved into theology after ten years of teaching French in high school and college. Entering religious life with the Sisters of Charity of Leavenworth, Kansas, founded in 1858, our honoree embraced this community's Vincentian spirituality and charism. She has also spent many years working with Benedictines and Jesuits. With this array, one wonders, how many charisms can a person absorb in one lifetime?

Our award recipient has been recognized as a pioneer in the study of Henri de Lubac's theology in the U.S. Catholic theological community. Her doctoral dissertation at Marquette University in 1986 bears the title *The Church as the Social Embodiment of Grace in the Ecclesiology of Henri de Lubac*. Later in 1998, in her book titled *Spiritual Exegesis and the Church in the Theology of Henri de Lubac*, she demonstrated the unity of his approach by organically articulating spiritual exegesis, the Church, and Eucharist, in a treatment of the way the four senses of Scripture connect spiritual and historical realities. More recently, she published essays on "Henri de Lubac and the Church-World Relationship in *Gaudium et Spes*" and "Pope Francis and the Ecclesiology of Henri de Lubac." Her study of de Lubac has inspired the theological pursuits of a newer generation of Catholic theologians, as illustrated in the work of Joseph S. Flipper with his stellar book *Between Apocalypse and Eschaton: History and Eternity in Henri de Lubac*.

The Society member we honor today has made extensive contributions to various fields of theological inquiry, including ecclesiology, sacraments, liturgical theology, ecclesial ministry, ecumenism, and the theology of priesthood. Her book *Sacramental Orders* was translated and published in the Spanish language as *El Sacramento del Orden: Una Visión Teológica desde la Liturgia*. Her extraordinary scholarship includes six authored and edited books, and more than one hundred essays in academic, professional, encyclopedia, and pastoral publications. In addition to this, she has co-authored and co-edited official documents for the Lutheran and Roman Catholic Dialogue. Indeed, she is passionate about ecumenism, and has contributed abundantly both to its understanding through her scholarship, and its practice through her service.

Our eminent Society member has a breathtaking record of institutional and academic service. The list of service she has provided over decades is copious and impossible to condense. An illustrative sample includes appointments to the Pontifical Council for Promoting Christian Unity and the Baptist World Alliance, the International Lutheran-Roman Catholic Dialogue, the North American Orthodox-Catholic Theological Consultation, the Faith and Order Commission of the World Council of Churches, the Center for Catholic and Evangelical Theology, the Institute for Ecumenical and Cultural Research, and the Faith and Order Commission of the National Council of the Churches of Christ in the USA. Likewise, her record of service to the profession and the academy simply excels: service to the CTSA Board and the presidential line, service as external program reviewer for Duquesne University, Graduate Theological Union, University of Notre Dame, and Saint Louis University, and work on innumerable university committees and in leadership positions at St. John's University, Marquette University, and currently at Regis College of the University of Toronto. She recalls with particular pleasure her service on the Committee on Illumination and Text of the Saint John's Bible project over the course of its production.

As we gather this evening to celebrate conferment of the Society's highest accolade, let us remember that from 1972 to 2019, thirty-nine male theologians have been recognized for their theological accomplishments, compared to only ten women theologians. This year, I am delighted that in recognizing our worthy colleague, we also contribute to rectifying this gender disparity.

In recognition of her extraordinary contributions to the Society, the academy, the church, and the wider community, the Catholic Theological Society of America is honored to present the John Courtney Murray Award for a lifetime of distinguished theological achievement, to Prof. Susan K. Wood, S.C.L.

ANNUAL BUSINESS MEETING
SPECIAL MEETING AND REGULAR BUSINESS MEETING

~

SPECIAL MEETING

A special virtual Business Meeting took place on Wednesday, May 12, 2021 with the goals of voting on proposed amendments to the CTSA By-Laws and admission of new members and change of status from Associate to Active. The following are the minutes of that special meeting:

Presiding: María Pilar Aquino, President

Parliamentarian: William P. Loewe, The Catholic University of America

Purpose: The sole goals of this special Business Meeting were to vote on proposed amendments to the CTSA By-Laws and admission of new members and change of status from Associate to Active

1. Opening Prayer
2. Approval of the Agenda
3. Report of the Ad Hoc Committee on Amendments: William P. Loewe, Chair
4. Report of the Committee on Admissions: Kevin Ahern, Chair
5. Adjournment

The Special Business Meeting began at 1:05 p.m. PDT.

Dr. María Pilar Aquino thanked all participants for joining the meeting and their support. She proceeded to explain the purpose of the meeting (see above).

1. Opening Prayer

Dr. María Pilar Aquino offered the opening prayer.

2. Approval of the Agenda

The agenda was approved as presented.

Dr. María Pilar Aquino offered a summary of the procedure to use during the meeting. She announced that the meeting is to follow Robert's Rules of Order. Approval of an item would be determined by simple majority. Dr. Aquino indicated that the CTSA Parliamentarian, Dr. William P. Loewe, would assist on any matters of clarification and order regarding procedure.

Mrs. Mary Jane Ponyik offered basic instructions about using Zoom, especially the feature that allow participant to express that they have something to say.

3. Report of the Ad Hoc Committee on Amendments: William P. Loewe, Chair

Dr. William P. Loewe, Chair of the Ad Hoc Committee on Amendments to the CTSA By-Laws on Electronic Procedures, explained the amendments. He thanked the other members of the committee Dr. Nancy A. Dallavalle, Dr. Robert V. Doyle, and Dr. Jakob K. Rinderknecht for their counsel.

Dr. Loewe explained that the Committee sent the amendments to the Board of Directors, which in turn approved them. Now the come to the Active membership from the Board of Directors. He explained that any amendments to the CTSA By-Laws always come from the Board of Directors.

Dr. Loewe commented that the discussion among the members of the committee reflected a generational divide. The older members of the committee suggested that the amendment should consider meeting electronically only in exceptional cases. The younger members suggested that we have the technology and it is more customary to meet electronically these days. This second position prevailed and it is reflected more clearly in the amendment to Article V.1 (i.e., Proposed Second Amendment 2), thus leaving the Board of Directors enough freedom to determine how they prefer to meet.

He proceeded to introduce separately each of the three amendments to be considered and voted upon by the Active members at the meeting:

Proposed Amendment 1: Article II, 1

The By-Laws read:

The Board of Directors shall meet for the transaction of business semiannually at such place and time as they may choose. Special meetings may be called at any time by the President or any three (3) Directors, provided the call gives fifteen (15) days notice and specifies the nature of the business to be brought up at such special meetings, together with the hour, day, and place thereof.

- Proposed amendment in blue:

The Board of Directors shall meet for the transaction of business semiannually at such place and time as they may choose. Meetings of the Board may be conducted by some appropriate technology. Special meetings may be called at any time by the President or any three (3) Directors, provided the call gives fifteen (15) days notice and specifies the nature of the business to be brought up at such special meetings, together with the hour, day, and place thereof.

