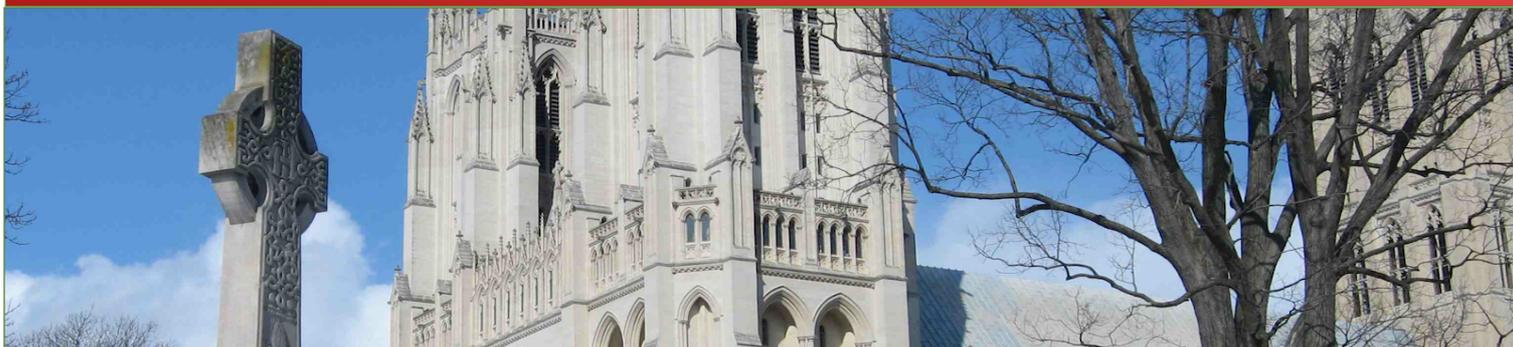




# Vatican II - Remembering the Future

Ecumenical, Interfaith and Secular Perspectives on the Council's Impact and Promise



9th Ecclesiological Investigations Network International Conference

Washington DC - May 21-24 2015

# Abstracts & Biographies



*Ecclesiological Investigations*  
*Scholarship for the church of churches*



**THURSDAY 21. 05 | 15:00 – 16:00**

## **Plenary: Opening Plenary**

Gaston Hall

**Chair: Gerard Mannion (IE/US)** holds the Joseph and Winifred Amaturro Chair in Catholic Studies at Georgetown University, where he is also a Senior Research Fellow of the Berkley Center for Religion, Peace and World Affairs. Educated at the Universities of Cambridge and Oxford, he is an Honorary Fellow of the Australian Catholic University and has held visiting professorships and fellowships at universities such as Tübingen, Germany, the Dominican Institute for Theology and University of St Michael's College, Toronto, Canada, the Institute of Religious Sciences in Trento, Italy and at the Katholieke Universiteit Leuven in Belgium. He serves as chair of the Ecclesiological Investigations International Research Network and has published numerous books and articles particularly in fields such as ecclesiology, ecumenism, ethics and social justice.

**Thomas Banchoff (US/US)** is Vice President for Global Engagement at Georgetown University. He also serves as founding director of the Berkley Center for Religion, Peace, and World Affairs, and as Professor in the Department of Government and the School of Foreign Service. Banchoff's scholarship centers on ethical and religious issues in world politics. His most recent books are *Embryo Politics: Ethics and Policy in Atlantic Democracies* (Cornell University Press, 2011), and three edited volumes, *Religion and the Global Politics of Human Rights*, co-edited with Robert Wuthnow (Oxford University Press, 2011), *Religious Pluralism, Globalization, and World Politics* (Oxford University Press, 2008), and *Democracy and the New Religious Pluralism* (Oxford University Press, 2007). Banchoff received his BA from Yale (summa cum laude) in 1986, an MA from the University of Bonn in 1988, and a Ph.D. in Politics from Princeton in 1993. He was a Conant fellow at Harvard's Center for European Studies in 1997-98 and a Humboldt Fellow at the University of Bonn in 2000-01. Banchoff was awarded the DAAD Award for Distinguished Scholarship in German studies in 2003.

**Cardinal Jean-Louis Pierre Tauran (FR/VA)** is President for the Pontifical Council on Interreligious Dialogue. Born in Bordeaux, France, Tauran studied at Pontifical Gregorian University in Rome, Italy, earning licentiates in philosophy and theology and a doctorate in canon law. He also studied at Pontifical Ecclesiastical Academy in Rome and Catholic University of Toulouse, France. He was ordained to the priesthood by Archbishop Marius Maziers on 20 September 1969 and worked as a curate in the Archdiocese of Bordeaux before entering the Vatican's diplomatic service in 1975. He was secretary of the nunciatures to the Dominican Republic (1975–1978) and to Lebanon (1979–1983). Tauran became an official of the Council for the Public Affairs of the Church in 1983, and then participated in special missions in Haiti (1984), and Beirut and Damascus (1986). He was also a member of the Vatican delegation to the meetings of the Conference on European Security and Cooperation, Conference on Disarmament in Stockholm, and Cultural Forum in Budapest and later Vienna.

**THURSDAY 21.05 | 16:00 – 17:30**

## **Plenary: Discerning the Council—Impact and Promise**

Gaston Hall

**Chair: Peter Phan (VN/US)** is the inaugural holder of the Ignacio Ellacuría Chair of Catholic Social Thought at Georgetown University and is the founding Director of the Graduate Studies Program in Theology and Religious Studies. He began his teaching career in philosophy at Don Bosco College, Hong Kong. In the United States, he has taught at the University of Dallas, the Catholic University of America, Union Theological Seminary, Elms College, and St. Norbert College. He is the first non-white person to be elected President of Catholic Theological Society of America. In 2010 he was awarded the John Courtney Murray Award for outstanding achievements in theology.

**John O'Malley (US/US)** is University Professor in the Theology Department at Georgetown University. A specialist in the religious culture of early modern Europe, his best known book is *The First Jesuits* (Harvard, 1993), now in thirteen languages. For the past forty years he has written extensively on Vatican II, including his monograph, *What Happened at Vatican II* (Harvard, 2008), now in six languages.

### **Deconstructing and Reconstructing a Cliché**

It is a cliché that Vatican II is a pastoral council. Like all clichés, this one tells us something about its subject but, as a cliché, it tends to trivialize it and even misdirect our attention. If we compare Vatican II with previous councils, especially with the Council of Trent, some interesting conclusions emerge. Those conclusions cause us to revisit the cliché, to deconstruct the conventional meaning attached to it, and to reconstruct it in a completely new way. From this exercise the pastoral character of Vatican II emerges vindicated but also radically transformed.

**Dawn DeVries (US/US)** received her education at the University of Chicago (B.A., M.A., Ph.D.) Since 1995 she has served on the faculty of Union Presbyterian Seminary in Richmond, Virginia, and she was named the John Newton Thomas Professor of Systematic Theology there in 1999. Before that, she taught at McCormick Theological Seminary in Chicago and San Francisco Theological Seminary and the Graduate Theological Union in Berkeley.

### **The Church for the World: Vatican II and the Reform of Protestant Ecclesiology**

The mid-twentieth century witnessed a major rethinking of ecclesiology in many Protestant churches. While there were certainly reasons for imagining the role of the church in new ways that came from historical developments in general, it is also clear that the ecclesiology of the Second Vatican Council had huge effects even on the ecclesial communities who are separated from the Roman Catholic Church. In this paper, the effort is made to trace the influence of Vatican II on theologians and on confessional documents important in the Presbyterian Church USA.

**Mark Chapman (GB/GB)** is Reader in Modern Theology at the University of Oxford, Visiting Professor at Oxford Brookes University and Vice-Principal of Ripon College, Cuddesdon, Oxford. His most recent books include *Theology and Society in Three Cities: Berlin, Oxford and Chicago, 1800-1914* (Cambridge: James Clarke, 2014); *The Fantasy of Reunion:*

## Day 1: Thursday May 21st: Vatican II - Revisiting the Vision

Anglicanism, Catholicism and Ecumenism, 1833-1882 (Oxford University Press, 2014); Anglican Theology (London: T & T Clark, 2012).

### **Vatican II and the redefinition of Anglicanism**

This presentation explores the change of rhetoric in the Anglican churches during and after the Second Vatican Council. By exploring the contribution of Michael Ramsey, Archbishop of Canterbury, to ecumenism it shows how the increasing openness of the Roman Catholic Church forced the Church of England to redefine itself. Moving away from its negative anti-Roman identity, it developed a far more positive attitude to non-protestant churches. Although this approach had been adopted by Anglo-Catholic enthusiasts earlier in the century it gradually spread through other sections of the Anglican Churches. This success was mirrored by Anglo-Catholic opposition to ecumenical agreements with protestant bodies, which led to the collapse of the proposals for union with the Methodist Church in 1969.

**Bahar Davary (US/US)** Vatican II is known as a response to radical changes in the world of 18th, 19th, and 20th century. As such it is considered the Church's response to modernity and a call to reconciliation. This paper aims to reflect on the documents of the Vatican Council II, particularly *Nostra Aetate* from a Muslim perspective. While *Nostra Aetate* has made no mention of Muhammad, Islam, or the Qur'an it has suggested a radical shift in perception of Muslims, as well as people of other faiths. How do Muslims view this radical shift? How do they respond to the church's call "to achieve mutual understanding" in order to "preserve and promote peace, liberty, social justice, and moral values"?

### **Vatican II, Islam and the future of Muslim-Christian Dialogue**

Vatican II was a reaction to radical changes in the world of 18th, 19th, and 20th century. It was the Church's response to modernity and a call to reconciliation. The paper is a reflection on the documents of the Vatican Council II, particularly *Nostra Aetate* from a Muslim perspective. While *Nostra Aetate* has made no mention of Muhammad, Islam, or the Qur'an it has suggested a change in perception of Muslims. How do Muslims view the suggested radical change in their perception? How do they respond to the initiative of dialogue? By reference to hermeneutic of reform and hermeneutic of continuity the concept of *Ijtihad* and *tajdeed* will be compared with the concept of *aggiornamento* in the Catholic Church.

**THURSDAY 21.05 | 18:00—19:15**

### **Concurrent Session: History and Reception of the Council**

Healy Hall 103

**Chair: John Dadosky (US/CA)** is associate professor of theology and philosophy at Regis College/University of Toronto. He is author of *The Structure of Religious Knowing* (SUNY Press, 2004). He has numerous articles published in systematic theology, philosophy and religious studies. His most recent book is *The Eclipse and Recovery of Beauty: A Lonergan Approach* (University of Toronto Press, 2014).

## Day 1: Thursday May 21st: Vatican II - Revisiting the Vision

**Sean O'Seasnian (IE/CA)** joined the Irish Province of the Dominican Order in 1959 – ordained 1966. He immigrated to Canada in 1974 pursuing studies in Buddhist Psychology at the University of Manitoba completing a Masters program in Religion and Culture at Wilfrid Laurier University. Sean has been a practitioner of anamchara counselling and is 'emeritus' of the Waterloo School for Community Development, Ontario where he facilitated the Local Democracy program 2009-2014.

### **Brothers in Harmony with Vatican II: Tracing the Theological Roots of my Irish Dominican Family**

In this poster presentation Sean O'Seasnian will demonstrate how being a friar-in-formation in the Dominican Studium Generale in Tallaght, Ireland at the time of the Vatican Council deliberations (1962-1965) provided a 'front row seat' to the proceedings in progress as well as valuable insights into its theological and pastoral thrust by reason of the fact that his Dominican professor-teachers were mostly trained in France, Rome and Jerusalem i.e. with continental connections. Brothers in Harmony with Vatican II is the fruit of his musings on the positive influence vis-à-vis Vatican II of a handful of Irish Dominicans – opening up a vista of multidimensional theological perspectives echoing the "total ecclesiology" of Yves Congar through scholarly research and autobiographical learning.

**Richard Penaskovic (US/US)** taught religious studies at Auburn University for thirty years and is now an emeritus professor. He has been editor of the "Rahner Papers" for Philosophy & Theology: Marquette university Journal, of which he is an associate editor. He has over 100 publications to his credit and is also a regular reviewer of books for the Heythrop Journal in London.

### **Karl Rahner and Vatican II: A Hidden Presence**

Karl Rahner, like Yves Congar, had enormous influence on Vatican II for several reasons: First, Rahner's voluminous books and articles were well known before, during, and after Vatican II by the hierarchy, theologians, and the laity. Second, Rahner had a hand in all of the major documents of Vatican II, such as Lumen Gentium, Gaudium et Spes, Verbum Dei etc. Third, Rahner knew Scholasticism like the back of his hand having taught dogmatic theology at Innsbruck for many years and having edited the 28th to the 31st editions of Denzinger's Enchiridion Symbolorum. Fourth, Rahner had a creative mind and raised legitimate theological questions that few theologians of his day dared to consider. Rahner also possessed an excellent command of Latin.

**Andrew Meszaros (US/BE)** is a post-doctoral research fellow of the Research Foundation–Flanders (FWO) at the Catholic University of Louvain (KU Leuven). His doctoral dissertation was entitled, "A Theology of History and Doctrinal Development according to J. H. Newman and Yves Congar." He is currently researching the inner theological disputes within the 'nouvelle théologie'. Other areas of interest include Ecclesiology, Theological Method, Thomism, and 20th c. receptions of Thomas Aquinas.

### **Yves Congar on Vatican II as Theological and Historical Event**

Catholic theology's dispute over the interpretation and place of the Second Vatican Council in the wider life of the Church is well known. This paper will investigate how Congar's post-conciliar commentary illuminates the contemporary debate over conciliar interpretation. I will analyze, for instance, Congar's appeal to the category of "event" and his attention to conciliar momentum and reception, as well as expisit the way in which this key peritus envisages theological conflicts to be a healthy and necessary part of the (post-)conciliar dynamic. With respect to contemporary debates, I

## Day 1: Thursday May 21st: Vatican II - Revisiting the Vision

will argue that interlocutors who wish to emphasize that the Council is not only an accomplishment, but also a task, have an authoritative ally in the figure of Congar.

### THURSDAY 21.05 | 18:00—19:15

#### Concurrent Session: Ecumenism

Riggs Library

**Chair: Thomas Hughson (US/US)** is emeritus, Theology, Marquette University (1979–2010) except for 1986–1989 as Director of the Pontifical Biblical Institute-Jerusalem most recently wrote *Connecting Jesus to Social Justice: Classical Christology and Public Theology* (Rowman & Littlefield, 2013), “Creation as an Ecumenical Problem: Renewal of Belief through Green Experience,” *Theological Studies* 75, 4 (2014), and “Liberal Theology: An Ecumenical Future,” *Modern Believing* 55, 4 (2014).

**Stephen Morgan (GB/GB)** is Post-doctoral Research Associate at St Benet's Hall, Oxford University and an associate staff member at the Maryvale Institute. His doctoral thesis concerned the origins of John Henry Newman's theology of the development of doctrine. He is currently working on the letters, diaries and interventions at Vatican II of Abbot Christopher Butler. He is a permanent deacon of the Catholic Diocese of Portsmouth, where he is Oeconomus and Secretary to the Trustees.

#### **Abbot Christopher Butler and Ecumenism as a Theological Category at Vatican II**

Abbot Christopher Butler was the most significant English-speaking theologian at Vatican II. In this paper, Stephen Morgan will argue that for Butler, Christian Unity was more than an ecclesiological imperative but became a theological category to which the entire conciliar project was to be formed. He will argue that from the Council until his death in 1982, Butler was the single most important influence refashioning and reorienting English and Welsh Roman Catholicism in an ecumenical direction. Stephen will further suggest that the effects of Butler's influence have left the Roman Catholic Church in England and Wales ill-equipped for the task of the new evangelisation.

**Mark DeCelles (US/US)** expects to have earned a Ph.D. in systematic theology from The Catholic University of America by the fall of 2015. He currently resides in Scranton, PA, where he is revising his dissertation, titled "The Faithfulness of God in the Theology of Walter Kasper."

#### **Walter Kasper's Theology of Tradition as Ecumenical Outgrowth of the Council**

This paper will consider the ecumenical theology of Walter Cardinal Kasper as an interpretation of the Council. Specifically, it will argue that Kasper has taken cues from *Dei verbum*, *Lumen gentium* and *Unitatis redintegratio* in developing his own dynamic and dialogical theology of tradition. By means of this renewed account of the tradition-principle, he has endeavored to work through the opportunities, challenges and impasses that have characterized the past fifty years of Lutheran-Catholic dialogue following the close of the Council. The paper will also argue that Kasper's approach continues to bear promise for Lutheran-Catholic dialogue in our own time.

**B. Kevin Brown (US/US)** is a doctoral candidate in systematic theology at Boston College. He received both his bachelor's degree and his master's degree from Loyola Marymount University. Kevin's work includes projects in ecclesiology, ecumenism, methods of dialogue, and theologies of

## Day 1: Thursday May 21st: Vatican II - Revisiting the Vision

ministry and order. He is beginning work on his dissertation, which will explore the ecclesiological foundations of Sandra M. Schneiders' work.

### **Ecumenism from Below: Searching for Full, Visible Communion through Ecclesial Accompaniment**

This paper argues that Roberto Goizueta's theology of accompaniment offers a model through which both Vatican II's commitment to working toward the full, visible communion of the church and Raiser's commitment to an ecumenical social witness may be held in creative tension. It applies Goizueta's work to the goals of the ecumenical movement to propose a model of ecclesial accompaniment. Ecclesial accompaniment suggests that any communion at the doctrinal level will not be visible unless the baptized have learned to live together as church in *lo cotidiano*—the doing and thinking of people in their everyday life. It proposes a way in which churches may learn from one another and potentially growing in communion from below.

**THURSDAY 21.05 | 18:00—19:15**

### **Concurrent Session**

Healy Hall 104

**Chair: Christopher Denny (US/US)** is an associate professor in the Department of Theology and Religious Studies at St. John's University in New York City. In addition to his published articles, he is the co-editor of *Empowering the People of God: Catholic Action before and after Vatican II* (Fordham University Press, 2014), and *Finding Salvation in Christ: Essays on Christology and Soteriology in Honor of William P. Loewe* (Pickwick, 2011).

**Ann Riggs (US/US)** is Clinical Assistant Professor in the Institute for Pastoral Studies at Loyola University of Chicago. Dr. Riggs worked for the Secretariat for Ecumenical and Interreligious Affairs of the US Conference of Catholic Bishops and as Director of the Faith and Order Commission at the National Council of Churches USA. Since 2009 she has been Principal of Friends Theological College, Kaimosi, Kenya. She is the co-author, with the late Jeff Gros, of the widely used text *Introduction to Ecumenism* (Paulist, 1998).

### **A Realist's Church: How Joseph Komonchak's Ecclesiology Enhances Ecumenism**

In this paper I reflect on ways that Joseph Komonchak's ecclesiology is congruent with and similar to the ecclesiology developed within the ecumenical Faith and Order process, especially as this articulated in the most recent World Council of Churches Faith and Order publication, *The Church: Toward a Common Vision*. My primary purpose is to show how Komonchak's ecclesiology can be fruitful on a variety of global and ecumenical concerns. Komonchak's Père Marquette lecture is taken as a model for this work.

**Patrick Hayes (US/US)** is the archivist for the Redemptorists of the Baltimore Province and editor of the online journal *Redemptorist North American History Bulletin*. He is the author of *A Catholic Brain Trust: The Catholic Commission on Intellectual and Cultural Affairs, 1945-1965* (University of Notre Dame Press, 2011) and co-editor of *A Realist's Church: Essays in Honor of Joseph Komonchak* (Orbis, forthcoming in the fall 2015).

## Day 1: Thursday May 21st: Vatican II - Revisiting the Vision

### **A Patroness for the Council? Building a Movement for Our Lady of Perpetual Help in Aid of Church Unity**

The paper examines a little known movement to make the Our Lady of Perpetual Help icon the patroness of the proceedings of the Second Vatican Council. Begun by American Redemptorists, it sought to integrate a Marian piety into the conciliar ethos, but one that was decidedly cross-cultural and ecumenical. Explicit in its mission for unity between Roman Catholics and the separated churches of the East, the movement promoted the icon as the key to repairing centuries-old wounds. Insofar as 2015 begins the sesquicentennial year of the icon's association with Redemptorists, as well as its value as an ecumenical tool, OLPH can lend new impetus for unity between Orthodox and Catholics ahead of the proposed joint synod in 2025.

**Christopher Wells (US/US)** is executive director of the Living Church Foundation, editor of *The Living Church* magazine, and Affiliate Professor of Theology at Nashotah House Theological Seminary. In 2014 he completed a round as theological consultant to the Anglican-Roman Catholic dialogue in the U.S. (ARC-USA), and serves on the board of the American Friends of the Anglican Centre in Rome. His primary areas of research are Thomas Aquinas, ecclesiology, and ecumenism. He has published articles in the *Anglican Theological Review*, *Ecclesiology*, *The Journal of Anglican Studies*, and *Pro Ecclesia*.

### **The Passion of the Church: A Non-Standard Theme of Vatican II**

A little-discussed strand in the reception of the Second Vatican Council may be found in ecumenical research that digs into what Cardinal Willebrands referred to as its “deeper grasp of the Pauline vision.” And ecclesiologies of the *one body*, writ in conversation with conciliar and post-conciliar texts, provide an excellent place to start. In this short paper, I trace the exegetical and constructive reading of the Council on the matter of the Church as a singular body proposed in the 2014 agreed statement of the Anglican-Roman Catholic Theological Consultation in the U.S.A., *Ecclesiology and Moral Discernment*. I place the work of ARC-USA alongside a larger interpretive argument, according to which texts like LG 48 and UR 4, which describe the vicissitudes of the body of Christ in time, may be understood to fill out the proper concern of LG 8 with “catholic unity.” That the Catechism of the Catholic Church, and subsequent magisterial texts, now teach that the Church is *wounded* (see CCC 817) adds further weight to the conclusion that this aspect of ecclesiology bears further study.

**THURSDAY 21.05 | 18:00—19:15**

### **Concurrent Session: Ecclesiology/Sacraments**

Healy Hall 105

**Chair: Cristina Gomez (PH / AU)** gained a PhD in Theology (2011-2014) from Charles Sturt University, Australia. Her thesis was on the imaging of the Church as Mother in key early Latin Fathers and Vatican II documents. She also has an MTh and BTh from the Sydney College of Divinity (Catholic Institute of Sydney, Australia). She has published in the areas of Ecclesiology, Motherhood, Vatican II, Early Patristics, and Karl Rahner.

## Day 1: Thursday May 21st: Vatican II - Revisiting the Vision

**Chau Nguyen (US/US)** is a teaching fellow and doctoral candidate in systematic theology at the Catholic University of America in Washington, DC. Her key interests and areas of research are ressourcement, Vatican II, Eucharistic Ecclesiology, and the relationship of Mary and the Church. Her doctoral dissertation, currently in progress, examines the Marian mystery of the Church in the writings of Henri de Lubac, SJ.

### **Contemporary Ecclesiological Questions in Light of Lumen Gentium and the Marian Mystery of the Church**

Pope Paul VI referred to the final chapter of Lumen Gentium as “the crown and summit of the whole Constitution on the Church.” This inclusion of Mary within the discussion of the Church has not fully penetrated the study of ecclesiology, however. In this paper, Sr. Nguyen revisits the Marian debates of the Second Vatican Council to explore anew the significance of Council’s vision of integration. By examining how chapter eight of Lumen Gentium proceeds from an understanding of the Church as the sacrament of salvation, she considers how the Marian mystery of the Church might shed new light on contemporary ecclesiological questions such as the discussion of the relationship of the universal and particular churches.

**Nigel Zimmerman (AU/AU)** has taught theology at the University of Notre Dame Australia since 2012, and serves as Private Secretary to the Catholic Bishop of Broken Bay. Nigel is author of *Levinas and Theology* (2013) and articles on theology and phenomenology. Before moving to Sydney, he was a Wingate Scholar in the UK, and holds a PhD from the University of Edinburgh.

### **Vatican II and the ‘nobility’ of marriage and the family: The ecclesiological dimension of the family in Gaudium et Spes**

Here, the ecclesiological dimension of the family in Gaudium et Spes is considered in light of the provocations of Pope Francis. GS had noted ‘some problems of special urgency’ and began with the topic of ‘fostering the nobility of marriage and the family.’ How does such a call relate to Francis’ invitation to go out into the ‘existential, social and economic peripheries’? It is argued that the family is a way of existential existence in the world in which the ‘peripheries’ of which Francis speaks are opened up in the home and in domesticity. The family is viewed as a paradigm of radical self-giving; an image the Second Vatican Council fostered as a model for the Church.

**Gunda Werner (DE/DE)** is Assistant Professor for Dogma and History of Dogma in Bochum, Germany. Fields of Interest: Judith Butler, Liberation Theology; Ecclesiological Research. She earned her doctoral degree in Münster, Germany and turned in her Habilitationsschrift in Bochum, Germany. She has worked in several ecclesiological environments.

### **Promise and Deficit – The Ecclesiological Dimension of Sacraments: Discerning the Legacy of a Major Renewal from Vatican II**

The author explores the understanding of the Sacrament of Penance as both Pax cum Ecclesia and Pax cum Deo as one example of both the promise and deficit of Vatican II - and understands her paper to be part of the hermeneutical discourse on continuity and discontinuity in relation to the council. Therefore she will explore the conflictive history of this Sacrament from the Vatican II till the middle of the 1980s.

**THURSDAY 21.05 | 18:00—19:15**

**Concurrent Session: The Council, Theological Anthropology, and Religion**

Healy Hall 105

Chair: **Nancy Dallavalle**

**Peter Folan (US/US)** is a Jesuit priest enrolled as a theology Ph.D. student in Boston College's Graduate School of Arts and Sciences. He holds a B.A. from the University of Notre Dame's (Program Liberal of Studies), an M.A. from Fordham University (philosophical resources), and an M.Div. and an S.T.L. from Boston College's School of Theology and Ministry. His primary academic interest concerns the theology of revelation.

**Revealing the Human Being: The Theological Anthropology of Dei Verbum**

Though the term “theological anthropology” never appears in the sixteen central documents of the Second Vatican Council, one ought not to conclude that the council had nothing to say about it. In this paper, I propose Dei Verbum, the council’s Dogmatic Constitution on Divine Revelation, as the ideal place to locate Vatican II’s conditions for establishing a theological anthropology because it offers four necessary characteristics of the human being qua theological subject: the human being is ecclesial, impoverished, dialogical, and transformable. A close examination of each of these characteristics shows that they function as negative norms for all subsequent Catholic theological anthropology.

**Kurt Anders Richardson (US/CA)** DTh in Theology from the University of Basel, is Professor in the Faculty of Theology, McMaster University and Associate Professor for Abrahamic Studies in the Graduate Institute for Applied Linguistics. He is a co-founder of the Society for Scriptural Reasoning and Comparative Theology groups in the AAR. His research includes comparative messianism, theology of human rights, and the recent popes' speeches to the United Nations.

**Dignitas Humanae in Its Ecumenical and Inter-religious Reasoning**

This paper considers Dignitas Humanae by highlighting its arguments for the necessary conditions of a truly responsive faith free from coercion (“libertate responsabili...non coercitione commoti”). The paper explores what the arguments entail as they build upon the teachings of “recent popes” (e.g., John XXIII’s “Pacem in Terris”) regarding the human right of religious liberty (“de inviolabilibus humanae personae iuribus”). Situating the theme in light of inter-religious encounter, the paper points to the influence of the Declaration in key statements by the popes in their speeches to the United Nations. The paper also highlights the close connection made by the Council between “ratio generalis” and “sub luce Revelationis” for the advancement of interreligious dialogue.

**Michael Trice (US/US)** is Assistant Professor of Constructive Theology and Assistant Dean for Ecumenical and Interreligious Dialogue at Seattle University School of Theology and Ministry. He has presented extensively in national and international contexts in the areas of theological ethics,

## Day 1: Thursday May 21st: Vatican II - Revisiting the Vision

interreligious dialogue, and a constructive theological response to ecumenical and sectarian-based conflict. He holds degrees from Loyola University (Chicago) and Duke Divinity School.

### **Remembering the Future of Religious Identity after Vatican II: A Spirit of Generosity**

Vatican II signaled a new way in ecumenical and interreligious dialogue for the 20th century. This new way assumed two necessary theological traits, these being: A God whose first, nutritive act of creation is one of generosity to the world; and second, a humanity that cultivates generosity in response to God's first act. The paper explores a comparative theology of generosity drawn from Jewish, Christian and Muslim sacred texts on the narrative of creation. The paper briefly identifies, through current statistics, the co-opting of religion by violence in the world, where both holiness and generosity fail. Finally, the paper concludes with remembering the future of Vatican II for a spirit of generosity to 21st century religious identity and belonging.

## **THURSDAY 21.05 | 18:00—19:15**

### **Concurrent Session: Interfaith Questions**

Philodemic Room

**Chair: Alex Massad (US / US)** is a third year doctoral student in Theology and Religious Studies at Georgetown University's department of Theology. His research focuses on Muslim-Christian intellectual history and political theology. As a member of the Presbyterian Church (PCA) and a student of Reformed theology, Alex hopes that his work will speak to his own community. His current research interests include issues concerning epistemology and certainty, extremism and eschatological beliefs, and formulating.

**Shaun Blanchard (US/US)** is a PhD candidate in Systematic at Marquette. He completed a BA at North Carolina and an MSt at Oxford, where he wrote on Jacques Dupuis and postconciliar debates surrounding religious pluralism. After several years of work in the Church and Catholic secondary education, Blanchard began doctoral study at Marquette in January 2014. In his dissertation, he plans to study eighteenth century sources of Vatican II.

### **The Necessity of the Catholic Church For the Salvation of Non-Christians: An Examination of Lumen Gentium 16**

In this paper written under the direction of Susan Wood at Marquette, Shaun Blanchard examines the development of the doctrine of the necessity of the Catholic Church for salvation, considering Lumen Gentium 16 in detail. There are challenges with holding in tension four fundamental insights: that God's salvific will is universal, that this salvation is through Jesus Christ, that the Catholic Church is necessary for salvation, and (a teaching of Vatican II) that the members of other religions can be saved. Blanchard traces the development of these questions, explores how non-Christians are in a real relationship (*ordinantur*) to Jesus and the Church, and expands upon the best theory (D'Costa's descent into hell) for how this relationship could ultimately be salvific.

**Pascal Bazzell (CH/CH)** an OMF International member, is currently a Swiss National Science Postdoc Fellow at the Humboldt-University of Berlin, Germany with his research project entitled "Interreligious Christology" focusing on Asia. He holds an M.A. in Missiology and Master of

## Day 1: Thursday May 21st: Vatican II - Revisiting the Vision

Divinity from Koinonia Theological Seminary, Philippines and a Ph.D. in Intercultural Studies from Fuller Theological Seminary, USA.

### **Interreligious Christology: Opportunities and Challenges**

The Second Vatican Council and its important decrees gave an impetus and direction in developing a theology of religion. The theological engagement with other religions is one of the today's central and controversial issues the Church is facing. This essay focuses on elaborating on the opportunities and challenges of developing a Christology from an interreligious perspective. An interreligious Christology attempts to relate its statements and claims of truth to other religions as it acknowledges that there are several legitimate imagery and interpretation of Christ that, in dialogue, might enrich a deeper understanding of the truth that is found in Christ.

**Richard Girardin (US/US)** received his M.A. in Philosophy from the Franciscan University of Steubenville. He currently works in Catholic Campus Ministry, but when he is not ministering to college students, he continues to engage philosophical and theological topics. His research has primarily focused in philosophy of religion and phenomenology. He sees his theological research as an extension and natural progression of his studies in philosophy. He currently lives in Virginia.

### **St. Bonaventure's Illumination Theory of Cognition as the Framework for the Logos Spermatikos in Jacques Dupuis' Inclusive Pluralism**

This paper seeks to use St. Bonaventure's theory of cognition to illuminate the idea of the "seeds of the Word" in other religions as articulated by Jacques Dupuis. The conciliar documents form the framework in which this question of "In what mode are these seeds of the Word present in other religions?" is framed. We must ask, if God works positively through all religions, what makes Christianity unique? This paper demonstrates that it is through the illumination of natural reason by the Logos that the seeds of the Word are made present in other religions. Moreover, it demonstrates how this illumination is fundamentally different from the illumination of Christianity.

**THURSDAY 21.05 | 18:00—19:15**

### **Concurrent Session**

Presidents' Room

**Chair: Nicholas Mumejian (US/US)** is a doctoral candidate studying Islam and Christian – Muslim relations. He is the Managing Editor of The Muslim World journal housed at Hartford Seminary's Duncan Black Macdonald Center. He is an ordained minister in the Cooperative Baptist Fellowship. His current research focuses on the figure of Jesus in Shi'ism.

**Jason Renken (US/US)** is a Ph.D. candidate in Theology in the Integrative Studies in Ethics and Theology program at Loyola University Chicago. His dissertation focuses on globalization's impact on interreligious dialogue between Christians and Muslims. He is a lecturer at Loyola in the areas of theology and religious studies and an adjunct instructor at Joliet Junior College in the areas of philosophy and world religions.

### **Revisiting Nostra Aetate and Gaudium et Spes: The Second Half of a Century's Hope for Catholic-Muslim Relations**

## Day 1: Thursday May 21st: Vatican II - Revisiting the Vision

In light of *Nostra Aetate*, the dialogues of theological exchange and religious experience gained significant traction for Catholics and Muslims from 1965-2015. This text has provided the blueprint for the first chapter of dialogue, yet with both communities facing polarizations that challenge their internal cohesion and public expression, might there be a new direction for the second? One answer lies in looking toward *Gaudium et Spes* to address both faiths' concerns that are now more caught up in current ethical dilemmas, rather than purely theological ones. Grassroots dialogues can provide the buoyancy to actually make the dialogue of action and the dialogue of life truly transformative encounters, leading to a potential practical and constructive Christian-Muslim ethical model for 2015-2065.