Proposed Amendment 2: Article V.1

The By-Laws read:

The rules contained in the current edition of Robert's Rules of Order Revised shall govern the Society in all cases to which they are not consistent with Constitution or By- Laws of the Society.

- Proposed amendment in blue:

The rules contained in the current edition of Robert's Rules of Order Revised shall govern the Society in all cases to which they are not consistent with Constitution or By- Laws of the Society. When circumstances warrant, the Board is empowered to conduct electronically such business of the Society as it deems necessary. This business may include induction of new members, election of officers and Board members, and voting on resolutions.

Proposed Amendment 3: article VI

The By-Laws read:

These By-Laws may be amended by vote of the majority of the members present and voting at any business meeting, provided the proposed amendment was included in the call to the meeting, or was submitted at the previous annual meeting, or is recommended by a two-thirds vote of the Board of Directors.

- Proposed Amendment reads, insertion of lines marked in blue:

These By-Laws may be amended by a majority of the members present and voting at any in person or online business meeting, or voting period, provided the proposed amendment was included in the call to the meeting, or was submitted at the previous annual meeting, or is recommended by a two-thirds vote of the Board of Directors.

The Active members present at the meeting engaged in discussion about the texts and amendments presented:

In the discussion on the **Proposed Amendment 1**, it was noted that the wording "conducted by some appropriate technology" was too broad. It was proposed to add make a friendly amendment: "conducted by some appropriate communications technology." Dr. Loewe explained that friendly amendments to a proposal are to be approved by the proposers, in this case the Board of Directors. The majority of Board members at the meeting expressed their approval of this friendly amendment.

Dr. María Pilar Aquino asked all Active members whether there were any objections to moving forward with the amendment as revised: votes cast: 86; no objection: 84; objecting: 2.

Dr. Aquino called for a vote to approve Amendment 1 as revised. Votes cast: 93; yes: 93; No: 0. The amendment passed.

In the discussion about the **Proposed Amendment 2**, it was observed that some of the wording, as existing in the By-Laws at the time of the meeting, sounded awkward: "The rules contained in the current edition of Robert's Rules of Order Revised shall govern the Society in all cases to which they are not consistent with Constitution or By- Laws of the Society." It was proposed that the language be the following: "The rules contained in the current edition of Robert's Rules of Order Revised shall govern the Society in all cases in which they are not inconsistent with

the Constitution or By-Laws of the Society." The majority of Board members at the meeting expressed their approval of this friendly amendment.

Dr. María Pilar Aquino asked all Active members whether there were any objections to moving forward with the amendment as revised: votes cast: 93; no objection: 92; objecting: 1.

Dr. Aquino called for a vote to approve Amendment 1 as revised. Votes cast: 93; yes: 92; No: 1. The amendment passed.

In the discussion about the **Proposed Amendment 3**, it was asked what was the meaning of "voting period." Dr. Loewe explained that these words were added by the Board and did not come from the committee. The words mean that the Board can designate a period of time between to specific dates for Active members to cast their vote on a particular proposal. It was observed that in the past, Active members expressed preference for all voting to happen at actual meetings. Adding the words "voting period" seems to open the door for voting practices that do not require meeting in person or electronically. Considering the importance of the procedure, it was noted that it is preferable to vote on By-Laws amendments at meetings where the members are gathered. Consequently, a friendly amendment to delete the words "or voting period" was made. The amendment now reads: "These By-Laws may be amended by a majority of the members present and voting at any in person or online business meeting, provided the proposed amendment was included in the call to the meeting, or was submitted at the previous annual meeting, or is recommended by a two-thirds vote of the Board of Directors." The majority of Board members at the meeting expressed their approval of this friendly amendment.

Dr. María Pilar Aquino asked all Active members whether there were any objections to moving forward with the amendment as revised: votes cast: 93; no objection: 90; objecting: 2; abstain: 1.

Dr. Aquino called for a vote to approve Amendment 1 as revised. Votes cast: 93; yes: 92; No: 1. The amendment passed.

The three By-Laws texts finally approved are the following:

Article II, 1: The Board of Directors shall meet for the transaction of business semiannually at such place and time as they may choose. Meetings of the Board may be conducted by some appropriate communications technology. Special meetings may be called at any time by the President or any three (3) Directors, provided the call gives fifteen (15) days notice and specifies the nature of the business to be brought up at such special meetings, together with the hour, day, and place thereof.

Article V.1: The rules contained in the current edition of Robert's Rules of Order Revised shall govern the Society in all cases in which they are not inconsistent with the Constitution or By-Laws of the Society. When circumstances warrant, the Board is empowered to conduct electronically such business of the Society as it deems necessary. This business may include induction of new members, election of officers and Board members, and voting on resolutions.

Article VI: These By-Laws may be amended by a majority of the members present and voting at any in person or online business meeting, provided the proposed amendment was included in the call to the meeting, or was submitted at the previous annual meeting, or is recommended by a two-thirds vote of the Board of Directors.

4. Report of the Committee on Admissions: Kevin Ahern, Chair

Dr. Kevin Ahearn, Chair of the Admissions Committee, provided a brief overview of the process that the committee followed to vet and recommend to the Society 28 applicants for Active membership and 14 applicants to Associate membership. The members of the committee are Dr. Ahearn, Dr. Rachel Bundang, Dr. Laurie Johnston, Dr. Darren J. Dias, and Dr. Hosffman Ospino (ex-officio). CTSA members had access to the names of all applicants and supporting information in the weeks prior to the meeting. See the names at the end of these minutes.

Dr. María Pilar Aquino asked whether there were any objections to receive the report from the Admissions Committee. Votes: 92; no objection: 91; objecting: 1.

Dr. Aquino then asked the Active members to vote to accept the candidates for Active and Associate membership to the CTSA as presented by the Admissions Committee. Votes: 92; no objection: 92; objecting: 0. Dr. Aquino welcomed all the new members in their respective categories. For the names of new Active and Associate members accepted this year, see the appendices that accompany the Proceedings.

5. Adjournment

Dr. María Pilar Aquino expressed her gratitude to the members of the Ad Hoc Committee on Amendments to the CTSA By-Laws on Electronic Procedures, the members of the Admissions Committee, Mrs. Mary Jane Ponyik for her excellent work and particularly for coordinating the logistics associated with the meeting, and all attending the meeting. She invited all participants to the upcoming June 2021 Convention. Dr. María Pilar Aquino called the meeting to a close at 1:48 p.m. PDT.

REGULAR BUSINESS MEETING

During the convention, María Pilar Aquino led the regular Business Meeting (online) on Friday, June 11, 2021, which she called to order at 4:02 p.m. PDT. William P. Loewe served as parliamentarian.

Report of the Nominations Committee

After a process of receiving, vetting, and discerning nominations from the general membership, the members of the Nominations Committee, Peter Phan (Chair), Shawnee M. Daniels-Sykes, and Susan K. Wood submitted the names of candidates recommended to stand for election to serve on the Board. These names had been identified in 2020, yet because of the COVID-19 pandemic, the election was postpone one year. The Nominations Committee confirmed that the candidates would still stand for election in 2021. CTSA President, María Pular Aquino, read the names proposed by the committee:

The slate of nominees proposed by the committee follow:

For Vice-President:	Kristin Heyer Michele Saracino
For board members:	Cristina Astorga Daren Dias Lisa Fullum Ed Hannenberg

There were no nominations from the floor.

Voting Procedure: CTSA President, María Pilar Aquino, reminded that membership that the voting process would be electronic. [Secretary's note: Electronic voting was approved by the Active members of the organization present at a Special Business Meeting on May 12, 2021at which Article V, numeral 1 of the By-Laws was amended].

Kristin Heyer was elected as Vice-President. Cristina Astorga and Ed Hannenberg were elected as Board Members. Hosffman Ospino (Secretary) was reelected by acclamation for another one-year term. Patrick Flanagan, C.M. was elected as the new Treasurer for a one-year term.

Christine Firer Hinze assumes the Presidency for the year 2021-2022. Francis X. Clooney, S.J. becomes President-Elect. The rest of the Board of Directors are María Pilar Aquino as Past President, and Meghan J. Clark and Timothy Matovina as board members.

The President thanked Michele Saracino, Daren Dias and Lisa Fullum for their generosity to stand for election.

Report of the President

The following is the report presented by CTSA President, María Pilar Aquino:

1. Donations to the Convention:

Thanks to the following institutions for their generous donations to help support the convention:

The Center for Catholic Studies, Fairfield University
Department of Theology, University of Notre Dame
Office of the Provost, Fordham University
College of Arts and Sciences, University of San Diego
Prof. Mari Carmen Servitje Montull
Office of the Provost and Dean of Faculties of Boston College
Office of the Dean, Jesuit School of Theology of Santa Clara University
Catholic Theological Union

2. CTSA Special Business Meeting

Called by the Board of Directors and notified by the CTSA Secretary, Hosffman Ospino, active members of the Society met for a Special Business Meeting on Wednesday, May 12, 2021. This is the first time ever that the CTSA has met for a

special business meeting, outside of its regular business meeting during the annual convention. The sole purpose of this meeting was "to vote on proposed amendments to the CTSA By-Laws and admission of new members and change of status from Associate to Active." The members present and voting approved amendments of the CTSA By-Laws in Article II.1, Article V.I, and Article VI. The members also admitted to the Society 28 active members and 14 associate members. Thanks to the efficient work of our Executive Director, the amended By-Laws are now available at the CTSA website.

3. CTSA and USCCB Committee on Doctrine

The USCCB Committee on Doctrine convened a meeting with Representatives of Catholic scholarly societies on March 11, 2021. The three members who graciously accepted to Represent the CTSA are President-Elect Christine Firer Hinze of Fordham University, Jame Schaefer of Marquette University, and Daniel P. Scheid of Duquesne University. The Report of the President Elect, Christine Firer Hinze provides more important information about this meeting.

4. Words of Gratitude

Thanks to Society members. This Board, the Executive Office, and Committee Members deserve special recognition this year for service provided beyond their regular term. But first, gratitude is due to Society members, you all who have given us plenty of support and encouragement in the past two years as we have walked together through the most difficult times that the Society has ever experienced so far. The generosity of Society members is truly admirable. Our incoming President Christine Firer Hinze once mentioned to me that "we have not landed in these positions during easy times!" She is so right. But were able to complete our terms of service thanks to you, the members of a kind, bright, and supportive theological Society.

Special thanks to the many members who contributed to move forward the mission of the Society during difficult pandemic times, including members of the Ad Hoc Committee on Amendments to the CTSA By-Laws on Electronic Procedures, the Ad Hoc Board Committee on Virtual Events, the Task Force on Economic Context, Business Model, and Financial Plan, the Presidential Commission on Sexual Abuse in the Catholic Church, the CTSA Representatives to the USCCB biennial meeting, our stellar Program Organization Assistant, Elyse Raby, the Coordinators for CTSA Relations with the U.S. and Canadian Bishops, the Editor of the *Proceedings*, our photographer Paul J. Schutz, the Representatives to INSeCT and the WFTL, our Parliamentarian, the Committee on Underrepresented Ethnic and Racial Groups, the Committees on Finance and Scholarships, and the various gifted members of our standing committees, such as Resolutions, Nominations, Admissions, and the Awards Committee. Truly, the life of the Society has been sustained by the generosity and collective labors of its members.

Plenty of gratitude is owed to our stellar Liturgist Tony Alonso. He was invited by Past President Paul Lakeland to serve as CTSA Liturgical Liaison. For me, it has been a blessing to work with him. Tony brought grace and joy to our liturgical celebrations and strengthened our sense of community with his inspiring music, liturgical texts, and his sense of festive prayer. As a recognized composer of sacred music, Tony was honored this past year with a Latin Grammy Award nomination for his wonderful

album "Caminemos con Jesús." He has been magnificent in all things liturgical in service to the Society.

Thanks to those leaving the Board. Thanks to Kevin Burke and Julie Rubio for their excellent insight and contributions to the work of the Board in the past three years. Special thanks to John Dadosky for his outstanding service to the Society in the past five years. John's work as Treasurer has been thorough and efficient, and thanks in large part to his expertise on accounting and investments the Society's finances are currently in a very strong position. Congratulations to him on his new appointment as Director of the recently established "Msgr. John Mary Fraser Centre for Practical Theology" at Regis College. No words would be sufficient to thank Past President Paul Lakeland for serving the Society with excellence for five years, with his additional year of service to the regular four-year term in the presidential line. His brilliant counsel, wise leadership, and abundant magnanimity, along with his graceful presence and superb sense of humor served splendidly the Board and the Society. Thanks to him for his leadership during his tenure, and especially for his work on the issue of sexual abuse in the Catholic Church. My personal gratitude and admiration are with him. Thank you, Paul.

Thanks to those who continue service. Gratitude is also owed to Board members Meghan Clark, Tim Matovina, and Hosffman Ospino for all their generous assistance during the past two years. Special thanks to our stellar Executive Director Mary Jane Ponyik. A few weeks ago, the Chair of CUERG, Cristina Lledo Gómez said that Mary Jane is a "stabilizing and supportive pillar in our CTSA community." I could not agree with her more. Plenty of thanks to Mary Jane for her consistent efficiency, foresight, knowledge, and counsel. And finally, we are all privileged by having Christine Firer Hinze and Frank Clooney as members who continue leadership service in the presidential line. Wholehearted gratitude to them for their keen support, inspiration, courage, graciousness, wisdom, and dedication in moving forward the mission of the Society. During the anxiety of pandemic times, together with Paul, they have been my anchor and my shelter. I am personally indebted to them. Thank you.