**Daide Tacchini (IT/IT)** teaches Arabic and Islamic Studies at the Catholic University in Milan, Italy. In 2008 and 2009 he has been Visiting Professor at Hartford Seminary. He has just published, in 2014 two books "Islam e integrazione in Italia" (ed.) and *America Barbara e Infedele*, Il diario del viaggio di Sayyid Qutb negli Stati Uniti, and lectures widely on both sides of the Ocean and in the Arab World.

### **Training Muslim Religious Leaders. A way to plan our future understanding our past**

Over the centuries many quarrels and dissensions have arisen between Christians and Muslims. The sacred Council now pleads with all to forget the past, and urges that a sincere effort be made to achieve mutual understanding; for the benefit of all men, let them together preserve and promote peace, liberty, social justice and moral values (*Nostra Aetate*). We would like to present the case of the first formation course for Muslim Religious Leaders ever organized in Italy, *God gave us both Text and Context*. Western Islam represents the future of Islam and the future of Christian-Muslim Relations. Therefore it is up to us, as citizens of European democracies, to be prepared.

**Richard Park (US/US)** is a lecturer in the theology faculty at Biola University (La Mirada, Calif.), and also works as an academic consultant for the John Templeton Foundation. Having received his doctorate in political theology at the University of Oxford, Richard's academic interests include: religious peace and conflict, Catholic social thought, Islamic political theology, and Aristotelian political ethics.

### **Vatican II, Islamic Political Thought, and 'the Human Good': How Aristotle Mediates between Two Global Faiths**

As evidenced in key Vatican II documents, Roman Catholic constructions of "a just society" have long been based on "the common good." Such constructions suffer severe limitations. With a view to seeking a more satisfactory basis on which to construct a framework for peaceable communities, the Aristotelian idea of "the human good" has promising conceptual resources to consider. This paper explores a counterpart to the human good as found in the doctrine of the *imago Dei*. It also argues that the human good has resonances with the Islamic notion of "fiṭra." It concludes with a discussion on how *imago Dei* and *fiṭra* bear significant conceptual resemblance, and to this extent serve as a promising basis for interfaith relations.

**THURSDAY 21.05 | 18:00—19:15**

**Concurrent Session: Contemporary Questions**

Hall of Cardinals

## Day 1: Thursday May 21st: Vatican II - Revisiting the Vision

**Chair: Ann Caron, RSM, Ph.D. (US)** is a professor at the at University of Saint Joseph, Connecticut., with a PhD from Drew University and also degrees from Trinity College Washington, DC, Fordham University and Notre Dame. Her scholarly writings have appeared in various books and periodicals, including the Cistercians Studies Quarterly, American Benedictine Review, MAST and in the book Time and Eternity: The Medieval Discourse, Vol. 10.

**Timothy Muldoon (US/US)** is a theologian and researcher in the Division of University Mission and Ministry at Boston College, and the editor of the journal *Integritas: Advancing the Mission of Catholic Higher Education*. He is also a professor in the University's Capstone program. He is the author of seven books in theology and spirituality, and has edited two others on the theology of the laity and marriage.

### **The Catholic University in the Modern World: Anthropology, Christology, Ecclesiology, and Pedagogy**

This paper will examine the emergence of the modern Catholic university during the twentieth century, especially in the United States, where institutions such as Johns Hopkins and the Ivy League universities charted a preeminent research model modeled after the University of Berlin. In particular, it will grapple with the christology and ecclesiology that emerged from Vatican II, and ask how the theological commitments of the modern Catholic university complement or challenge the exigencies of the modern research university. It will rely on several of the conciliar documents for analyses of the relationship of Catholic universities to the church and to the world, as well as essays published in *Integritas: Advancing the Mission of Catholic Higher Education*, reflecting on the challenge

**William Horan (US/US)** is a retired 75 year old former nursing assistant. He worked 38 years in a nursing home. He is now active in his local Catholic Church, with a special interest in Catholic Education for adults, especially the poor.

### **Catholic Education in Solidarity with the Poor**

Vatican II has suggested that the Church encourage greater solidarity with the poor. It seems to me that the Catholic Schools and Colleges in the developed world are serving more the middle class and rich while the poor have less chance of participating. My thesis deals with the question of how to encourage solidarity with the poor in Catholic Education. The Catholic Schools must give up general education in those countries where the State is providing it. The resources of the Church could then be focused on “Confraternity of Christian Doctrine” and other programs which can be kept open to the poor. These resources could then be used to help society become more human in solidarity with the poor.

**Catherine Maresca (US/US)** MA, the author of *DoubleClose: The Young Child's Knowledge of God*, is a founder of Christian Family Montessori School in Washington, DC, and founder and director of the Center for Children and Theology, also in DC. Her writing, based on 33 years of experience in religious education with children, includes *Hands on Faith*, an interfaith experience for children ages nine and up.

## Day 2: Friday May 22<sup>nd</sup> - Opening to the World

### **Children, Signs, and Spiritual Literacy: An Interfaith Experience**

Sacred Signs are part of every faith tradition, facilitating the human encounter with the Holy. These signs are of great help to children as they begin to seek the Holy within the tradition of their culture or family. Learning to enjoy and read these signs develops a kind of “spiritual literacy”, preparing them for further study. By age nine and up, this literacy can also help older children to grasp the signs of other traditions, building both love and respect for persons of other faiths. Vatican II both encouraged interfaith education and pointed to the means for this - sacred signs, present in every tradition.

**FRIDAY 22.05 | 09:00—09:15**

### **Plenary: Plenary Session 3**

#### **Address by Georgetown University President**

**John J. "Jack" DeGioia** (US/US) became the 48th and current President of Georgetown University on July 1, 2001. He is the first lay president of the school, and also its longest serving president. Prior to his appointment as president, Dr. DeGioia held a variety of senior administrative positions at Georgetown, including senior vice president and dean of student affairs. A Professorial Lecturer in the Department of Philosophy, he earned a bachelor's degree in English from Georgetown University in 1979 and his PhD in Philosophy from the University in 1995. As President, Dr DeGioia has expanded opportunities for intercultural and interreligious dialogue, welcomed world leaders to campus, and convened international conferences to address challenging issues. He has enhanced Georgetown's relationship with the many political, cultural, corporate, and economic resources of Washington, D.C., and is a strong supporter of Georgetown's social justice initiatives that seek to improve opportunities for Washington's underserved neighborhoods. Dr. DeGioia places special emphasis on sustaining and strengthening Georgetown's Catholic and Jesuit identity and its responsibility to serve as a voice and an instrument for justice, and is a strong advocate for inter-religious dialogue. He has been presented with a Lifetime Achievement Award for Excellence in Academia by the Sons of Italy, and the Catholic in the Public Square Award by Commonweal. He was also named a Brave Thinker by The Atlantic magazine and a Washingtonian of the Year by Washingtonian magazine.

**FRIDAY 22.05 | 10:15—12:15**

### **Keynote Address**

**Cardinal Luis Antonio Tagle** is born in 1957 in Manila, the Philippines, and was ordained to the priesthood in 1982. He obtained a doctorate in theology at the Catholic University of America in 1991 summa cum laude in 1991 with a dissertation on episcopal collegiality in Vatican II. Pope John Paul II appointed him to the International Theological Commission (1997–2002), serving under its President, then-Cardinal Joseph Ratzinger. He was a member of the Bologna-based editorial board (1995–2001) of the celebrated “History of Vatican II” project led by Giuseppe Alberigo. In 2001 he was appointed bishop of Imus; in 2011 he was appointed archbishop of Manila, and a year later he was made a cardinal by Pope Benedict XVI. Cardinal Tagle is currently a member of the Congregation for Catholic Education, Congregation of the Evangelization of Peoples, Pontifical Council for the Family, Pontifical Council for the Pastoral Care of Migrants and Itinerant People, Congregation for Institutes of Consecrated Life and Societies of Consecrated Life, Pontifical Council for the Laity and the XIII Ordinary Council of the Secretariat General of the Synod of Bishops. He was also confirmed by Pope Francis as President of the Catholic Biblical Federation on March 5, 2015. On May 14, 2015, he was elected President of the Caritas Internationalis. Cardinal Tagle has been dubbed “The Asian Pope Francis” for his simple lifestyle and for embodying Pope Francis’s ideal of a shepherd “living with the smell of the sheep.”

#### **‘Vatican II: a Global Vision for Today and Tomorrow’**

**FRIDAY 22.05 | 10:15—12:15**

### **Plenary: Plenary Session 4**

Gaston Hall

**Chair: Drew Christiansen, SJ (US)** is Distinguished Professor of Ethics and Global Development in Georgetown University's School of Foreign Service and co-director of the Program on the Church and the World at the Berkley Center, where he is a senior research fellow. A former editor of the Jesuit weekly *America* and director of the United States Conference of Catholic Bishops' Office of International Justice and Peace, he has also taught social ethics and peace studies at the Jesuit School of Theology at Berkeley and the University of Notre Dame, where he was a founding staff member of the Kroc Institute for International Peace Studies. Active in ecumenical and interfaith affairs, Christiansen has been a member of the USCCB's Catholic-Jewish Dialogue, served on the US seventh round of the Catholic-United Methodist Dialogue on Eucharist and Creation, and as a member of the first International Catholic-Mennonite Dialogue, which issued the ground-breaking report "Called Together to Be Peacemakers." Fr. Christiansen received his undergraduate degree from Fordham University, M.Div. and S.T.M. from Woodstock Theological College, and Ph.D. from Yale University.

**Linda Woodhead (US/US)** is Professor of Sociology of Religion in the Department of Politics, Philosophy and Religion in Lancaster University. Her books include *Christianity: A Very Short Introduction* (2nd ed 2014), *Prayer in Religion and Spirituality* (with Giuseppe Giordan, 2013), *Everyday Lived Islam in Europe* (with Nathal Dessing and Nadia Jeldtoft, 2013), *Religion and Change in Modern Britain* (with Rebecca Catto, 2012), *A Sociology of Religious Emotions* (with Ole Riis 2010).

#### **The Impact of Vatican II at Grassroots: the Catholic Church in Britain**

Using a variety of sources, including my own and other peoples' surveys and interviews, this paper will consider what impact Vatican II had 'on the ground', especially on parishes and their clergy and laity. It will demonstrate the relentless 'liberalisation' of Catholic attitudes, and consider the crisis of traditional forms of Catholic authority, and attempts to respond to this crisis.

**Amitai Etzioni (US/US)** is a University Professor and Professor of International Affairs at The George Washington University. He previously served as a Senior Advisor at the White House; taught at Columbia University, Harvard, and the University of California at Berkeley; and served as the President of the American Sociological Association. His newest book *The New Normal: Finding a Balance between Individual Rights and the Common Good* was published in November 2014.

#### **Ordered Community – A Model for the World**

For many decades, but especially since the rise of internet, progressive visionaries imagined a 'flat' world, in which there is no hierarchy, no authority, and decisions are made among equals. However, the sociological record reveals that although we can have a less hierarchical, more collegial world, we cannot have a flat one. The church has shown one major way how to transition to a world in which there is more devolution and more participation but it is still an ordered one. One may argue about whether the model is "flat" enough, and it surely cannot be simply copied by others, but it confirms the thesis that communities need an authoritative interpretation of their core values.

**Charles E. Curran (US/US)** is the Elizabeth Scurlock University Professor of Human Values at Southern Methodist University. He has written extensively in moral theology and Catholic social ethics, especially in the Moral Traditions series from Georgetown University Press. He has served as president of three national academic societies—the American Theological Society, the Catholic Theological Society of America, and the Society of Christian Ethics.

### **Opening to the World: The Work of *Gaudium et spes* and Subsequent Developments**

Under the general heading of “Opening to the World,” this paper will consider the contributions of *Gaudium et spes* (the Pastoral Constitution on the Church in the Modern World of Vatican II) such as the centrality of the social mission of the church, a more inductive methodology, and the primacy of conscience. A subsequent section will discuss the developments that have occurred since such as the move from emphasis on the person to “the other,” especially the poor and the marginalized as illustrated for example in liberation and feminist theology; the need for a local perspective instead of the universal perspective of *Gaudium et spes*; the importance of power.

**Sandra Arenas (CL/CL)** was born in Chile. She is a Doctor in Theology from the Faculty of Theology and Religious Studies of the Catholic University of Leuven (KU Leuven). Sandra is Adjunct Professor at the Faculty of Theology of the Pontifical Catholic University of Chile, where she currently teaches Contemporary Church History and Fundamental Ecclesiology. Her most recent publication (2014) is a book on the Chilean schema *De Ecclesia* (2014).

### **Drafting doctrine from the margins: theologians and episcopate at the Council. The Chilean Case**

Theologians played a decisive role in modeling the conciliar doctrines. That was mainly due the fruitful relationship between Episcopate and theologians. The changed paradigm invited theology to reclaim a strong ecclesial image that could no longer be circumscribed to a barely submissive loyalty to the magisterium. This was also experienced in Chile. There was a group of Chilean bishops and theologians who installed themselves as part of the prominent Latin-American voices at the Council. One of its contributions is the drafting of an alternative *De ecclesia*. Besides revisiting its main ecclesiological ideas, on this paper we will argue that such ecclesiological contribution in aula, was only possible because of the strong spirit of collegiality, which is missed at this moment.

**Richard Gaillardetz (US/US)** is the Joseph Professor of Catholic Systematic Theology at Boston College. Some of his more recent books include: *An Unfinished Council: Vatican II, Pope Francis and the Renewal of Catholicism* (Liturgical Press, forthcoming, Fall, 2015), and *Keys to the Council: Unlocking the Teaching of Vatican II* (co-authored with Catherine Clifford, Liturgical Press, 2012). He served as president of the Catholic Theological Society of America in 2013-14.

### **Pope Francis and Vatican II on the Recontextualization of Doctrine**

The pontificate of Pope Francis offers a fresh and comprehensive reception of the teaching of the Second Vatican Council. This paper will explore how the missiological thrust of the council's teaching created the conditions for a recontextualization of doctrine as normative teaching put to the service of the pastoral life of the church. In the midst of conflicting hopes/fears regarding whether or not Pope Francis will reverse certain church teachings, this paper proposes that Francis is doing something more fundamental; he is invoking a conciliar fundamental theology that is giving concrete expression to the council's call for a pastoral recontextualization of doctrine.

**FRIDAY 22.05 | 13:45—15:15**

### **Parallel Plenary: Africa's Impact Upon Vatican II—And Vice Versa**

Riggs Library

**Chair: Fulata L. Mbanjo-Moyo (MW/CH)** is a World Council of Churches' programme executive for Just Community of Women and Men based in Geneva. She received her doctorate in Religion and Theology (Gender and sexual Ethics) from University of KwaZulu-Natal, South Africa with grounding studies in Sexual Ethics, Feminist Liberation Theology, Public Health and Ethnographic Research Methodologies from Yale University. She will be a research fellow at Harvard Divinity School, USA (September-December, 2015).

**Eduardo Hiiboro (SD/SD)** is born in Western Equatoria State, Republic of South Sudan. He holds Doctorate in Moral Theology, Masters Degrees in Bioethics and in Government Politics and International Relations each from three different Universities in Rome. He is the author of Reconciliation in the Sudan, Reflection for way forward, Human Rights the Church and Post – War Sudan. He is currently, Chairman for Pastoral Commission in the Sudan Catholic Bishops' Conference, Chairman for the Catholic University of South Sudan.

**Vatican II, A Pragmatic Hope of Africa; Christ our Hope is Alive: We Shall Live!** Vatican II is remarkably remembered in Africa as a creator of indelible wave of change. Its impact hit every Catholic most immediately in that, the liturgy began to be celebrated in the vernacular, with the priest turned to face the congregation. Also for the first time in history Catholics were encouraged to foster friendly relations with non-Catholic Christians or believers of other religions and even to pray with them. The main impetus for this phase which came with the advent of the Vatican Council II missionary decree Ad Gentes which defines mission in its two-fold aims of evangelization and church formation (AG 6). The Council's missionary juridical system of mandatum which replaced the ius commissionis also empowered the local bishops as fully responsible for evangelization in their dioceses. This new approach is centered on the Council's theology of mission as reciprocal activity between sister churches as well as other faith.

**Caleb Oladipo (NG/US)** is the Duke McCall Professor of Mission & World Christianity at the Baptist Theological Seminary at Richmond, Virginia. Oladipo has written consistently to defend the unique nature and characteristics of African Christianity, and he has given lectures on various theological and religious themes at every continent. Dr. Oladipo served as a member of delegation to the 5th Parliament of World's Religions at Melbourne, Australia in 2009.