Report of the President-Elect

CTSA Vice-President, Christine Firer Hinze presented the following report:

Good day to everyone, and thank you so much for being here today. In the Catholic liturgical calendar today, Friday June 11 is the solemn feast of the Sacred Heart of Jesus. Reflecting on this while witnessing our long-awaited 75th anniversary convention unfold—in particular the two spectacular plenaries we have thus far shared --I am reminded that our mission as a learned society is by no means an abstractly intellectual one: the vocation of theology is matter of our minds *and* our hearts, *and* our fleshy bodies in their relational and physical historical locations. At its best, our practice of theology honors the meaning of today's feast, by honoring the inseparability truth and love, of our devotion to what is true, and the passionate, unstinting love of God all God's people, especially those most vulnerable, suffering or in need.

And if our quest for truth is indeed inseparable from love for those Jesus loves, in particular the poor, marginalized and vulnerable, we must, each year as the CTSA, rededicate ourselves to 'doing something' as Shawn Copeland urged us earlier today, to further our commitments. Our very devotion to the Gospel, and to the quest for

theological wisdom and learning makes us accountable, year after year, for seeking out ways to listen to the joys and hopes, griefs and anxieties of God's people wherever they are, and in light of that listening, new ways to put our, specific gifts as thinkers, teachers and learners in the service of our, specific, sisters and brothers in our specific circumstances and communities. And if we're going do this, to allude the beautiful words of this year's Ann O'Hara Graff Award winner, Susan Abraham, we must seek, not safe spaces, but brave spaces, where pain can be metabolized, and the Spirit can work.

In light of the realities of this time and our context, the CTSA's elected leadership this week has approved several proposals that, we hope, will help us in the Society continue to ply these responsibilities.

First, Racial Injustice:

Our June, 2020 Board statement ended by committing ourselves, as theologians and teachers, and as a Society, to three specific tasks.

- A deeper engagement in our scholarship and teaching with the theological contributions coming from communities directly impacted by racialized violence, especially from Black, Womanist, Feminist, Indigenous, Latinx, and Asian thinkers.
- A respectful listening to the insights from advocates for racial justice from afflicted communities who have been too often ignored and underappreciated in formal theological scholarship.
- A commitment to mentoring the voices of future theological leaders from disadvantaged and underrepresented communities, so that the face of Catholic theological engagement better reflects the present diversity of the faith community

To move us forward on these commitments, the Board has charged *The members of the presidential line (Vice-President, President-Elect, President and Past President), the Board liaisons to CUERG, and the leadership of CUERG will continue the conversation about further steps to be taken to advance the three commitments articulated in the June 2020 statement; and for building a process of ongoing attention to and evaluation of the work being done in this area by the Society and its members. A report will be presented at the next Board of Directors meeting.*

Second, Presidential Commission on Clergy Sex Abuse:

The Board approved a proposal for moving forward the work of the 2018 Presidential Commission on Clergy Sex Abuse. With special thanks to Past President Paul Lakeland, Commission Board Liaison Julie Rubio, and Brad Hinze and all the members of that commission, the CTSA establishes a new Consultation on Sexual abuse in the Catholic Church.

Accompanying practical instructions:

- The Consultation is to begin with the 2022 CTSA Convention.
- It will be established for four years. The Board of Directors will evaluate it in the fourth year (i.e., October meeting 2026) to determine next steps.
- The President will work with the President-Elect on the logistics to integrate this new consultation into the annual convention program, and will report on such logistics to the Board at the October 2021 meeting.

Third, following up on Virtual Events Pilot Program(s):

In 2020, Meghan Clark, Julie Hanlon Rubio and I were charged by President Aquino as a small subcommittee to propose ways that the CTSA could use virtual communications (e.g. zoom webinars) to offer selected opportunities for members to engage with one another in scholarly and collegial reflection and conversation on matters of pressing theological importance in the months prior to the 2021 convention.

This resulted in a two-event pilot, "Teaching and Doing Theology in Real Time," With the indispensable contributions of Mary Jane Ponyik, and CTSA members including Jeannine Hill Fletcher, Craig Ford, Nancy Pineda-Madrid, Jon Nilson the first event, held November 10th, 2020, focused on our theological work amidst and in light of our racial context and signs of the times.

The second, held March 18, 2021, originally was slated to focus on doing theology amidst and in light of the COVID-19 pandemic. However, (reflective of the flexibility this type of program can afford), following the events in the U.S. Capitol that took place on January 6, 2021, the focus of the second event shifted to looking at the implications and repercussions of the events of 1/6/2021 for our work as theologians, and featured Stan Chu Ilo, Bryan Hehir, Anna Flerky Sheid, Leo Guardado and Kathy Caveny. Each event drew approximately 100 participants.

The Board renewed the Virtual Events Subcommittee for the coming year, to a) review 2020-2021 "Real Time" pilot program, in light of its stated objectives and including by soliciting feedback from members who attend a plan for further experimenting with CTSA-sponsored virtual events in 2021-2022.

Finally, some brief words of thanks concerning our June, 2021 CTSA Convention:

In a way, we could call our gathering today a Tale of Three Cities and Beyond. After having to switch the 2020 convention site from Cleveland to Baltimore, then cancel Baltimore due to the pandemic, the board made the further the difficult, but necessary decision to cancel our original plans to meet in in person in Portland, Oregon in 2021. It's hard to overestimate how much adaptability and resilience this has required from many people. In this regard I want to publicly thank Ed Hahnenberg and his JCU colleagues; Dan Castillo and Lorene Mosley in Baltimore, and David Turnbloom in Portland – all of whom generously volunteered to serve as Local Arrangements Committees, only then to be told, thanks anyway. We eagerly look forward to our return to in-person meetings in 2022 in Atlanta and to our next opportunity to meet in Portland, Baltimore, or Cleveland.

Beginning at least one year ago, an enormous amount of work was undertaken, in particular by our Executive Director Mary Jane, along with our President, Pilar, to put together a refashioned, robust, user-friendly program and virtual platform that would capture some of the best of our traditional in-person gatherings, to create a truly memorable 75th convention. Thanks to their indefatigable work, though there are many things we miss this year, there are also many special elements we've been given to enjoy at this "one of a kind" meeting.

In particular, thanks to the generous initiative of Charlie Curran, in collaboration with Paulist Press and the CTSA board, we have all received a copy of Charlie Curran's newest book, *The Catholic Theological Society of America: A Story of 75 Years*. His perspective in this volume is particularly meaningful insofar as Charlie has been a CTSA member for over three-quarters of the Society's 75-year existence. The

appearance of this volume is a special anniversary gift, indeed, and I am grateful to Charlie Curran for sharing it with us.