#### **Heaven's Permissive Environment on Earth: What Does Vatican II Have to do with the Protestant churches in Africa?**

In this presentation, Dr. Oladipo will look at the major events in Africa leading to Vatican II. Oladipo will also examine the roles of Vatican II in stimulating African theologians to produce and disseminate Christian knowledge. He will argue that Christianity is one of the traditional religions of modern Africa because Vatican II inspired the spiritual moment where Christianity could be rejuvenated and flourish. The paper will argue that Vatican II played important roles in the new African Christian environment that emerged, but African themselves were the major actors, who

crafted the indigenous Christian character and identity in Post-Vatican II era. Christianity in Africa is nurtured by exuberant African idioms, cultures/customs, vitality, and inner strengths, but major existential concerns remain.

**Greg Olikeny (NG / US)** is an Assistant Professor of Systematic Theology at Duquesne University, Pittsburgh, USA. He is also the Department Coordinator for World Issues Forum in Theology. He specializes in Mission Studies and Inculturation/Contextualization. He has research interest in Ecclesiology, Spirituality and African Studies, Ecumenical and Interfaith dialogue. He has published one book and some articles in mission and inculturation/contextualisation related areas and lectured in Nigeria, Germany and USA. .

### **The Impact of Ad Gentes on Inculturation in Africa. Towards Authentic Evangelization in a Multicultural and Globalized Context**

Ad Gentes, the last Vatican II document, benefited from the reflections and outcomes of the previously approved documents. The Council rediscovered the local Church, recognized different circumstances in "mission areas" and the need to incorporate appropriate cultural symbols/values in the evangelization process. Ad Gentes shifts from a mono-cultural uniformity ecclesiology to an ecclesiology of cultural diversity in a bond of communion. The emergence of the concepts "Inculturation" and "Contextualisation" after the Council gave new impetus to the implementation of the Council's vision regarding authentic evangelization.

**Jaisy Joseph (US/US)** is a Ph.D. student in the Systematics area with a minor in History of Christian Life and Thought. Her areas of academic interest include the history and theology of pre-colonial Christianities, particularly those that developed outside of direct Roman influence (Syriac, Coptic, and Greek). She is interested in how the migration of Eastern Christians to the United States enriches and challenges the development of Catholic ecclesiology.

### **The Synod of Diamper: A Dangerous Memory for the Catholic Communion**

Without proper historical awareness, the conciliar assertion of equal dignity between Eastern and Western Catholic churches is lost. From the history of Thomas Christians in India, the Synod of Diamper (1599) and its aftermath present a dangerous memory for the Catholic communion. While the synod fulfilled colonial desires for Latin conformity, the Thomas Christian revolt reveals the deep intuition that unity is not uniformity. This paper, therefore, will first examine particular synodal latinizations before analyzing how the revolt asserted ecclesial dignity in the face of impositions. Finally, it will argue for how this dangerous memory not only enlightens conciliar assertions of equal dignity, but also provides insights into articulations of catholicity and communion for the Church of the third millennium.

**Agnes Brazal (PH/PH)** is co-founder and past President of the Catholic Theological Society of the Philippines, former Coordinator of the Ecclesia of Women in Asia, and professor at St. Vincent School of Theology. She is co-author of *Intercultural Church: Bridge of Solidarity in the Migration Context* (2015), and co-editor of four Asian anthologies which include *Feminist Cyberethics in Asia* (Palgrave Macmillan, 2014) and *Body and Sexuality* (AdMU Press, 2008).

### **Mary as Type and Model of Church (Lumen Gentium) in Asia**

## Day 2: Friday May 22<sup>nd</sup> - Opening to the World

After a brief review of the context of production of the schema on Mary in *Lumen Gentium*, this paper analyzes the reception of Mary as type and model of church in post-Vatican II, as expressed in statements of the Federation of Asian Bishops' Conferences and its offices, national conferences, significant social and Marian movements, popular devotions, and writings of theologians, especially the women/feminists. The essay concludes with challenges such as the popular projection on Mary of a female image of the divine, Mary as bridge between religions in Marian shrines, and the potential of the model of the church as "virgin" marked by integrity, in the context of problems with corruption and sexual abuse within the church.

**Jonathan Tan (MY/US)** is Archbishop Paul J. Hallinan Professor of Catholic Studies at Case Western Reserve University in Cleveland, Ohio. He has taught at Australian Catholic University (Sydney, Australia), Xavier University (Cincinnati, Ohio) and The Catholic University of America (Washington, DC).

### **Fifty Years after Vatican II: The Perils and Promise of an Ecclesiological Vision in Postcolonial Asia**

This paper explores the extent to which the ecclesiological vision of Vatican II responded to the signs of the times in postcolonial Asia, evaluating the success stories and discussing the challenges and perils where the conciliar heady and optimistic vision came up short against the lived realities of Asian Catholics, many of whom are religious or ethnic minorities in the sea of rising sectarian communalism, nationalist revivals, and religious exclusivism. It considers the implications of postcolonial, nationalist, and exclusivist religious sentiments, as well as the challenges of sectarian majority-minority power dynamics that Asian Catholics experience in their endeavours to live out the vision of Vatican II in their daily lives, and concludes with some tentative observations for the future of the Asian Church beyond this fiftieth anniversary milestone.

**Mokesh Morar (ZA/ZA)** is a Roman Catholic priest and social activist that fought with others against apartheid and serving as the acting chaplain for Young Christian Students in Johannesburg. He holds a M.Div from Sacred Heart School of Theology, Milwaukee, USA and MA from the University of the Free State, South Africa.

### **Socialism and Christianity Today: Possibilities and Lessons for "Third World" countries.**

The cooperation found in Kerala between the Roman Catholic Church and the Communist Party is unique and more remarkable, is the fact that they were able to eradicate poverty and inequality. Liberation theologians proposed a socialist society- Kerala took that "leap of faith" using an alternative model for development and succeeded. There were other role players in the eradication of poverty, however the key role players were the Catholic Church and the Communist Party. Specific areas of cooperation were examined: education, health, housing and land reforms. These two institutions are chosen since they are usually considered to be less flexible and dogmatic.

**FRIDAY 22.05 | 13:30—15:00**

### **Parallel Plenary: Latin America's Impact Upon Vatican II—And Vice Versa**

Healy Hall Lecture Theater

**Chair: Hosffman Ospino (US/US)** PhD is an Assistant Professor of Theology and Religious Education at Boston's College's School of Theology and Ministry. His research and writings explore how the conversation between faith and culture shapes Catholic educational and ministerial dynamics. He has edited and authored several books on U.S. Hispanic ministry and religious education. He currently serves as an officer of the Academy of Catholic Hispanic Theologians of the United States (ACHTUS).

**Henry Kuo (CN/US)** is a doctoral student in Systematic and Philosophical Theology at the Graduate Theological Union in Berkeley, California. Born in Taiwan, he has resided in Singapore, Boston, Chicago, Minneapolis, and now, New Jersey. His interests include Reformed theology, ecclesiology, theology and economics, Asian-American theology and Asian-American church history. A Presbyterian, his home church is the First Chinese Presbyterian Church in the City of New York.

### **The Dangerous Memory of the Crucified People: The Church as Critical, Liminal Space**

This study endeavors to read Ignacio Ellacuría's ecclesiology from the theological lens of Johannes Baptist Metz. In doing so, it argues that the image of the church as crucified people serves as dangerous memory for a world that was – and still is – increasingly seeing neoliberalism as the “end of history.” In other words, the function of a crucified people as dangerous memory impels Ellacuría to raise a clarion call for utopianism and propheticism to critique a world that was quickly showing signs of what Ellacuría calls “uniformization” (a reduction of the world to a few select narratives). With churches in the first-world nations seemingly oblivious to the development of uniformization, Ellacuría's ecclesiology offers a corrective critique that

**Elaine Padilla (PR/US)** is Assistant Professor of Constructive Theology at New York Theological Seminary. Her theological analysis interweaves current philosophical discourse with Caribbean, Latin American and Latino/a thought, mysticism, and religious and gender studies. She is the author of *Divine Enjoyment: A Theology of Passion and Exuberance* with Fordham University Press.

### **Worldling the World: A Caribbean and Latin American Perspective**

This essay delves into *Gadium Et Spes* with an aim to implicitly address the human dread of perpetual extinction from within a Caribbean and Latin American locus, yet in light of the dignity of the nonhuman and ecologies at the peripheries of the “human family.” In being critical of representations of the human as “crown,” and the reductionism of nature to sheer matter, it intends to multiply the boundaries and centers of sociality and love. It moves from the interpersonal principles of justice to those that are ecologically and planetarily grounded, meaning, developing a world-view that is terrestrial.

**Gioacchino Campese (IT/IT)** is professor of theology of human mobility at the Scalabrini International Migration Institute (SIMI), Pontifical Urbaniana University, Roma. He has ministered with migrants in Mexico, USA and Italy.

### **From Vatican II to Pope Francis: Reflections on Human Mobility from America and Europe**

The paper will offer some reflections on human mobility in America and Europe from the perspective of Vatican II and the ministry and teachings of Latin American Pope Francis. It will compare the situation at the US-Mexico border with the tragic events happening in the

## Day 2: Friday May 22<sup>nd</sup> - Opening to the World

Mediterranean Sea, which represents the natural border between (fortress) Europe and Africa. It will argue that Pope Francis' unusual attention to human mobility is considerably promoting the cause of migrants and refugees both within churches and societies.

**Ana Maria Bidegain (US/US)** is Professor of Latin American Religions at Florida International University. Bidegain's main research themes revolve around Women, Religion, Society and Politics in Latin American History, on which she has published extensively. She has authored & edited and published several books, book chapters and articles published in important Latin American, US and European journals. She has been visiting professor in several leading Universities in Europe, US and Latin America.

### **The Second Vatican Council and Latin American religious women.**

The Second Vatican Council had a special reception in Latin America. The conclusions and documents emanating from the meeting of the Second Conference of the Latin American Episcopate at Medellin, in 1968, are well known and have been extensively studied. Certainly, it marks a before and after in the history of the Church in Latin America. However it is less known the enormous impact that the Council had on women. The presentation will focus on the case of consecrate women. It will be shown the impact of these women's work in the church, society and the politic. The paper will discuss their resilience and their contribution to the development of a feminist theology.

**FRIDAY 22.05 | 13:30—15:00**

### **Parallel Plenary: Stumbling Blocks for Church-World Relations: Hard Sayings Left Behind by Vatican II**

Healy Hall Lecture Theater

**Chair: Vladimir Latinovic (SR/DE)** is working as a research fellow on University of Tübingen. He graduated from the Faculty of Orthodox Theology - University of Belgrade and just recently finished his PhD dissertation with the topic: "Christologie und Kommunion. Entstehung der homoousianischen Christologie und ihre Auswirkungen auf den Eucharistieempfang". In the past years Latinovic has played a very active role in the Ecclesiological Investigations International Research Network and from 2013, he is appointed to its executive board.

**Paul Lakeland (GB/US)** is the Aloysius P. Kelley S.J. Professor of Catholic Studies and Director of the Center for Catholic Studies at Fairfield University in Connecticut. The author of nine books on Hegel, cultural theory and ecclesiology, his most recent work is *A Council That Will Never End: Lumen Gentium and the Church Today* (Liturgical, 2013). He is presently at work on a book about reading novels through a theological lens.

### **Opening to the World: The "Special Character" of the Laity**

The paper explores the significance of Lumen Gentium section 31's description of the laity as possessing the "special characteristic" of being "secular," in the light of the same document's section 10, where it is written that the common priesthood of the faithful and the ministerial priesthood "differ essentially and not only in degree." In the very ambiguity of these texts the Council leaves open the door to understanding both lay and ordained ministries as callings within the common

## Day 2: Friday May 22<sup>nd</sup> - Opening to the World

priesthood to specific roles in the evangelical mission of the church. To be "secular" is an ecclesial vocation.

**Judith Gruber (AT/US)** is Assistant Professor of Systematic Theology at Loyola University New Orleans. She received her PhD from Salzburg University, Austria. Her areas of interest include theological hermeneutics, critical theory and theology and constructive approaches to ecclesiology. She is the author of "Theologie nach dem Cultural Turn. Interkulturalität als theologische Ressource" (Kohlhammer 2013), and editor of "Migration as a Sign of the Times" (Brill 2015).

### **"Concealing ... more than revealing". GS 19 and the "Negative Ecclesiology" of Vatican II**

This paper argues that GS 19 is not only a statement on atheism, but a profoundly ecclesiological statement. By stating that believers can "be described more as concealing the true features of God .. than as revealing them", GS 19 taps into the ecclesiological paradigm shift performed at Vatican II, which broke with the preconiliar identification of church and revelation and instead reclaimed a sacramental and christological understanding of the church. As GS 19 shows, this ecclesiological shift of the council also challenges the church to acknowledge the constitutive ambivalence and contingency of its mediation of God.

**Jan Jans (BE/BE)** is Associate Professor of Ethics at Tilburg University School of Humanities. He studied Moral Theology at the Catholic University of Leuven (Belgium) where he obtained the degree of Doctor in Theology (STD) in 1990. Next to lecturing widely in various European countries and abroad, he has a special connection to South Africa where since 2001 he is Visiting Professor at St. Augustine College in Johannesburg.

### **"Downright Pelagian"? Gaudium et Spes 17 and the discussion on who is 'in possession' of conscience**

In 1969, Joseph Ratzinger commented that free will in Gaudium et Spes 17 comes down to a kind of pelagianism. The paper will not discuss this soundbite but ask for what lies beneath in terms of the old discussion of who is 'in possession' of conscience: personal freedom or ecclesiastical authority. The thesis of the paper is that the position voiced by Ratzinger holds that the always necessary formation of conscience needs not just grace but also the guidance and instruction of the magisterium. In order to substantiate this thesis, the paper looks into the speech by Pope John Paul II given on November 12, 1988 on the proper relationship between conscience and the authority of the magisterium.

**Respondent: Scott MacDougall (US/US)** has for the past two years served as a Post-doctoral Teaching Fellow in the Department of Theology at Fordham University. He will serve as Visiting Assistant Professor of Theology at the Church Divinity School of the Pacific for the 2015–2016 academic year. He is the author of More Than Communion: Imagining an Eschatological Ecclesiology in the Bloomsbury–T&T Clark Ecclesiological Investigations Series.

**FRIDAY 22.05 | 15:30—17:00**

**Concurrent Session: History/Vision/Reception of the Council**

Healy Hall 103

**Chair: Agnes de Dreuzy (PF/CA)** was an adjunct assistant professor at the Catholic University of America in Washington DC in the Church History program until she recently moved to Calgary. She holds her PhD in Church History from CUA and is also a graduate from the Institut d'Etudes Politiques de Paris, France, where she specialized in foreign affairs. Her research interests include papal diplomacy as well as interreligious dialogue and diplomacy.

**Thomas Hughson (US/US)** is emeritus, Theology, Marquette University (1979–2010) except for 1986–1989 as Director of the Pontifical Biblical Institute-Jerusalem most recently wrote *Connecting Jesus to Social Justice: Classical Christology and Public Theology* (Rowman & Littlefield, 2013), “Creation as an Ecumenical Problem: Renewal of Belief through Green Experience,” *Theological Studies* 75, 4 (2014), and “Liberal Theology: An Ecumenical Future,” *Modern Believing* 55, 4 (2014).

### **Postconciliar Reception: Synthesis or Coincidence of Opposites?**

The event, documents, and postconciliar reception of Vatican II form an historical, diachronic and theological, synchronic whole. A question about internal unity can be extended from the event and the documents to postconciliar reception. Focusing on the personal not structural dimension of reception, what kind of interior coherence does the new way of being Catholic foster? Does a lived synthesis of conciliar meanings occur in those receiving the council? A positive answer is the hypothesis. In support of it I will look first to Pope Francis as someone formed in person and office by postconciliar reception and then to recent empirical, social-scientific study of US Catholic laity for a profile of postconciliar Catholic identity.

**John Dadosky (US/CA)** is associate professor of theology and philosophy at Regis College/University of Toronto. He is author of *The Structure of Religious Knowing* (SUNY Press, 2004). He has numerous articles published in systematic theology, philosophy and religious studies. His most recent book is *The Eclipse and Recovery of Beauty: A Lonergan Approach* (University of Toronto Press, 2014).

### **Communion and Friendship: An Exploration in Post-Conciliar Theology**

Ecclesiastical authorities and some theologians have acknowledged that communion ecclesiology is the principal ecclesiology of Vatican II. However, this conception does not sufficiently account for the full range of mutual relations with the Other that is a distinctive development in the Church's self-understanding inaugurated by Vatican II. Such an understanding is better represented by an ecclesiology of friendship. I argue that there are two ecclesiologies reflected in the Council documents: communion ecclesiology and another to be developed based on mutual relations and friendship with the Other. The latter is distinctively Ignatian in spirit, and these two ecclesiologies are not fundamentally opposed to each other but are united in the missions of the Son and the Spirit.

**Stanislaw Obirek (PL/PL)** is a professor at Warsaw University. He was a visiting professor in Holly Cross College in Worcester MA, and a fellow in St. Louis University. His books include *Winged Mind. Walter Ong's Anthropology of Word* (2010); *Liberated Mind. In Search of Mature Catholicism* (2011), with Zygmunt Bauman, *On God and Man. Conversations* (2013). He is interested in the place of religion in modern cultures.

### **The Reception/Non-Reception of Vatican II in the Polish Catholic Church**

The impact of Vatican II on the Polish Catholic Church is still under scrutiny of scientific research. After the Council ended, given the political circumstances of communist Poland, its documents were not openly discussed and only partially implemented in the Polish church.

Since 1989, after the political transformation, Polish Catholicism adopted a radical conservative attitude towards pluralistic society. The radical change of Catholicism which took place during the Council in 1962-1965 was not implemented in Poland. The majority of the Catholic hierarchy and clergy were not willing to realize the most radical reforms of Vatican II doctrine, such as the autonomy of laity, democratic way of governing, and the separation of politics and religion.

**Anne Patrick (US/US)** is William H. Laird Professor of Religion and Liberal Arts, emerita, at Carleton College (Northfield, Minnesota). A former president of the Catholic Theological Society of America, she recently published *Conscience and Calling: Ethical Reflections on Catholic Women's Church Vocations* (Bloomsbury/T & T Clark, 2013).

### **Tensions over "feminism," U.S. women religious, and the contested reception of Vatican II**

Presenter will update earlier published work on "Gaudium et spes as catalyst for Catholic feminist theology," discussing the recent case of the Vatican investigation of U.S. women religious as the result of developments flowing from the council as well as from the "third wave" of U.S. feminism. Agreeing with Patricia Walter, OP that the 2009-11 Apostolic Visitation of U.S. women religious was part of the "contentious process of receiving the Second Vatican Council" (*Power of Sisterhood*, 2015, p. 24), she offers an informed perspective on the case's public resolution at a December 2014 press conference, and frames several issues that require ongoing attention.

**FRIDAY 22.05 | 15:30—17:00**

### **Concurrent Session: Ecumenism/Interchurch Questions**

Healy Hall 104

**Chair: Ann Riggs (US/US)** is Clinical Assistant Professor in the Institute for Pastoral Studies at Loyola University of Chicago. Dr. Riggs worked for the Secretariat for Ecumenical and Interreligious Affairs of the US Conference of Catholic Bishops and as Director of the Faith and Order Commission at the National Council of Churches USA. Since 2009 she has been Principal of Friends Theological College, Kaimosi, Kenya. She is the co-author, with the late Jeff Gros, of the widely used text *Introduction to Ecumenism* (Paulist, 1998).

**Anastacia Wooden (BY/US)** is a Ph.D. student in Systematic Theology at The Catholic University of America, Washington, DC. Mrs. Wooden researches the theological and historical aspects of ecumenical interactions between the Catholic and the Russian Orthodox theologians on the eve of Vatican II. She is writing a dissertation on ecclesiology of Fr. Nicholas Afanasiev. Mrs. Wooden resides with her husband and four children in Maryland, USA.

### **Russian Orthodox Observers at Vatican II**

This paper will focus on the observers from the Russian Orthodox Church (ROC) at Vatican II. Special attention will be paid to the process of sending out invitations, treatment of observers at the

Council, tensions in relations between ROC observers and other observers, and personalities of two ROC observers – Fr. Vitalij Borovoj and Fr. Vladimir Kotliarov. Besides the value of historical reconstruction of the events surrounding Vatican II, this paper will shed light on the complex interplay of ecclesiastical and secular political factors involved in having non-Catholic observers at the Council. As such, it gives a telling example of the multifarious nature of concrete ecumenical engagements.

**Robert Brodrick (US/US)** is a doctoral candidate in systematic theology at Boston College.

### **Reforming Authority: Protestant Notions of Charism at the Council**

As part of the Second Vatican Council's renaissance, four of the conciliar documents include the biblical notion of charismata in their ecclesiological vision. This renewed emphasis on the charismatic work of the Holy Spirit in the church stimulated significant intra-Catholic debates on power and authority in the Catholic church. However, the notion of charismata was first reintroduced to modern theology by the liberal Protestant theologians of the late nineteenth century. In an ecumenical spirit, this paper traces how these Protestant theologies of charism profoundly influenced Catholic ecclesiology during and after the council.

**Craig A. Phillips (US/US)** is the Rector of St. Peter's Episcopal Church in Arlington, Virginia. He serves as adjunct faculty at Virginia Theological Seminary. Craig is a former Assistant Professor of Religion at Temple University. Craig completed his doctoral work in Theology and Ethics at Duke University in 1993. He holds a M.Div. from Harvard Divinity School and an A.B. in Religious Studies and Classics from Brown University.

### **The Relationship between Ecclesiology and Moral Discernment in Recent Anglican-Roman Catholic Ecumenical Dialogue**

One of the most visible fruits from the Vatican II "Decree on Ecumenism" (*Unitatis Redintegratio*) is the renewal of ecumenical engagement and substantial theological agreement between Anglicans and Roman Catholics. This paper will address the 1994 report of the Second Anglican Roman Catholic International Consultation, "Life in Christ" and the 2014 report of the Anglican-Roman Catholic Consultation in the U.S.A., "Ecclesiology and Moral Discernment." The paper will examine the relationship between ecclesiology and moral theology in these documents, focusing on content and method in the ARC-USA document. The paper will argue that the unresolved theological tensions in this document are due not only to its employment of virtue ethics but also to differences in the ecclesiology of the respective churches.

**Timothy LIM Teck Ngern (SG/US)** specializes in interdisciplinary ecclesial recognition. He serves on a LARCUM clergy planning group in Norfolk, Virginia in 2013. He has taught graduate course in systematic, constructive, and non-western theologies in graduate schools. He was the winner of the North American Academy of Ecumenists annual essay contest 2011. He is a member of both Great Bridge Presbyterian Church (PCUSA) and Bethesda Chapel, Singapore (Brethren).

### **Towards a Joint Commemoration of 2017**

*From Conflict to Communion* (FCTC, 2013) may be read as an unexpected legacy of post-Vatican II development. Extending the Lutheran-Catholic first-ever positive joint commemoration of the Reformation to other Christian churches would broaden a continuing legacy of Vatican II even as the

## Day 2: Friday May 22<sup>nd</sup> - Opening to the World

last fifty years of theoretical construction and development on models of recognition and reception among the churches have laid the grounds for Baptist, Evangelical, Pentecostal and Presbyterian participation.

**FRIDAY 22.05 | 15:30—17:00**

### **Concurrent Session: Interfaith Questions**

Healy Hall 105

#### **Panel Discussion: *Nostra Aetate*: a Challenge to Catholic Higher Education**

This panel will explore the difference that *Nostra Aetate* has made and should make to the teaching of theology and religious studies at Catholic colleges and universities. The panel will include a scholar of Judaism, a scholar of Islam, a scholar of comparative theology, and two Roman Catholic theologians. The focus of the conversation will be on the study of non-Christian religions in Catholic higher education as experienced by non-Catholic as well as Catholic scholars. The conversation will highlight the unrealized challenges of *Nostra Aetate* to current Catholic theology programs, while also challenging the limitations of *Nostra Aetate* in light of post-Vatican II developments in interreligious dialogue and comparative theology.

**Chair: Susie Paulik Babka (US/US)** Associate Professor of Theology and Religious Studies at the University of San Diego, specializes in theological aesthetics, Christology and trinitarian doctrine. Her publications include essays on popular culture and Christology; self-portraiture and feminism; art and the problem of suffering. Her forthcoming book is *Through the Dark Field of the Other: Exploring the Doctrine of the Incarnation Through Visual Art*, from Liturgical Press.

**Mary Doak (US/US)** is a theologian focusing on the intersection of Christianity and political life, with special attention to the public claims of religion and their importance for Christian faith in the contemporary world.

**Bahar Davary (US/US)** is Associate professor in the Department of Theology and Religious Studies at the University of San Diego. She received her doctorate from the Catholic University of America in Catholic theological tradition. Her publications and academic interests are on issues of women and Islam, comparative religion, and inter-religious dialogue.

**Rico Monge (US/US)** is a comparative theologian specializing in Christian and Islamic mystical and ascetic theology, as well as continental philosophy of religion and the history of Christian theology.

**Aaron Gross (US/US)** is an Assistant Professor at the University of San Diego. He is a historian of religions who specializes in modern and contemporary Jewish thought and ethics. Thematically Gross's work centers on the study of animals and religion, and food and religion. He is active in the leadership of the Society for Jewish Ethics and the American Academy of Religion's Animals and

Religion Group, and founded and serves as CEO of the nonprofit advocacy organization, Farm Forward.

**FRIDAY 22.05 | 15:30—17:00**

### **Concurrent Session: Vatican II, Comparative Theology, and Protestant Responses**

Healy Hall 106

**Chair: Roger Haight (US/US)** is Scholar in Residence at Union Theological Seminary in New York. He received the doctorate in theology from the University of Chicago's Divinity School in 1973 with a thesis on French Modernism. He received the Alumnus of the Year award from Chicago in 2005. He has taught in graduate schools of theology in Manila, Chicago, Toronto, Boston, and New York. From 2013 to 2015 he was the Director of the PhD Program at Union. His theological work has focused on fundamental issues in faith and revelation, method in theology, grace, christology, ecclesiology, trinity, and spirituality. His latest book written with Paul Knitter is entitled *Buddha and Jesus: Friends in Conversation* (Maryknoll, NY: Orbis Books, 2015). g

**Joshua Canzona (US/US)** is a PhD student in Theological and Religious Studies at Georgetown University.

#### **Vatican II and the Question of Anglican Orders**

This paper will treat the question of Anglican orders as a test case for examining the immediate Anglican response to Vatican II and the later work of the Anglican-Roman Catholic Theological Consultation in the USA. This will illustrate both the shift from polemic to dialogue made possible by Vatican II and the complexities that followed.

**Alexander Massad (US/US)** is a third year doctoral student in Theology and Religious Studies at Georgetown University's department of Theology. His research focuses on Muslim-Christian intellectual history and political theology. As a member of the Presbyterian Church (PCA) and a student of Reformed theology, Alex hopes that his work will speak to his own community. His current research interests include issues concerning epistemology and certainty, extremism and eschatological beliefs, and formulating a comparative theology that works with Reformed theology.

#### **Epistemological Openness: A Reformed Perspective on Religious Pluralism**

Vatican II marks a change in direction by the official Roman Catholic Church away from an "us" versus "them" defensive posture and towards an inclusivist theology of religions. This panel will examine various ways Protestants have embraced or criticized the council's conclusions. The discussion will begin with a presentation of Vatican II's development of interreligious dialogue and inclusivism. This paper will outline the major propositions of the council and serve as the common dialogue point for the successive papers.

**Tasi Perkins (US/US)** is a fifth-year PhD student in Georgetown University's Department of Theology. A graduate of Cornell and Duke Universities, he pastored three United Methodist churches

## Day 2: Friday May 22<sup>nd</sup> - Opening to the World

before returning to academics. After a year of doctoral work at Boston University, Tasi moved to Georgetown in 2010. His forthcoming dissertation proposes a narrative account in which God is dialectically present in the passion of the Prophet Muhammad's grandson Husayn in 680.

### **Re-re-framing Vatican II's Approach to Non-Catholic Traditions through Cultural-Linguistics**

Cardinal Walter Kasper's 2004 rereading of Vatican II's approach to non-Roman Catholic traditions affirms both the hope and the caution underlying the Council's approach to dialogue. In his effort to avoid the categories of "relativism" and "pluralism," Kasper toes a fine line between essentializing "the church" in decidedly Catholic categories and recognizing that even terms like "church" are in the eye of the beholder. I propose that reading the sentiment behind the Council's documents through the lens of narrative particularity would allow for a theology of religion that takes The Other on her own terms. The dialogical and particularist undercurrents in Kasper's analysis open the door for a genuine ecumenical exchange along cultural-linguistic lines.

**Taraneh Wilkinson (US/US)** is a 5th year PhD candidate at Georgetown University. Her thesis is a comparison of religious experience in F.D.E. Schleiermacher (d. 1834) and medieval Muslim theologian Muhammad al-Ghazali (d. 1111). Her publications include an article on comparative theology entitled "Drawing and Being Drawn: On Applying Friendship to Comparative Theology" in the *Journal of Ecumenical Studies*.

### **Rahner's Kindred: The Legacy of Finitude of Comparative Theology**

Karl Rahner (1904-1984) is known to be one of the great theological forces behind Vatican II. Through his greater vision of religious inclusiveness for the Catholic Church, new dialogues between Catholics and other religious traditions have been possible. In particular, the work of Francis X. Clooney, pioneer of the now increasingly popular Clooney method of comparative theology, provides one such example. As one who has appropriated the Clooney method for her own scholarship, I will treat two related themes: 1) Rahner's theological anthropology as a resource for comparative theology, and 2) the strengths and limitations of the current Clooney Method. In order to tie both themes together, I will bring in a third figure: F. D. E. Schleiermacher (1768-1834). By comparing Rahner and Schleiermacher's use of the infinite in each one's respective theological anthropology, this paper looks at the centrality of human finitude in the ongoing development of comparative theology.

**FRIDAY 22.05 | 15:30—17:00**

### **Concurrent Session: Global/Regional Questions**

Riggs Library

### **From Vatican II to the Second African Synod: Traditions and Transitions in African Ecclesiologies and Social Transformation (Panel Discussion)**

What are the theological and ecclesiological traditions with regard to social justice and moral renewal which have emerged in African Catholicism as a result of the Second Vatican Council? What are the emerging paradigms in African theologies with regard to the hermeneutics of discontinuity and a hermeneutic of continuity which have been influenced by Vatican II in the search for human and cosmic flourishing and the realization of the eschatological fruits of God's kingdom in Africa?

## Day 2: Friday May 22<sup>nd</sup> - Opening to the World

This panel will historicize the development of methods and models in African theologies and African ecclesiologies from the end of the Second Vatican Council to the Second African Synod (2009). The panel will address three related questions with regard to the identity, nature, and character of African Catholicism within the study of African Christianity and African history.

**Chair: Stan Chu Ilo (NG/US)** is a research professor at the Center for World Catholicism and Inter-Cultural Theology in the Department of Catholic Studies, DePaul University, Chicago, USA, he is also the editor of the African Christian Studies Series at Pickwick Publications, Wipf and Stock publisher. His latest book is, *The Church and Development in Africa: Aid and Development from the Perspectives of Catholic Social Ethics*, second edition (2014)

**Idara Otu (NG/CA)** is a doctoral student of Regis College, Toronto School of Theology, University of Toronto.

**Victor Amole (CA/CA)** is a priest of the Archdiocese of Ibadan, Nigeria. He has a doctorate in moral theology from the Alphonsian Academy, Rome. He is interested in different themes within the area of Specialized Moral Theology, particularly in the ambience of Social Ethics. He is a member of the Society for the Scientific Study of Religion (SSSR) and author of two books.

### FRIDAY 22.05 | 15:30—17:00

#### Concurrent Session: Church-World/Social Questions/*Gaudium et Spes*

Presidents' Room

**Chair: Patricia Madigan (AU/AU)** is the Executive Director of CIMER, the Dominican Centre for Interfaith, Ministry, Education and Research ([www.cimer.org.au](http://www.cimer.org.au)). She lectures regularly in Australian universities and has worked on research projects with organisations such as the Australian Human Rights Commission and the Australian Catholic Bishops' Conference. Publications include *Women and Fundamentalism in Islam and Catholicism* (Peter Lang, 2011) and *Iraqi Women of Three Generations* (San Antonio, 2014).

**Nancy Dallavalle (US/US)** is Associate Professor of Religious Studies and University Facilitator for Mission and Identity at Fairfield University (Connecticut). Her Ph.D. is from Notre Dame and she currently is on the steering committees for the Trinity Interest Group and the Karl Rahner Society at the CTSA. Recent publications on God, gender and Karl Rahner are in *Philosophy & Theology* 26 (2014) 365-82 and *Liturgy* 30 (2015) 50-59.

#### **Catholicity and Resilience: Subsidiarity, Risk, and the Vision of *Gaudium et spes***

This paper is part of a project that mines the Catholic intellectual tradition to think through a robust notion of catholicity that could address challenges resulting from an increasingly fragmented social order. It will focus on the notion of subsidiarity (CST) as it supports the development of resilient intermediary structures necessary for social stability in a world of fragile, overly-consolidated systems. The premise of this project is that capacity resilience engineered at the macro level (to

reduce system risk) requires a co-ordinated cultural effort “from below,” thus this paper will focus on subsidiarity’s role in catholicity, particularly in *Gaudium et spes*, analyzing how these concepts function in subsequent VII reflection and how they might inform conversations about systems and risk.