For their incredible contributions in helping the Society navigate ourselves to this moment, together, across this painful and challenging year plus, I must extend heartfelt thanks first, to our President, María Pilar Aquino, and Executive Director, Mary Jane Ponyik, for your stellar work, your collaborative initiatives, your creativity, resilience, and fortitude. I also want to thank Past President Paul Lakeland, Vice President Frank Clooney, SJ, each of our officers and board members; and Elyse Raby, our convention graduate assistant, for so many invaluable contributions--over the course of an unprecedented, extended year of service in all of these roles-- to keeping us oriented and moving the work of the Society forward. I also am so grateful to those of you who have led administrative teams, conveners, moderators, and session participants, and all of you who have overcome zoom exhaustion to gather for this unique, 75th convention. Thank you from the bottom of my heart!

Report of the Vice-President

Francis X. Clooney, SJ (CTSA Vice-President, 2019-2021 and President-Elect, 2021-2022) reported that there were no resolutions submitted this year to the Resolutions Committee, but as ex officio chair of the committee, Frank thanked the committee members, Kathleen (Katie) Grimes and Marcus Mescher.

Frank also noted the successful Mentorship event held on June 10, where senior members of the Society met with new members. The primary purpose of these annual events is to welcome the new members to the Society, while also addressing a pertinent theme, this year "How to Publish." The event was enhanced by the presence of three editors among the senior members.

Looking to the future and his work during 2021-22 as President-Elect, Frank noted that initial plans for the 2022 convention in Atlanta are beginning to fall nicely into place, in accord with the convention theme, "Thinking Catholic Interreligiously," amply described in the announcement available online. He thanked Mary Priniski, OP (Candler School, Emory; Executive Director, Aquinas Institute) and Callie Tabor (doctoral student, Emory) for becoming the core members of the Local Arrangements Committee, and Antonio Alonso for agreeing to remain our Liturgical Coordinator for another year. He also introduced Dorie (Dorothy) Goehring, the new program organization assistant. She is a graduate of Harvard Divinity School, former staff member at Harvard's Center for the Study of World Religions, and current doctoral student at Boston College.

Regarding the convention theme, Frank expressed his gratitude to the invited plenary speakers and respondents: Catherine Cornille (Boston College), with respondent Norbert Litoing, SJ (PhD Cand., Harvard University); Amir Hussain (Loyola Marymount University), with respondent Axel Oaks Takacs (Seton Hall University); and Mara Brecht (Loyola University of Chicago), Reid Locklin (St. Michael's College, University of Toronto), and Stephanie Wong (Valparaiso University), who will engage in an intergenerational conversation on the theme.

In the context of the 75th anniversary celebration this year, Frank added that this 2022 theme seeks a further widening of our catholicity to be open to traditions that have in the past been called merely "non-Christian" faith traditions, voices often been

ignored, demonized, or seen merely as foils to superior Christian beliefs and practices. It is an effort to welcome into the CTSA conversation different histories, practices, and worldviews, that we might work with those women and men of religions small and large, old and new, amid the challenges facing us all today. Frank looks forward to working with the CTSA members in bringing the convention's interreligious and comparative theological theme to life in topic, selected, and invited sessions. He closed by mentioning his openness to suggestions on how to make more vivid the interreligious dimension of the convention, perhaps by inviting for a special Friday evening session learned representatives of local faith communities, or by having available guided Zen or Yoga on convention mornings.

Report of the Secretary

CTSA Secretary, Hosffman Ospino, began his report indicating that it had been an honor to serve during the last two years in the midst of the pandemic, considering the difficulties. He thanked María Pilar Aquino for her leadership, the members of the presidential line, all board members and, in particular, the CTSA Executive Director, Mary Jane Ponyik for their incredible work and support.

After communicating throughout the year with applicants, Hosffman met in May 2021 with the members of the Admissions Committee -- Kevin Ahern, Laurie Johnston, Darren J. Dias and Rachel Bundang -- to review all applications to membership, then recommend the new members or members requesting change of status to the Active membership. The acceptance of new members took place at a Special Business Meeting on May 12, 2021 via Zoom.

The Admissions Committee, as a follow up of previous conversations, recommends that the Board of Directors considers a conversation about revisiting membership categories. A growing number of applicants have interdisciplinary trajectories that do not fit neatly into the traditional membership categories that the Society has.

Hosffman had the privilege of serving on the Search Committee for the new CTSA Treasurer. He provided support to the leaders of various committees, some of which had completed their work for last year. During the past year, Hosffman was tasked by the board to develop two documents that will serve an important role in helping the Board of Directors to streamline processes and relationships with the CTSA membership: "Public Statements Protocol" and "Relationship between the CTSA Board of Directors and its Committees." The documents were formally received by the Board on June 3, 2021. Hosffman currently serves as a Board of Directors liaison to CUERG, along with Frank Clooney, S.J. He concluded his report indicated that applications to membership are down, mostly due to the conditions created by the pandemic during the previous months. He invited all present to encourage colleagues and doctoral students to consider membership in the Society.

Report of the Treasurer

John Dadosky indicated that this is his last report as Treasurer. He thanked María Pilar Aquino for her leadership as president during trying times. He also thanked Susan Wood, who five years earlier nominated him for this position to serve the CTSA. The Society is in a strong financial position. John and Mary Jane agreed that, despite how

well the stock market has done, it would be wise not to make withdraws from the returns on the investments. This proved to be a good decision. As of June 11, 2021 the CTSA has close of $800,000 in investments. This is about $225,000 above the amount that the organization had in investments five years ago when he became Treasurer. He echoed Hosffman's invitation to increase the membership.

The audited statements and investment balances are available on the CTSA Only Members portal. Those same documents will be in the proceedings.

John is pleased to know that Patrick Flanagan, C.M. was nominated and elected as incoming Treasurer. He is very knowledgeable. John remains open to assist during the transition.

Report of the Executive Director

Good evening and happy 75th! On behalf of the Board and myself, I thank each one of you for your past, present, and future contributions and support of the CTSA. What an amazing group of theologians you are.

This year we have 462 registered attendees. In this number, I include our 13 student volunteers from Boston College, John Carroll University, Oblate School of Theology, Fordham University and the University of Notre Dame. I offer my gratitude to these volunteers and especially to Elyse Raby, Boston College, for her time and contributions to the planning and executive of the convention.

Twelve publishers are represented this year. Please take a moment to stop by their booth during a coffee break or attend tonight's publisher's reception. I know they are excited to see you. If you are unable to stop by to see them, the virtual platform's home page provides direct links to their convention publication highlights and discounts.

Next year, the CTSA is scheduled to meet in Atlanta, GA at the Sheraton Atlanta Hotel on June 9 -12. The room rate is $165++. The CTSA contracted with the Sheraton Atlanta in 2017 and, at this time, the plan is to meet in person. The cost to host a hybrid convention is exorbitant and it is difficult to ensure all participants—those present and those online—feel connected and enriched by the experience. And, I suspect, if you are like me, you long to see one another in person once again.

Now for al gentle reminder… if you have moved or now are affiliated with a new institution, please take a moment to log into the CTSA website and update your profile. If you are not sure how to do this, please email me and I will assist you with the process or update your profile for you. In addition, within your profile you have the ability to better inform the CTSA of the Society's demographics in the areas related to ecclesial status, religious affiliation, ethnicity, gender, and retirement. At your first convenience, please do take a moment to review your profile.

In closing, I offer my appreciation for each one of you. Your emails and notes of encouragement always uplift me and make my day. In 2011, ten years ago, Dee Christie coordinated her last convention and handed over the reins to me as I began to plan my first convention. Dee was an amazing executive director to the Society and her shoes have been difficult to fill. To this day, when needed--she continues to serve the Society as a sounding board and as a support for me. I treasure her advice and, more importantly, her friendship. Thank you, Dee! And, a huge thank you to each of you for all you do on a personal and professional level for me and the Society. The

Society belongs to you! It is your dedication, support and theological contributions that we celebrate this weekend as we look "Back, Around, and Forward."

Report of CUERG

Cristina Lledo Gomez presented the Report from CUERG. CUERG was instrumental in encouraging the CTSA Board of Directors to write the Anti-racial Violence Statement published in 2020 in response to instances of violence against Black people in the United States. The statement was reissued this year at the rise of anti-Asian violence.

A survey was administered among the CTSA membership to learn about attitudes related to anti-racism. Of the 1,204 members of the Society, only 46 members responded (about 4%). Most of the respondents were white, Caucasian (30 of the 46 respondents). The second largest group of members responding was from the African and African-American communities. Not all views shared agree on questions related to race. There was a generalized sense that we could do more to address these questions as a society. Many responses were encouraging, serving as an invitation to develop practices to be more racially just within the Society. A conversation with the incoming president, Christine Firer Hinze, will take place to make the results of the survey available to the entire membership. CUERG leaders are still reflecting about the responses received.

Funding was allocated by the Board of Directors to support CTSA unwaged and student members who are members of CUERG henceforward to attend the annual Convention. Cristina reminded the membership that there is already a list of resources for theological reflection produced by underrepresented communities. Some of those resources are on the CUERG page on the CTSA website. Perhaps the link needs to be more visible. The Board of Directors assigned two liaisons from the Board to work more closely with CUERG. Cristina expressed her gratitude for this collaboration.

CUERG will hold a special presentation on Saturday, June 12 during the Convention to reflect on the importance of acknowledgement of or welcome to country. The guest speaker is Melinda Jolly, a Dharawal/Tharawal Aboriginal Australian leader. The event is open to all Convention participants.

Cristina thanked the other members of CUERG's leadership team, Melissa Pagán and Joseph S. Flipper. Cristina's leadership term ends this year and Stephanie Wong will be the next Asian/Asian American leader on the leadership team.

Report of the INSeCT Delegate

Ramón Luzárraga presented the report about INSeCT. During the last months since its online global meeting, INSeCT has been working on revamping its website, changing its place of legal incorporation from Germany to the United States to better receive and manage its grants, and thus increase opportunities for fundraising. Incorporation will be in the state of Washington since Ramón lives there. INSeCT is working with Porticus to procure a grant that will enhance its work as a networking agent for member theological societies. I continue to update INSeCT on CTSA activities as they develop.

Report of the Delegates to the World Forum on Theologies and Liberation (WFTL)

Rufus Burnett, Jr and Jaisy Joseph presented the report about the WFTL. This year the World Forum on Theologies and Liberation (WFTL) meet virtually in conjunction with the World Social Forum (WSF). The events WSF took place from January 23rd to January 30th. Originally organized in 2001 in Porto Alegre, Brazil, the WSF aims to provide an alternative to the World Economic Forum which was primarily focused on celebrating and leveraging the globalization of neoliberalism. This year marked the 20th year anniversary of the World Social Forum. The WSF was focused on around eight thematic spaces and four cross cutting themes. The thematic spaces included: Climate, Ecology, and Environment; Democracy; War and Peace; Social Justice; Economic Justice; Education, Culture and Communication; Feminisms Society and Diversity; and Indigenous peoples. Cross-cutting themes included: Anti-racism; Pandemic; Gender and Feminisms, and The Future of the Forum.

The WFTL contributed five major panels to the WSF focused on pluralistic spirituality, lay youth movements, the legacy and current challenges to liberation theology, global perspectives on violence against women and LGBTQIA peoples, and the COVID-19 pandemic. CTSA members were encouraged to visit the WFTL website for more information on these conversations: https://fmtlofficio.org/fms-virtual-2021-atividades-augestionadas/.

In term of benefits associated with engagement with the WFTL, it was observed that collectively the panels organized for this year's WFTL conference offer promise in that they frame the ways in which a relationship with the WFTL can enrich the CTSA's mission to be "attentive to contemporary problems faced by the church and world." Within the panels there was a rich attentiveness to indigenous knowledges, and critical assessments of the legacies of Eurocentrism, colonialism, gender oppressions, and hegemonic racialization. While the CTSA regularly dedicates sessions and interest groups to similar topics, there is an increased possibility for closer engagement with the life-worlds and life-ways of the planet. As Peter Phan has indicated, such an engagement can aid how Catholicity is understood interculturally as well as interreligiously.

Contact with the World Social Forum also lends itself to the CTSA mission of "attentiveness to contemporary problems" in that it offers an opportunity to rethink ecclesial concerns beyond the ecclesial setting. In these panels we can see, similar to movements in North America, that social movements, led by the youth, are clarifying new instantiations of systemic evil and oppression. These movements can help ensure that theological reflection in the North is increasingly delinking itself from what decolonial theorist Walter Mignolo refers to as "designing the globe." Theological thinkers who primarily reside in the North need a captive space such that their norms, perspectives, and biases can be rigorously challenged by the spirt of liberation that blows where it will. Patient listening and thinking through the perspectives gathered at the WSF and the WFTL ensure that Northern based theological reflections are open to the revelations of other possible worlds. Through patient listening the WFTL is primed to produce a space for intercultural notions of theological reflection to thrive. Such a space can provide substantive and sustainable alternatives to the incipient coloniality that churns on the underside of modernity. As early liberation theologians contended, the irruption of the poor in history is not simply about the processes by which the

suffering of impoverished peoples becomes visible. The irruption of the poor is also the emergence of the dynamic ways in which the poor name, confront, and provide alternatives to the systems that impoverish. We are confident that the relationship between the CTSA and the WFTL can give greater theological significance to the hope of another possible world.

Presentation of the LaCugna Award

Edward P. Hahnenberg read the citation for the Catherine Mowry LaCugna Award.