**Cristina Gomez (PH/AU)** gained a PhD in Theology (2011-2014) from Charles Sturt University, Australia. Her thesis was on the imaging of the Church as Mother in key early Latin Fathers and Vatican II documents. She also has an MTh and BTh from the Sydney College of Divinity (Catholic Institute of Sydney, Australia). She has published in the areas of Ecclesiology, Motherhood, Vatican II, Early Patristics, and Karl Rahner.

### **Pope Francis’ Mother Church and the Mother Church of Vatican II: Perspectives, Projections, and Possibilities**

If Pope Francis had a favourite ecclesial image, it is the ‘Mother Church’. As he said himself: “I am extremely fond of this image of the Church as mother...I feel that this image not only tells us what the Church is like but also what face the Church — this Mother Church of ours — should increasingly have.” What maternal image did Pope Francis have in mind? Moreover does it have any connection with Vatican II’s Mother Church? This paper presents Pope Francis and Vatican II’s images of the ecclesial mother. It will compare and critique these images, and seek possibilities for a reimagined maternal Church as expressed in *Lumen Gentium* 65 but also implied within Vatican II’s other documents.

**Terrence McGoldrick (US/US)** is assistant professor of Theology at Providence College. His STL and STD were completed at the Université de Fribourg, Switzerland, where he was a Swiss National Fund scholar and assistant director of the Centre International de Doctrine Social Chrétien. His areas of specialty are Catholic Social Thought, Global Catholicism and Francis de Sales. He has published two articles in *Theological Studies* on the CST of the Episcopal Conferences.

### **The role of Episcopal Conferences of the Global South in applying Catholic Social Teaching in theory and praxis**

In recent years, the Episcopal Conferences of the developing world are meeting social justice issues in their lands on many fronts by creating permanent offices for coordinated national efforts. Policy statements and plenary assemblies still have their role, but they are making fewer statements than in the past and relying more on grassroots initiatives and programs. To give examples of these initiatives the paper looks at three representative cases; Kenya, Brasil, and India to explore the development of CST in theory and praxis by the church of the Global South. It makes conclusions about two prevelant trends by the world's EC's in a broader activism and greater emphasis on evangelization as a new strategy for social trasnformation.

**Matthew Shadle (US/US)** is Associate Professor of Theology and Religious Studies at Marymount University in Arlington, Virginia. He has been published in journals such as *Horizons*, the *Journal of the Society of Christian Ethics*, the *Journal of Catholic Social Thought*, and *Political Theology*. He also serves as the editor of the Catholic Social Ethics section of the *Political Theology Today* blog, and also writes for the *Catholic Moral Theology* blog.

### **Economic Activity in *Gaudium et Spes*: Opening to the World or Theological Vocation?**

## Day 2: Friday May 22<sup>nd</sup> - Opening to the World

Part I of *Gaudium et Spes* puts forward a dramatic tension between the secularity of the economy, as one important dimension of “the world,” and the theological vocation of humankind to transform the world through labor. This paper, reflecting on the conference theme of “Opening to the World,” will explore this tension between the secularity of economic activity and that activity’s theological dimension, and also examine how *Gaudium et Spes*’ teaching both affirmed and challenged the initiatives of Catholic groups devoted to social activism in the economic sphere at the time of the council, such as Catholic Action and labor unions. It will also consider how this tension has played out in the decades since the council.

**FRIDAY 22.05 | 15:30—17:00**

### **Concurrent Session: Contemporary Questions/Ecclesiology**

Philodemic Room

**Chair: Bradford Hinze (US/US)** is the Karl Rahner, S.J. Professor of Theology at Fordham University, New York. His publications include *Practices of Dialogue in the Roman Catholic Church: Aims and Obstacles, Lessons and Laments* (2006); “The Prophetic Mission of the Local Church: Community Organizing as a School for the Social Imaginary,” in *Ecclesiology and Exclusion: Boundaries of Being and Belonging in Postmodern Times*, (2012); “Talking Back, Acting Up: Wrestling with Spirits”.

**Raymond G. Helmick (US/US)** is Instructor in Conflict Resolution, Department of Theology, Boston College, author of *The Crisis of Confidence in the Catholic Church* (London, Bloomsbury, EI Volume 17, 2014). Active in Conflict Transformation work in many countries. Teaching at Boston College since 1994.

Author: *Living Catholic Faith in a Contentious Age* (London, Continuum, 2010); *Fear Not: Biblical Calls to Faith* (Cambridge, MA, Institute for Peace Studies in Eastern Christianity).

#### **A Sense of Resurrection: Recovery in the Catholic Church**

The advent of Pope Francis to the Chair of Peter in 2013 came just as volume 17 in the EI series was nearing completion, *The Crisis of Confidence in the Catholic Church* (Bloomsbury, 2014), and promised a restoration of the Council’s central decisions, on collegiality and the Church’s sense of itself as People of God, which had basically been sidetracked.

Massive defections from the Church have marked the years since the Council. The present Pope has recognized these as the result of clericalism, insistence on the privileged entitlement of clergy and hierarchy to deference and submission. Recovery will take time, but we can see in this era of Pope Francis a new understanding of the nature of Christian life.

**Timothy Harvie (CA/CA)** is Assistant Professor of Philosophy and Ethics at St. Mary's University in Calgary, Canada. He received his PhD from the University of Aberdeen in 2007 and a Postdoctoral license from the University of Wales in 2010. He is the author of *Jürgen Moltmann’s Ethics of Hope: Eschatological Possibilities For Moral Action* (Ashgate, 2009) and has published several articles in scholarly journals.

**Opening the Windows Once More: Pope Francis and a Revitalization of *Gaudium et Spes***

The narrowing of focus of revelation as falling within the magisterial confines of the Church and the liturgy, found within the papacies of John Paul II and Benedict XVI, contrasts with the profound stance of solidarity found within *Gaudium et Spes*. This division of theological and political in many post-council encyclicals mirrors the hierarchical relationship which favors the spiritual over the worldly after Vatican II. Using the apostolic exhortation of Pope Francis, the paper will argue that there is a revitalization of the themes of solidarity and the doctrinal necessity of socio-political and economic liberation. It will conclude that the evangelization envisaged by Pope Francis revitalizes the Council document in affirming the connection between the theological and the economic.

**Jayne Wilcox (US/US)** is a doctoral candidate at La Salle University, Philadelphia, PA, with a concentration in Catholic Studies. Her area of interest includes ecclesiology in a U.S. context with a keen interest in the viability of decentralized structure for a post-institutional church. She is an adjunct professor at La Salle University and Eastern University, as well as a licensed minister with The Brethren Church denomination.

### **The Council's promise for renewed church structures: A postmodern moment for the Catholic Church from below**

The institutional model of church is becoming increasingly anachronistic for the American contemporary religious experience. Postmodern cultural realities, which prioritize values of hyper-locality, plurality, diversity and difference, have created a unique opportunity in ecclesiology to rethink hierarchical church structures at the level of the smallest base ecclesial unit. This paper will propose that due to the shift in emphasis to a local and particular ecclesiology afforded by the post-modern paradigm, unique possibilities for local initiatives exist for rethinking church structures in the American Catholic Church. In particular, decentralized, ecclesial movements on the margins of the institutional church hold the potential for fulfillment of the Vatican II Council's promise for post-institutional structures in the 21st century.

**JK Melton (US/US)** is a doctoral student in Systematic Theology at Fordham University with particular interests in missiology and ecclesiology. His research focuses on the mission and nature of the church in a post-colonial world. He is a priest in the Episcopal Diocese of Colorado.

### **A New Hope? Synodality and the Hopes for the Synod of Bishops in light of *Apostolica Sollicitudo* and the Synod on the Family**

The Synod of Bishops as conceived by Pope Paul VI did not give the bishops the voice that some had hoped for during the Council. Nevertheless, regional synods have matured into centers of theological conversation. Since Pope Francis' call for an Extraordinary Synod on the Family, hope for a greater synodal role is germinating again. Any authority for the Synod is based in power derived from the Pontiff, meaning any analysis of the Synod's role is an analysis of power and authority. This paper will explore the origins of the Synod of Bishops, various regional synods, developments from the Synod on the Family, and alternative expressions of synodality. Finally, the paper will suggest that the synodal function of a largely advisory the Synod of Bishops remains impaired.

**FRIDAY 22.05 | 17:45—19:45**

### **Plenary: Plenary Session 5**

Gaston Hall

**Chair: Leo Lefebure (US/US)** professor of theology at Georgetown University, is the author of "True and Holy: Christian Scripture and Other Religions." He an honorary research fellow of the Chinese University of Hong Kong and a Trustee Emeritus of the Council for a Parliament of the World's Religions. He is a long-time participant in dialogues with Muslims, Jews, Buddhists, and Hindus.

**Mary McClintock Fulkerson (US/US)** teaches theology at Duke Divinity School. Her book, *Changing the Subject: Women's Discourses and Feminist Theology*, examines academic feminism and non-feminist church women. *Places of Redemption* explores ecclesial practices that resist racism and disability prejudice. Co-edited volumes include *The Oxford Handbook of Feminist Theology* and *Theological Interpretation for Life, Liberty and the Pursuit of Happiness: Public Intellectuals for the 21st Century*. Forthcoming book addresses colorblind racism in Protestant churches.

#### **Opening to the World: A Feminist Reformed Posture of Openness**

Written by an ordained feminist Presbyterian theologian, the paper proposes a feminist Reformed lens for interpreting the openness of Christian faith to the world and recognizes some of the related wisdoms and limitations in Vatican II. This position will be defended by arguing that the call for openness to the world is grounded in the radical love of neighbor which is basic to Christian faith and that Biblical and Reformed traditions of iconoclasm are crucial to a Reformed posture of openness. Iconoclasm refers to the persistent need to discern and critique all communities' idolizing practices—secular and religious---from the most blatant to the most subtle. Examples will be drawn from both the Presbyterian and Roman Catholic denominations via Vatican II.

**M. Shawn Copeland (US/US)** is Professor of Systematic Theology at Boston College, Copeland is a former president of the Catholic Theological Society of America and the former convenor of the Black Catholic Theological Symposium (BCTS), an interdisciplinary learned association of Black Catholic scholars. She is the author of *The Subversive Power of Love: The Vision of Henriette Delille* (Paulist Press 2009), of *Enfleshing Freedom: Body, Race, and Being* (Fortress Press, 2010).

#### **Gaudium et Spes and New Cultural and Social Aesthetics**

The opening of the church to the modern world also ushered in conditions of the possibility of a 'new aesthetics.' This plenary focuses on *Gaudium et Spes* and its commitment to scrutinize the signs of the time and respond accordingly. This response intimates encounter and development of new cultural and social aesthetics.

**Hosffman Ospino (US/US)** is PhD is an Assistant Professor of Theology and Religious Education at Boston's College's School of Theology and Ministry. His research and writings explore how the conversation between faith and culture shapes Catholic educational and ministerial dynamics. He has edited and authored several books on U.S. Hispanic ministry and religious education. He currently

## Day 3: Saturday May 23<sup>rd</sup> - Church and Churches

serves as an officer of the Academy of Catholic Hispanic Theologians of the United States (AHTUS).

### **Reading Vatican II en español in the United States: Yesterday and Today**

The energy that led to the Council and its inspiring documents fifty years ago found among Hispanic Catholics —then a very small percentage of the U.S. Catholic population—a fertile ground for reflection and action. Many of the structures and organizations that gave rise to Hispanic Catholic theological and ministerial efforts emerged from a particular reading of the Council, a reading that also engaged in close conversation theological and pastoral developments in Latin America. As Hispanics become nearly half of all U.S. Catholics today, a presence that is transforming the entire American Catholic experience, let us reflect on the possibilities for theology and ministry grounded in five decades of reading Vatican II en español in the United States.

**Anant Rambachan (US/US)** is a Professor of Religion at St. Olaf College, Minnesota, USA. He is Visiting Professor at the University of Hamburg (Academy for the Study of World Religions), Germany. His most recent book is "A Hindu Theology of Liberation: Not-One is Not Two (SUNY, 2015).

### **Expanding the Meaning of Liberation: Resources and Challenges for a Hindu Theology of Liberation**

Religious traditions, in addition to teachings about individual human destiny, offer visions of an ideal human community characterized by justice, peace, prosperity, and freedom from fear and violence. Today, the pursuit of such visions requires cooperation across religious boundaries. There is a theological vision at the heart of the Hindu tradition that invalidates assumptions about human inequality and offers resources for justice and the overcoming of suffering caused by poverty and oppression. As in other traditions, however, articulating this vision and advocating for its values are not without challenges. This presentation will focus on the resources and challenges for a Hindu theology of liberation.

**Michael Amaladoss (IN/IN)** has been a professor of theology at Vidyajyoti College of Theology; a visiting professor in various theological institutes in Manila, Thailand, Paris, Bruxelles, Louvain, Berkeley, Washington DC and Cincinnati; the President of the International Association of Mission Studies. He has authored (31) and edited (8) -, he is the author of about 450 articles in various languages. Some of his books have been translated into 8 other languages.

### **The Christians in India Opening to Their World**

For the Christians in India the opening to their world began with Roberto de Nobili in the 17th century. In 1969, an All India Seminar set the agenda for the coming years. Mission was seen as a threefold dialogue of the Gospel with the poor, the cultures and the religions. In the 1970s and 80s there were seminars on whether the Non-Biblical Scriptures can be considered inspired and therefore used for spiritual nourishment; how the Church can engage in the struggle for a new society; and whether and how far can we share worship with other religions. A theology of religions, Dalit and Tribal theologies developed and have led the Christians to a collaboration with all people of good will.

**SATURDAY 23.05 | 9:00—10:30**

### **Plenary: Plenary Session 5**

Washington National Cathedral

**Chair: Peter De Mey (BE/BE)** is professor of ecclesiology and ecumenism at the Catholic University of Leuven. He is chair of the Vatican II Studies group of the American Academy of Religion. In the field of ecumenism he coordinates the national commission for ecumenism of the Catholic Church in Belgium and the Pontifical Council for Promoting Christian Unity appointed him as member of the Reformed-Roman Catholic international commission in 2010.

**Gary Hall (US/US)** is the tenth dean of Washington National Cathedral. Prior to coming to Washington he served as dean and president of Seabury-Western Theological Seminary in Evanston, Illinois and has served parishes and schools in California, Pennsylvania, Michigan, and Massachusetts. A native Californian, Dean Hall received his A.B. at the University of California, Berkeley. He earned his M.Div. with distinction at Episcopal Divinity School in Cambridge, Massachusetts and his M.A. and Ph.D. degrees in English at UCLA. In his public ministry, Dean Hall has been a vocal advocate of gun violence prevention, LGBT rights, and racial justice. As a seminary professor, Dean Hall has taught Anglican Theology and Ecclesiology. As a college and school English teacher, his major field of interests are Renaissance and American literatures.

#### **Vatican II and Baptism: The Gift that Keeps on Giving**

The Second Vatican Council spawned a rebirth of patristic scholarship, and the ensuing rediscovery of early church Baptismal and Eucharistic practices ushered in a revolution in the church's modern understanding of Baptism as both full induction into the church and the foundational commissioning to ministry shared by all Christians. In the ensuing decades, Christians across the denominational spectrum and deepened and expanded our understanding of this sacrament and its implications for our vision of how ministry is grounded, understood, and made real in the church and the world. In his talk, Dean Hall will sketch the past, present, and future of the baptismal revolution that continues to challenge and transform our churches.

**Fulata Mbanjo-Moyo (MW/CH)** is a World Council of Churches' programme executive for Just Community of Women and Men based in Geneva. She received her doctorate in Religion and Theology (Gender and sexual Ethics) from University of KwaZulu-Natal, South Africa with grounding studies in Sexual Ethics, Feminist Liberation Theology, Public Health and Ethnographic Research Methodologies from Yale University. She will be a research fellow at Harvard Divinity School, USA (September-December, 2015).

#### **What is so catholic about the Catholic marriage vows? An ecumenical perspective on the Vatican II S.C.D.F Matrimonii Sacramentum's mixed-marriage**

"..the Church's pastoral solicitude demands that in mixed marriages the sanctity of marriage according to Catholic teaching and faith of partners should be safeguarded. It demands, too, that the Catholic education of the children be safeguarded with the greatest possible diligence and effectiveness.."

An analysis of the meaning of the Catholic teaching on mixed marriage will be done from a gender ethical analysis using Moyo's family experience and the experience of seven out of sixteen couples

who were part of the Engaged Encounter which Moyo participatory observed in South Africa. What is the ecumenical expectation if children from mixed marriage have to be confined to catholic education? What is exclusively catholic about marriage teaching and vows the couple takes?

**Radu Bordeianu (RO/US)** is an Associate Professor at Duquesne University in Pittsburgh and an Orthodox priest. His research focuses on ecumenical ecclesiologies. He is the author of *Dumitru Staniloae: An Ecumenical Ecclesiology* (T&TClark 2011;2013). He served as President of the Orthodox Theological Society of America and is the Director of Duquesne's Holy Spirit Lecture. He is a co-convenor of the Christian-Jewish Dialogue in Pittsburgh and is involved in local ecumenical dialogues.