I would like to begin by thanking the other members of the committee, Neomi De Anda and Chris Pramuk, for their work in selecting this year's winner. I'd also like to thank Mary Jane Ponyik for her indispensable assistance. And, finally, thanks to all those members who submitted essays for consideration. The range of research, the strength of argument, and the depth of insight that we saw in these submissions is a real testimony to the vitality of the society.

The LaCugna Award committee received 27 essay submissions from eligible members before the January 31, 2020 deadline. Committee members read the essays, discussed the finalists, and notified the winner—who has been very patient in waiting an extra year to receive the award. So I am delighted finally to announce that the 2020-21 Catherine Mowry LaCugna Award for New Scholars goes to Cristina Lledo Gomez for her essay "Mother Language, Mother Church, Mother Earth."

Gomez's essay amplifies the voices of indigenous women to call for a complex notion of mothering that offers "insight into how the world can heal from a type of Christianity which has at its foundations patriarchalism, patronism, power-mongering, and a colonizing-consumerist mentality." Drawing on infantile attachment theory, the essay begins with a trenchant critique of the idealized mother presented in church teaching—a projection of celibate men who see Mother Church always from the perspective of a child. The argument then turns to post-colonial discourses and the ecological wisdom of native peoples to reclaim the language of "mother" for an Earth in dire need of healing, reconciliation, and transformation. Congratulations, Cristina.

Action to Receive the Reports

All reports were received by acclamation.

New Business

No new business.

Adjournment

María Pilar Aquino thanked all for participating in the meeting. There being no new business, the meeting adjourned at 5:52 p.m. PDT.

Minutes respectfully submitted by:

HOSFFMAN OSPINO
CTSA Secretary
Boston College
Chestnut Hill, Massachusetts

Catholic Theological Society of America
COMPARATIVE FINANCIAL REPORT
Fiscal Years Ending December 31, 2019/2020

JOHN D. DADOSKY
Regis College/University of Toronto
Toronto, Ontario
CTSA Treasurer

Revenue

Category	**2020**	**2019**
Dues	$ 101,253.00	$ 99,095.26
Proceedings	40.00	60.00
Convention*	19,959.00	118,662.15
Sales of labels and miscellaneous	800.00	800.00
Contributions	4,660.00	2,806.00
Other	-	962.88
Total Revenues	**$ 126,712.00**	**$ 222,386.29**

Expenses

Category	**2020**	**2019**
Convention	$ 6,715.74	$ 125,574.39
Proceedings	2,043.80	5,074.62
Administration	107,752.99	103,846.15
Fall Boarding Meeting*	558.49	9,471.47
External Affairs	1,650.00	2,152.42
Total Expenses	**$ 118,721.02**	**$ 246,092.05**

Analysis

Category	**2020**	**2019**
Total Expenditures	$ 118,721.02	$ 246,092.05
Net Operating Revenue (deficit)	7,990.98	(23,705.76)
Revenues on Investments (loss)	80,865.81	98,355.92
Net Revenue (loss)	**$ 88,856.79**	**$ 74,650.16**

Assets as of December 31, 2019/2020

Category	**2020**	**2019**
Checking	$ 16,729.77	$ 18,551.21
Investment	741,901.26	648,035.45
University Agency Account	(961.89)	2,225.69
Total Assets	**$ 757,669.14**	**$ 668,812.35**

Liabilities and Fund Balances as of December 31, 2019/2020

Category	**2020**	**2019**
Liabilities	$ 0.00	$ 0.00
Fund Balance beginning of year	668,812.35	594,162.19
Net Surplus (Deficit)	88,856.79	74,650.16
Total Liabilities and Fund Balances	**$ 757,669.14**	**$ 668,812.35**

CTSA Investment Accounts and Balances

Account	**7/31/2016***	**12/31/19**	**12/31/20**	**5/31/21**
Money Market (cash)	$ 0.16	$ 14,336.52	$ 17,417.29	$ 7.29
Short Bond Fund	0.00	107,656.11	101,307.86	128,103.79
Interm Div Bond Fund Class A	197,792.41	167,652.10	184,457.68	156,790.00
Growth Fund Class A	82,957.70	71,777.20	83,098.93	CBIS Retired Fund
Core Equity Index Fund Class A	82,091.69	71,870.98	89,205.04	141,659.28
Value Equity Fund Class A	71,853.86	70,929.76	80,466.02	CBIS Retired Fund
Multi-US Fund (new fund as of 3/21)	0.00	0.00	0.00	123,036.25
International Equity Fund Class A	79,458.57	72,394.57	93,177.59	114,235.88
Small Cap Equity Index Fund Class A	54,018.07	71,418.21	92,770.85	126,687.19
Totals	**$568,172.46**	**$648,035.45**	**$741,901.26**	**$790,519.68**

*Dadosky's first month as treasurer

Investment Objectives:

1. A conversative, diversified, passive approach that aims at security of capital, moderate income and long-term growth.
2. Socially Responsible Investments stewarded by CBIS.

Our investments function to support not replace operating funds

1. Fiduciary: we support a salary and pay a living wage.
2. A solid financial position helps us to attract and retain good employees.
3. A solid financial position gives us leverage when negotiating with hotels 4-6 years out.
4. We give away an average of 20 scholarships per year to younger members and those in need of financial assistance.
5. We regularly support INSECT, Theological Forum, and initiatives with the bishops.
6. We refrain from drawing more than 5% of investments annually.

APPENDIX I TO THE CTSA REGISTRY

NEW ACTIVE MEMBERS

Albertson, David. Our Boethius: Thierry of Chartres and the Christology of Nicholas of Cusa, 2008, Ph.D. – Medieval Theology, University of Chicago Divinity School.

Andras, Szabolcs. The Filioque Debate as Field of Confrontation for Theology and Politics: A Quest for Ecumenical Solutions, 2019, Ph.D. – Systematic Theology, Ecumenical Doctoral School, Babes-Bolyai University (Apostolic Tradition of the Eastern Church, Romania).

Arredondo, Luke. Leo XIII and the Development of 20th Century Catholic Theology, 2020, Ph.D. – Comparative Religious Ethics, Florida State University.

Assenyoh, B. Kwame. A New African Diaspora: The Decline of Black Catholicism and Catholic Mission in the U.S. South, 2021, Ph.D. – Theology of Mission, Graduate Theological Union.

Beckwith, Francis. David Hume's Argument against Miracles: Contemporary Attempts to Rehabilitate It and a Response, 1989, Ph.D. – Philosophy, Fordham University.

Belton, Dylan. The Sojourning Animal: An Anthropology of Detachment and Attunement, 2020, Ph.D. – Systematic Theology, University of Notre Dame.

Beyt, Adam. Enfleshing the Reign of God: Embodiment and Praxis in the Thought of Edward Schillebeeckx and Judith Butler, 2021, Ph.D. – Systematic Theology, Fordham University.

Brun, Rudolf. Musterbildung beim Argusfasan, 1967, Ph.D. – Developmental Biology. University of Basel, Switzerland.