### **The Role of Orthodox Observers at the Second Vatican Council**

Since Vatican II was convened as ecumenical, most Orthodox autocephalous churches initially refused to send observers without full voting rights. For non-theological reasons, Russia was the exception at the first session. Nissiotis represented the WCC from the beginning of the Council, and other Orthodox churches later sent representatives.

Despite their inability to vote or speak at plenary sessions, Orthodox observers contributed indirectly, through periti and bishops who relayed their positions in plenaries, as during discussions of the ecclesiality of non-Catholic churches. Congar graciously credits Nissiotis and Afanasiev with the pneumatological turn of the Council.

The Orthodox observers' role represents a model of ecumenical integration in the conciliar process that—Nissiotis hoped—the Orthodox Church would follow and develop in its upcoming Pan-Orthodox Council.

**Dagmar Heller (DE/CH)** is ordained in the Protestant Church in Baden/Germany (united) and since 2007 lecturer of Ecumenical Theology at the Ecumenical Institute Bossey/Switzerland and Programme Executive for the Commission on Faith and Order of the World Council of Churches in Geneva. Since 2014 she serves also as Academic Dean at the Bossey Institute.

### **Vatican II - A Move in the Attitude of the Roman Catholic Church towards the Reformation Churches? – A Protestant Perspective**

This paper is exploring - through the lens of Protestant observers of Vatican II - a) in which way the Second Vatican Council has been perceived by Protestant theologians and b) the emerging theological convergences in the texts of Vatican II concerning some of the main issues which separate these two church traditions. It states a general positive change of attitude on the Roman Catholic side towards the churches of the Reformation, but also points to some problematic points in Protestant view, especially the fact that the texts of Vatican II have obviously been open to different interpretations. Common efforts on both sides are necessary in the future in order to build on the ground prepared by Vatican II.

**SATURDAY 23.05 | 11:00—11:45**

**Plenary: Plenary Session 7**

Washington National Cathedral

## Day 3: Saturday May 23<sup>rd</sup> - Church and Churches

**Chair: Gerard Mannion (IE/US)** holds the Joseph and Winifred Amaturio Chair in Catholic Studies at Georgetown University, where he is also a Senior Research Fellow of the Berkley Center for Religion, Peace and World Affairs. Educated at the Universities of Cambridge and Oxford, he is an Honorary Fellow of the Australian Catholic University and has held visiting professorships and fellowships at universities such as Tübingen, Germany, the Dominican Institute for Theology and University of St Michael's College, Toronto, Canada, the Institute of Religious Sciences in Trento, Italy and at the Katholieke Universiteit Leuven in Belgium. He serves as chair of the Ecclesiological Investigations International Research Network and has published numerous books and articles particularly in fields such as ecclesiology, ecumenism, ethics and social justice.

**Cardinal Walter Kasper (DE/DE)** is a native of Heidenheim-Brenz, Germany. He both studied at and later was Professor of Dogmatic Theology at Germany's Prestigious University of Tübingen. He also spent a year as a guest professor here in Washington DC at the Catholic University of America in 1983. He was ordained for the Diocese of Rottenburg-Stuttgart in 1957, and became bishop of that diocese in 1989. He is the author of many influential and ground-breaking books including the most recent *Pope Francis' Revolution of Love and tenderness* (Paulist Press, 2015). A veteran of many ecumenical and interfaith initiatives, he served as a Catholic member of the World Council of Churches' Faith and Order Commission for several years from 1979, as co-chair of the Lutheran-Catholic Commission of Unity (from 1994) and later became secretary (1999), then President (2001) of the Vatican's Pontifical Council for Promoting Christian Unity, which also brought with it responsibility for the Commission for Religious Relations with the Jews. Under his leadership the Pontifical Council advanced the cause of dialogue between Roman Catholics and many different Christian traditions and he equally left a deeply positive impression on Christian-Jewish relations. Jewish peoples. He was made a Cardinal in 2001 and became President Emeritus of the Pontifical Council for Promoting Christian Unity in 2010. After his election, Pope Francis praised the Cardinal Kasper's book, *Mercy: The Essence of the Gospel and the Key to Christian Life*, which he started reading during the conclave.

Title: **Toward Multifaceted Communion: Reflections for the Ecumenical Future**

**SATURDAY 23.05 | 14:30—16:00**

**Parallel Plenary: Stumbling Blocks for Ecumenism: Hard Sayings Left Behind by Vatican II**

Rowley Hall G209

**Chair: Brian Doyle (US/US)** is a professor of Theology at Marymount University. Currently he is chair of the Department of Theology and Religious Studies and the Director for the Center for Ethical Concerns

**Bradford Hinze (US/US)** is the Karl Rahner, S.J. Professor of Theology at Fordham University, New York. His publications include *Practices of Dialogue in the Roman Catholic Church: Aims and Obstacles, Lessons and Laments* (2006); "The Prophetic Mission of the Local Church: Community Organizing as a School for the Social Imaginary," in *Ecclesiology and Exclusion: Boundaries of*

Being and Belonging in Postmodern Times, (2012); “Talking Back, Acting Up: Wrestling with Spirits”.

### **Triumphalistic Temptations and the Sinfulness of the Church: Unitatis Redintegratio 4**

This paper analyzes how Pope Francis is confronting the triumphalistic temptations and the sinful character of the church in light of the history of reception and history of effects of the quote from the Decree on Ecumenism: “For although the Catholic Church has been endowed with all divinely revealed truth and with all means of grace, yet its members fail to live by them with all the fervor that they should”(No. 4). Specifically we will explore how Francis analyzes pathologies of power by means of an examination of consciences as the arena for wrestling against destructive forces in the struggle for structural reform.

**Sandra Arenas (CL/CL)** obtained both the Bachelor and the Master degree in Theology at the Pontifical Catholic University of Chile (PUC). She obtained her Ph.D. (STD) at the Faculty of Theology and Religious Studies of the KU Leuven. She currently works in the fields of Contemporary Church History and Fundamental Ecclesiology at the PUC, where she also guides a research project on the Chilean Contribution to Vatican II.

### **Roman Catholic recognition of ecclesiality outside its boundaries. What does it mean?**

The reflection will be given by following two interconnected conciliar documents (Lumen Gentium 8 and Unitatis Redintegratio 3) where we do find a doctrine that was previously unheard of in Catholic magisterial documents, the doctrine of the “elements of the church” .

**Peter DeMey (BE/BE)** is professor of ecclesiology and ecumenism at the Catholic University of Leuven. He is chair of the Vatican II Studies group of the American Academy of Religion. In the field of ecumenism he coordinates the national commission for ecumenism of the Catholic Church in Belgium and the Pontifical Council for Promoting Christian Unity appointed him as member of the Reformed-Roman Catholic international commission in 2010.

### **More than an Issue of Translation: the 'defectus ordinis' in Unitatis Redintegratio 22**

UR 3: “Some, and even most, of the significant elements and endowments which together go to build up and give life to the church itself, can exist outside the visible boundaries of the catholic church.”

Is the Council unable to recognize in the Protestant Eucharist “the authentic and full reality of the eucharistic mystery” “because the sacrament of orders is lacking” or “because of the absence of the ordained ministry” (praesertim propter sacramenti ordinis defectum)? Is the teaching of Vat II still adequate in light of the growing recognition by a number of Protestant Churches of the necessity of a form of episcopal ministry?

**Respondent: Miriam Haar (DE / DE)** has submitted her dissertation "Apostolicity in Dialogue. A Study of Multilateral and Bilateral Ecumenical Dialogues" at Trinity College Dublin. She studied in Germany, Switzerland and Lebanon, and received a Master of Philosophy Degree in Ecumenics from Trinity College Dublin, having previously been awarded a Graduate Degree in Protestant Theology from the University of Tübingen. Since 2013, she is doing training for ministry in the Lutheran Church in Württemberg, Germany.

**SATURDAY 23.05 | 14:30—16:00**

**Parallel Plenary: Re-Thinking Ecumenism**

Rowley Hall G127

**Chair: Laura Everett** serves at the Executive Director of the Massachusetts Council of Churches, the state ecumenical network of 17 Orthodox and Protestant denominations, congregations and individual Christians working together for a vibrant, hopeful witness of our oneness in Christ in our local churches, on Beacon Hill and with our neighbors of other faiths. A graduate of Brown University, Laura received her Master of Divinity from Harvard Divinity School. A pastor in the United Church of Christ, Laura blogs about denominational identity, Christian unity (and disunity), and social media at [www.RevEverett.com](http://www.RevEverett.com) and on Twitter at [@RevEverett](https://twitter.com/RevEverett).

**William Rusch (US/US)** is the former executive director of the Office for Ecumenical Affairs of the Evangelical Lutheran Church in America, and former Director of the Commission on Faith and Order of the National Council of Churches of Christ USA. He is the author or editor of numerous books, including *Ecumenical Reception: Its Challenge and Opportunity*, *Justification and the Future of the Ecumenical Movement*, *The Pontificate of Benedict XVI: Its Premises and Promises*, and *The Witness of Bartholomew I, Ecumenical Patriarch*. He continues to teach as an Adjunct at Yale Divinity School, New York Theological Seminary, and General Theological Seminary.

**From ‘Return to Rome’ to ‘Separated Christians’: Toward a More Nuanced Conciliar Approach**

The Second Vatican Council marked a decided shift from the “return to Rome ecumenism” of the early twentieth century. This shift included the notion of the special nature of the separation of Christians from each other. This short paper will present the view that the Council did this in part by applying specific vocabulary, such as in the use of *seunctus* rather than *separatum* in Latin, when it could have made other choices. The paper will also argue that this nuanced conciliar approach has often been overlooked or misunderstood. The result has been a missed ecumenical opportunity.

**Emilio Alvarez (US/US)** is the Ecumenical Officer for The Communion of Evangelical Episcopal Churches and Bishop Ordinary to Christ the King an urban missionary apostolate within the same. A ministerial practitioner (church planter, itinerant minister) for the last 16 years, Emilio is a graduate of New York Theological Seminary (MARE, 2014) and is currently pursuing a PhD in Religion. Emilio currently resides in Buffalo, New York.

**Towards A More Perfect Unity: Reconsidering ‘Imperfect Unity’ in Light of Post-Vatican II Ecclesiological Developments**

The children of the Protestant Reformation communities according to *Unitatis Redintegratio* “are in communion with the Catholic Church even though this communion is imperfect.” The Decree contrasts this “imperfect unity” with other Christians (as it has often been called) with the “perfect unity” that is already found within the Roman Catholic Church as a whole and that God wills for all Christians on earth. This paper reconsiders the concept of “imperfect unity” from an emergent and charismatic ecclesial perspective, offering an alternative ecumenical reading of the Decree. The paper will argue in the end that there is compelling evidence of an ecumenism of the Spirit taking place in the aftermath of Vatican II both inside and outside the Roman Catholic Church that is the

source of ongoing ecclesiological reform and renewal. It will suggest that in light of this ecclesiological renewal that we appropriate the imagery used elsewhere in Vatican II of the “pilgrim Church” in order to re-conceptualize the unity among all Christians as “walking together toward a more perfect unity.”

**Anthea Butler (US/US)** is Associate Professor of Religious Studies and Africana Studies at the University of Pennsylvania and Graduate Chair of Religious Studies. A historian of American and African American Religion, Professor Butler’s research and writing span religion and politics, religion and gender, African American religion, sexuality, and religion and popular culture. She is the author of, among other works, *Women in the Church of God in Christ: Making a Sanctified World* (2007). A regular guest on the Melissa Harris Perry Show on MSNBC and a sought after media commentator, Professor Butler has served as a consultant to the PBS series “God in America,” and the “American Experience” on Aimee Semple McPherson.

### **The Church in the Modern World: Ecumenical Promises and Challenges**

*Gaudium et Spes* (“The Church in the Modern World”) was one of the most important documents of Vatican II, dealing with broad themes such as the family, atheists, economics, and war. Today, many of the dialogues sponsored by the Pontifical Council of for Promoting Christian Unity involve larger magisterial and/or theological issues between Christian communions, which are oftentimes far removed from the everyday concerns of the people represented. How would the promise of this portion of the Council be reached if the dialogues specifically focused on crucial issues facing Christians in the world today? How could a deeper Christian unity be achieved by focusing on poverty, war, and the dignity of the human person through ecumenical dialogue?

**Dale Irvin (US/US)** is President and Professor of World Christianity at New York Theological Seminary. His publications include *History of the World Christian Movement*, volumes 1 & 2, written with Scott W. Sunquist, several other books, and numerous articles. He is also a founding editor of the *Journal of World Christianity*. Among his various academic interests he lists ecumenical studies, multifaith studies, and global Pentecostalism.

### **Separating and Connecting: A Simmelian Reading of Vatican II**

In his 1909 essay titled “Bridge and Door,” Georg Simmel argued that human beings conceptualize the world at a fundamental level through the twin acts of connecting and separating. These twin acts, he said, are symbolized in the common human constructions of the bridge (connecting) and the door (separating). Separating and connecting always presuppose each other. They are “two sides of precisely the same act” of creating meaning or constructing identity. Although they are always related, they can nevertheless be distinguished. Furthermore, one or the other is always featured in any particular moment of meaning-making or identity-construction. Drawing upon Simmel’s figures of the Bridge and the Door, this paper will examine the documents of Vatican II in order to assess whether they seek to build connecting bridges or separating doors.

Special attention will be paid to the key notion of other Christians being “separated brethren” is best understood as a bridge or a door between the Roman Catholic Church and other Christian communities of faith.

**SATURDAY 23.05 | 14:30—16:00**

**Parallel Plenary: Council, Culture and Aesthetics: Art, Music, Film**

Caruthers Hall 1021

**Chair: Aaron Hollander (US/US)** is a doctoral candidate in Theology at the University of Chicago. He works primarily in ecumenical theology and interreligious studies, with foci in the dynamics of religious conflict and coexistence, the hermeneutics of understanding and dialogue, and material culture as a matrix of theological meaning. His dissertation interprets the development of the Greek Orthodox theology of holiness as invested, both theologically and sociologically, in hagiographical processes of mediation.

**Susie Paulik Babka (US/US)** Associate Professor of Theology and Religious Studies at the University of San Diego, specializes in theological aesthetics, Christology and trinitarian doctrine. Her publications include essays on popular culture and Christology; self-portraiture and feminism; art and the problem of suffering. Her forthcoming book is *Through the Dark Field of the Other: Exploring the Doctrine of the Incarnation Through Visual Art*, from Liturgical Press.

**Making the Spiritual World Accessible: Paul VI and the Artists at the Close of Vatican II**

Pope Paul VI considered the role of the artist in opening the Catholic Church to the world so important that he specifically addressed artists in the first year of his pontificate and in a closing address in December 1965. A lifelong supporter of the arts, he sought ways to rectify the breach between modern art and religion, founding the Collection of Modern Religious Art in the Vatican Museums in 1973. While his vision for the Collection and for what it represents has not flourished following his papacy, this paper examines these addresses, Paul VI's belief in art as revelatory of the divine, and specific works in the Collection in hope for a renewed commitment of the Church to contemporary art.

**Christopher McElroy (GB/GB)** is Director of Music at Liverpool Metropolitan Cathedral and a Lecturer at Liverpool Hope University where he teaches on the MA in Sacred Music course.

In 2014 Christopher was awarded the degree of Doctor in Philosophy from Liverpool University for his thesis 'The "Treasury of Sacred Music": A Hermeneutical Investigation into the Reception of Chapter Six of Sacrosanctum Concilium in England.'

**The 'Thesaurus Musicae sacrae': treasure of inestimable value or forgotten store?**

Sacrosanctum Concilium 112 stated that the 'musical tradition of the universal Church is a treasure of inestimable value'. Today however, items from this treasury are seldom heard in the sacred liturgy.

This paper will demonstrate how the post conciliar development of liturgical music, focused almost entirely on the notion that *actuosa participatio* can musically only be manifested in the form of congregational song, has diluted the transformational ability of liturgical music, both restricting the musical forms and functions available in the service of the liturgy and adopting a simplistic and linear view of the notion of *actuosa participatio*.

**Paul Monson (US/US)** is a visiting assistant professor of theological studies at Loyola Marymount University in Los Angeles, California. He has received numerous grants for archival research and has

## Day 3: Saturday May 23<sup>rd</sup> - Church and Churches

published articles on early modern Catholicism, transatlantic monasticism, American Catholic martyrology, and Vatican II. His research focuses on American Catholic life and thought, including projects on mid-century Catholics in Hollywood and the hemispheric vision of John Paul II's Ecclesia in America.

### **A New Take: Hollywood's Fascination with Vatican II**

The paper recovers original archival documents and film footage to fill a surprising lacuna in scholarship on Hollywood's reception and depiction of Vatican II. These neglected sources, buried in the archives of the Academy of Motion Picture Arts and Sciences in Los Angeles, demonstrate how a host of film industry producers, screenwriters, actors, and actresses reacted to the events and official teachings of Vatican II, especially in light of *Nostra Aetate* and *Gaudium et Spes*. The study further posits how these forgotten examples of a secular response to Vatican II can better inform and integrate both scholarly and popular narratives of the council's reception and influence beyond the confines of Catholicism.