Carpenter, Anne M. Theo-Poetics: Hans Urs von Balthasar and the Risk of Art and Being, 2012, Ph.D. – Systematic Theology, Marquette University.

Covey, Allison. With Every Living Creature that Is with You: Exploring Relational Ontology and Non-Human Animals, 2020, Ph.D. – Systematic Theology, University of St. Michael's College at the University of Toronto.

Dunn, Matthew. The Use of the Bible in Jacques Dupuis' Christian Theology of Religious Pluralism: An Examination according to Chapter III of the Pontifical Biblical Commission's "The Interpretation of the Bible in the Church," 2013, Ph.D. – Biblical Studies, University of St. Michael's College.

Falk Dalessio, Christine. Prophetism of the Body: Towards a More Adequate Anthropology of John Paul II's Theology of the Body through A Feminist Hermeneutic, 2019, Ph.D. – Theology, University of Dayton.

Flanagan, Patrick. Calling the Sleeper to Wake: An Ethic of the Common Good for Information Technology, 1997, Ph.D. – Theological Ethics, Loyola University Chicago.

Grabau , Joseph. Augustine, John, and the Donatists: Reflections on the African Context, Biblical Interpretation, and Ecclesiological Polemics, 2019, Ph.D. – Theology; S.T.D., Catholic University of Louvain.

Holman, Mary Kate. The Signs of the Times in the Life and Thought of Marie-Dominique Chenu, 2020, Ph.D. – Systematic Theology, Fordham University

Huddleston, Elizabeth. Divine Revelation as Rectrix Stella: Wilfrid Ward's Doctrine of Divine Revelation, 2019 Ph.D. – Historical Theology, University of Dayton.

Idoko, Patricia. Christian– Muslim Representation in Religious Education Textbooks: Implications for Religious Integration in Nigeria, 2020, Ph.D. – Theology, University of Notre Dame.

Keen, Ralph. The Moral World of Philip Melanchthon, 1990, Ph.D. – History of Christianity, University of Chicago.

Magree, Michael. Shaped to the Measure of the Kenosis: The Development of Greek Theology to 451 and the Reception of Philippians 2:7, 2019, Ph.D. – Theology and Historical Theology, University of Notre Dame.

Marvin, Michelle A. Remembering in Relation: Edward Schillebeeckx's Theological Anthropology and the Neuroscience of Memory Loss, 2020, Ph.D. – Systematic Theology & History and Philosophy of Science, University of Notre Dame.

Masters, Anne. Who Do You Say That I Am? Overcoming the Marginalization of Individuals with Disabilities in the US Catholic Church, 2020, Ph.D. – Theology, Vrije Universiteit.

Murphy, Michael. Hans Urs von Balthasar and Narrative Art: A Compass for a Catholic Imagination, 2005, Ph.D. – Systematic Theology/ Theological Aesthetics, Graduate Theological Union.

Oaks Takacs, Axel Marc. Imagining Forth the Incarnation: A Theo-Poetics of the Flesh, 2019, Th.D. – Comparative Theology, Islamic Studies, Harvard Divinity School.

Onuoha, Martin. The Mariology of Joseph Ratzinger: An Insight into the Church's Self-Understanding, 2013, S.T.D. – Dogmatic Theology, Pontifical University of the Holy Cross (Rome).

Osigwe, Emmanuel. Sacramental Theology of Elochukwu Uzukwu in Light of Vatican II and its Application in African Contexts, 2017, Ph.D. – Sacramental Theology, Duquesne University.

Parkyn, Joel L. The Divine Pedagogy: Theological Explorations of Intelligent Extraterrestrial Life, 2020, Ph.D. – Theology, Exeter University.

Ryliskyte, Ligita. Cur Deus Cruciatus?: Lonergan's Law of The Cross and the Transpositions of "Justice over Power," 2020, Ph.D. – Systematic Theology, Boston College.

Solheid, John. The Word in the City: Biblical Scholarship and Reading Culture in the Psalm Homilies from the Codex Monacensis Graecus 314, 2020, Ph.D. – Theological Studies, University of St. Michael's College.

HOSFFMAN OSPINO
CTSA Secretary
Boston College
Chestnut Hill, Massachusetts

APPENDIX II TO THE CTSA REGISTRY

NEW ASSOCIATE MEMBERS

Comerford, Bennett. Is This What They Call Civilization? Race and Religion in Nineteenth-Century Bengal, Exp. 2023, Th.D. – Comparative Theology, Harvard University.

Wratee, Byron, TBD, Exp. 2023, Ph.D. – Systematic Theology, Boston College.

Elliot, Robert. The Psychological Analogy of the Trinity in Practice, Exp. 2023, Ph.D. – Systematic Theology, Boston College.

Ganir, S.J., Phillip. Music as Catechesis: Exploring the "Spiritual Value" of Music through the Theology of Maeve Heaney and Repertoire of James MacMillan, Exp. 2022, Ph.D. – Catechetics, Catholic University of America.

Garcia, Mathew. Natural Law and Latinx Social Ethics: A Literary and Theological Approach, Exp. 2021, Ph.D. – Latinx Social Ethics, Duquesne University.

Gertner Belfield, Andrew. Restoring Christology in the Summa Fratris Alexandri, Exp. 2021, Ph.D. – Historical Theology, Boston College.

Haas, Kristin M. The Ecological Significance of Louis Bouyer's Historical and Eschatological Theology, Exp. 2022, Ph.D. – Systematic Theology, University of Notre Dame.

He, Simeiqi. Love, Affect Theory, and the Song of Songs: A Post-Critical Catholic Moral Theology of Marriage in the Spirit of Carmel, Exp. 2022, Ph.D. – Moral theology, Drew University.

Li, Fiona. Mary, the Pontifex: Our Lady of the 竹升s (jook sings), of paradoxes, and of "this" and "that," Exp. 2022 Ph.D. – Mariology & Feminist Theology, Regis College, University of Toronto.

Marinho, Vinicius. An Existential Christology: Divine Presence, Liberation, and Human Dignity in Brazil, Exp. 2022, Ph.D. – Theology, University of Chicago Divinity School.

Nwainy, Ogonna Hilary. Addressing the Need for Recognition: A Fundamental and Constitutive Point of Departure for Catholic Social Ethics , Exp. 2023, Ph.D. – Ethics, Boston College.

Ruiz, Ismael. Gay, Lesbian, and Bisexual Educators in Catholic Schools: Adjudicating Matters of Unjust Discrimination, Exp. 2021, Ph.D. – Ethics, Graduate Theological Union.

Wise, Ryan. Agamben and the Kingdom, Exp. 2022, Ph.D. – Political Theology, University of Notre Dame.

Yu Puen, Stephanie Ann. Design Thinking and Catholic Social Thought: Resources for Addressing Structures of Sin and Grace in Business Ethics, Exp. 2021, Ph.D. – Ethics, Fordham University.

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