**SATURDAY 23.05 | 14:30—16:00**

### **Parallel Plenary: What Made Vatican II? Some Neglected Perspectives**

Reinsch Library Auditorium

**Chair: Massimo Faggioli (IT/US)** is associate professor of Theology at the University of St. Thomas where he is also director of the Institute for Catholicism and Citizenship. His publications include *Vatican II: The Battle for Meaning* (Paulist 2012), *True Reform: Liturgy and Ecclesiology in Sacrosanctum Concilium* (Liturgical, 2012), *Sorting Out Catholicism. Brief History of the New Ecclesial Movements* (Liturgical, 2014), and *Pope Francis: Tradition in Transition* (Paulist, 2015).

**Thomas Albert Howard (US/US)** directs the Center for Faith and Inquiry and is Professor History at Gordon College in Wenham, Massachusetts. In January 2016, he has been appointed professor of the Humanities and holder of the Phyllis and Richard Duesenberg Chair in Christian Ethics at Valparaiso University.

### **A Nineteenth-Century Kindred Spirit of the Council? - Ignaz von Doellinger as a Thinker before his Time**

This paper will draw from a forthcoming book, *The Pope and the Professor: Pius IX, Ignaz von Doellinger, and the Quandary of the Modern Age* (OUP). It will suggest that Doellinger presciently anticipated/advocated for many currents of the later Second Vatican Council, especially with respect to ecumenism and a historically-minded theology. but in other respects as well.

**Agnes de Dreuzy (PF/CA)** was an adjunct assistant professor at the Catholic University of America in Washington DC in the Church History program until she recently moved to Calgary. She holds her PhD in Church History from CUA and is also a graduate from the Institut d'Etudes Politiques de Paris, France, where she specialized in foreign affairs. Her research interests include papal diplomacy as well as interreligious dialogue and diplomacy.

### **Pope Benedict XV (1914-1922): A Most Unexpected Architect of Vatican II**

Benedict XV deserves a place among the architects of Vatican II, even though he may be among the most unexpected ones.

This lecture demonstrates how his pontificate was foundational in developing a new spirit of opening to the world, which was later embraced by the Second Vatican Council. Benedict's farsighted vision of the Church is manifest in his defense of international peace, his actions in favor of Christian unity, and in a new understanding of the Church's missionary activity.

Pope Benedict and the Council are still challenging the Church today, a challenge picked up by Pope Francis who describes peace as an art, loving your neighbor as foundational, and protecting the Eastern Catholics and their heritage as a vital issue.

**Vladimir Latinovic (SR/DE)** is working as a research fellow on University of Tübingen. He graduated from the Faculty of Orthodox Theology - University of Belgrade and just recently finished his PhD dissertation with the topic: "Christologie und Kommunion. Entstehung der homoousianischen Christologie und ihre Auswirkungen auf den Eucharistieempfang". In the past years Latinovic has played a very active role in the Ecclesiological Investigations International Research Network and from 2013, he is appointed to its executive board.

### **Between Aggiornamento and Return to the Fathers - The Opening Address of Vatican II**

In his Vatican II opening speech John XXIII has set the path which Roman Catholic Church will follow in the next century and this path can be summarized with the two words: "aggiornamento" and "ressourcement". In his speech the pope gave both of these notions equal importance. At the First Congress of Orthodox Theology held in Athens in 1936 the representatives of the different local Orthodox Churches posed the same question. Two most important patristic scholar at the conference Georges Florovsky and Anton Kartashev, have both had opposite views on what this path for the Orthodox Church should be. The first one suggested that Orthodox theology above all needs to go "*ad fontes*" and the second one that the Church requires "aggiornamento" if it was to survive in our modern age. Unfortunately Florovsky's vision was the one to which most of the Orthodox Theologians have inclined to. In this paper I wish to focus on the negative effect this had for the Orthodox Church but also for the ecumenical dialogue *en bloc*.

**Patricia Madigan (AU/AU)** is the Executive Director of CIMER, the Dominican Centre for Interfaith, Ministry, Education and Research ([www.cimer.org.au](http://www.cimer.org.au)). She lectures regularly at several Australian universities and has worked on research projects for organisations such as the Australian Human Rights Commission and the Australian Catholic Bishops' Conference. Publications include *Women and Fundamentalism in Islam and Catholicism* (Peter Lang, 2011) and *Iraqi Women of Three Generations* (San Antonio, 2014)

### **Women during and after Vatican II**

Vatican II broke fresh ground when Paul VI welcomed women participants as "beloved daughters in Christ", and later appointed women such as Dame Barbara Ward and Rosemary Goldie to significant Vatican positions. The Vatican II document *Gaudium et Spes* recognized the right of both men and women to have "everything necessary for leading a life truly human, such as food, clothing, and shelter [and] the right to choose a state of life freely ....." This paper will critique theological developments since Vatican II and assess the potential for Vatican II thinking on women to develop during the pontificate of Pope Francis who has stated the need for "a profound theology of women."

**SATURDAY 23.05 | 16:30—18:45**

**Plenary: Plenary 7**

Reinsch Library Auditorium

**Chair: Brian Flanagan (US/US)** is Assistant Professor of Theology at Marymount University in Arlington, VA. His research interests include ecclesiological method, communion ecclesiology, and the work of Jean-Marie Tillard, O.P. He wrote *Communion, Diversity, and Salvation: The Contribution of Jean-Marie Tillard to Systematic Ecclesiology*, *Ecclesiological Investigations 12* (London: T & T Clark, 2011) and has published articles in *Horizons*, *Ecclesiology*, and *Theological Studies*.

**Christoph Schwöbel (DE/DE)** is professor of Systematic Theology in the Faculty of Protestant Theology at the University of Tuebingen. He is Director of the Institute for Hermeneutics and the Dialogue of Cultures. Before coming to Tuebingen he taught at King's College London and held chairs in the universities of Kiel and Heidelberg. The focus of his work is trinitarian theology and the dialogue of churches, religions and cultures.

**The Foundation, the Structures and the Mission of the Church: Lumen Gentium and the Churches of the Reformation**

The paper examines the relationship between "Lumen Gentium" and the ecclesiological document of the churches of the Reformation "The Church of Jesus Christ" (1994). Following the methodology of "Unitatis Redintegratio" the paper raises the question: Is there a shared promise for the future of the Church?

**Dorothea Sattler (DE/DE)** professor of Ecumenical Theology and Dogmatics at the University of Münster since 2000, obtained her doctorate in 1992 with an ecumenical thesis on the Sacrament of Reconciliation and habilitated in 1996 with a study of the Doctrine of Salvation. Scientific director of the Ecumenical Study Group of Protestant and Catholic Theologians in Germany and delegate of the German Bishops' Conference in the National Council of the Churches.

**The Effectual History of „Unitatis Redintegratio“. Achieved Convergences – Current Processes – Open Questions**

This paper discusses three aspects of the effectual history of the Second Vatican Council's Decree on Ecumenism „Unitatis Redintegratio“: (1) Convergences have been achieved – the realization of all Churches' need of reform, joy in the existing sacramental bond of baptism, readiness for constant dialogue. (2) Certain concerns of the Council are being rediscovered today – the Christological-soteriological concentration of all ecumenical questions, the spiritual ecumenism of life, efforts for ecumenical formation on all levels. (3) Open questions mainly concern the understanding of Churches and ethics – how can the principle of the „Hierarchy of truths“ become effectual in this regard? How can joint steps be taken in the question of ministry? What are the goals of the ecumenical movement?

**Howard Griffith (US/US)** is Associate Professor of Systematic Theology and Academic Dean at Reformed Theological Seminary, Washington DC. He has served there since 2002. He is the former

## Day 4: Sunday May 24th – Religion – Opening to Other Faiths

Pastor of All Saints Presbyterian Church, Richmond, Virginia. His interest is enriching Reformed theology with redemptive-historical biblical exegesis. Howard's book, *Spreading the Feast: Ministry at the Lord's Table*, is forthcoming. He and his wife Jackie have five children and a grand-daughter.

### **Prospects and Difficulties for Service: Vatican II and the Confessional Reformed Community**

Vatican II opened new possibilities for the service of society. Christians are confronted with such realities as homelessness, a rapidly changing moral consensus, and eroding religious freedom. On what basis may Roman Catholic and Reformed communities engage in witness and service? The paper will examine *Lumen Gentium* and *Unitatis Redintegratio*, in light of this question.

**Susan Wood (US/US)** is a professor at Marquette University in Milwaukee, Wisconsin. Very active in ecumenical work, she serves on the International Lutheran-Catholic dialogue, the U. S. Lutheran-Catholic dialogue, and the North American Orthodox-Catholic Theological Consultation.

### **The Ecumenical Imperative after Vatican II**

Fifty years of dialogue since Vatican II launched the Catholic Church into the ecumenical movement have resulted in significant convergence, but reception of these results remains slow and inconclusive despite the stunning success of the Joint Declaration on Justification signed in 1999. This presentation explores some of the challenges for reception within the ecclesial and social context of ecumenical relationships today and why the ecumenical imperative is even more critical at this point in time. It also suggests a model of ecclesiology for the reception of relationships of full communion.

**SUNDAY 24.05 | 10:30—12:30**

### **Plenary: Plenary Session 8**

Gaston Hall

**Chair: John Borelli (US/US)** is Special Assistant to the President of Georgetown University for Interreligious Initiatives, Dr. Borelli also serves as coordinator for dialogue for the U. S. Jesuit Conference. A consultor to the Vatican for 17 years, he worked 16 years in ecumenical and interreligious relations at the USCCB. Receiving his doctorate in history of religions and theology from Fordham University in 1976, he taught in New York for 12 years.

**Abdulaziz Sachedina (US/US)** is Professor and Endowed IIIT Chair in Islamic Studies at George Mason University in Fairfax, Virginia. He has been conducting research and writing in the field of Islamic Law, Ethics, and Theology (Sunni and Shiite) for more than two decades. In the last ten years he has concentrated on social and political ethics, including Interfaith and Intrafaith Relations, Islamic Biomedical Ethics and Islam and Human Rights.

#### **Vatican II: Turning Point in Catholic-Muslim Relations**

The paper concentrates on analyzing the implications of the Vatican II proclamation in advancing Catholic-Muslim relations. The visionary leadership of Pope Paul VI made it possible for Catholics to treat other religious faiths without necessarily denying the validity of these faiths in terms of their claims to truth and devotion to God. Muslim-Christian relations are still laboring under the impact of the political history of Christendom and Islamdom. Vatican II, examined in that political context stands out as a proclamation that needs to be emulated by other exclusionary faiths to develop badly needed empathy towards adherents of non-Catholic faiths.

**Michael Fitzgerald (GB/IT)** is a member of the Society of Missionaries of Africa. Former director of the Pontifical Institute of Arabic and Islamic Studies, former Secretary and then President of the Pontifical Council for Interreligious Dialogue, he was appointed Apostolic Nuncio to Egypt and Delegate to the League of Arab States. He retired in 2012, and now lives in Jerusalem.

#### **Nostra Aetate. Dialogue and Dialogues**

Interreligious dialogue is to be seen as a service to the truth. It is not only bilateral (Christian-Buddhist, Christian-Jewish, Christian-Muslim, etc.) but also trilateral and multilateral. Some examples of such dialogue are given in the paper, in particular those in which the Pontifical Council for Interreligious Dialogue has been involved. When the theological dimension of dialogue is considered, it is important to distinguish interreligious dialogue from ecumenical dialogue.

**Susannah Heschel (US/US)** is Professor of Jewish Studies at Dartmouth College, and the author of numerous books and articles, including *Abraham Geiger and the Jewish Jesus* and *The Aryan Jesus: Christian Theologians and the Bible in Nazi Germany*. She is currently a Guggenheim fellow and writing a book on the history of Jewish scholarship on Islam.

#### **Rabbi Abraham Joshua Heschel and Nostra Aetate**

## Day 4: Sunday May 24th – Religion – Opening to Other Faiths

This paper will examine Rabbi Abraham Joshua Heschel's engagement in the formulation of *Nostra Aetate* within the context of his theological writings and with a focus on his relationship with Augustin Cardinal Bea and the correspondence between them. The paper will draw on published and unpublished texts and on personal memories of the author.

**Sandra Mazzolini (IT/IT)** graduated from the History Department of the Faculty of Modern Literature and Philosophy (University of Trieste, Italy). In 1998, she completed her doctorate in Systematic Theology (Gregorian University, Rome). Full Professor at the Faculty of Missiology (Urbanian University, Rome), she has published various contributions to specialistic journals, reviews and collected works. Her most recent book is "Concilio", Cittadella, Assisi (PG) 2015.

### **Acknowledging some perspectives of Vatican II: interreligious dialogue and research for peace and social justice**

Since the Second Vatican Council, interreligious dialogue has been variously understood and expressed. Pope Francis has dealt with this issue. According to him, interreligious dialogue is in first place a conversation about human life, characterized by an attitude of openness in truth and love, sharing others' joys and sorrows. From this point of view, the dialogue with other faiths can be understood as a necessary condition for peace in the world, and to serve peace and justice is a basic principle of all religious exchanges. This understanding of interreligious dialogue acknowledges some conciliar perspectives both about the relationships between the Church and the world (see GS), and about the positive evaluation of other religious traditions (see LG and NAe).

**Roger Haight S.J. (US/US)** is Scholar in Residence at Union Theological Seminary in New York. He received the doctorate in theology from the University of Chicago's Divinity School in 1973 with a thesis on French Modernism. He received the Alumnus of the Year award from Chicago in 2005. He has taught in graduate schools of theology in Manila, Chicago, Toronto, Boston, and New York. From 2013 to 2015 he was the Director of the PhD Program at Union. His theological work has focused on fundamental issues in faith and revelation, method in theology, grace, christology, ecclesiology, trinity, and spirituality. His latest book written with Paul Knitter is entitled *Buddha and Jesus: Friends in Conversation* (Maryknoll, NY: Orbis Books, 2015).

### **Ecclesial Spirituality and Other Faith Traditions**

The aim of this paper is to promote an openness to the spiritualities of other faith traditions as a way of encouraging positive interreligious attitudes and dialogue. Frequently one can more readily enter into a constructive conversation with members of other faiths on a level of their spiritual practice as distinct from the metanarrative implied in their systems of belief. This paper makes an argument of why and how Christians may explicitly look into the spiritual practices of other religions as a way of stimulating and deepening their own faith.

**SUNDAY 24.05 | 14:00—15:30**

### **Parallel Plenary: Stumbling Blocks for Interfaith Dialogue: Hard Sayings Left Behind by Vatican II**

Riggs Library

## Day 4: Sunday May 24th – Religion – Opening to Other Faiths

**Chair: Michael Attridge (CA/CA)** is Associate Professor of theology at the University of St. Michael's College in Toronto. He researches the Second Vatican Council and most recently the intersection of Vatican II and the Canadian Church and society. Some recent publications include: *Vatican II: Expériences canadiennes/ Canadian Experiences* (University of Ottawa Press, 2011); and *Jews and Catholics Together: Celebrating the Legacy of Nostra Aetate* (Novalis, 2007).

**Michael Friedman (US/US)** is pursuing his doctorate in the Department of Theology at Georgetown University, where his research focuses on intersections of Jews and non-Jews. Before coming to Washington D.C., Mike earned a master's degree from Harvard Divinity School in Buddhist Studies and a bachelor's degree from Yale University in Religious Studies. Mike previously taught high school for two years and is currently a Wexner Graduate Fellow in Jewish Studies.

### **A Bridge to Nowhere? Jewish Receptivity to Church Overtures**

Members of the Catholic community and certain interreligious organizations have remarked upon the success of Vatican II in fostering Catholic-Jewish relations, but the Jewish community has largely failed to echo this sentiment. Despite the presence of official bodies, such as the International Jewish Committee on Interreligious Consultations (IJCIC), *Nostra Aetate* has not yet penetrated Jewish society. Rabbinical schools offer little by way of preparation for interreligious work (with one notable exception), and the lay Jewish community remains largely unaware of and unaffected by dialogue. This paper explores these features of the Jewish community by considering the nature of the work which has unfolded and Jewish sentiments regarding Catholic-Jewish relations, while offering some reflections on the path forward.

**Ralph Martin (US/US)** is the Director of Graduate Theology Programs in the New Evangelization at Sacred Heart Major Seminary in Detroit, the President of Renewal Ministries ([www.renewalministries.net](http://www.renewalministries.net)) and a Consultor to the Pontifical Council for the New Evangelization. He was a peritus at the 2012 Synod. He is the author of many books including "Will Many Be Saved? What Vatican II Actually Teaches and Its Implications for the New Evangelization."

### **Salvation Optimism and Its Limits: A Reading of Lumen Gentium 16**

Karl Rahner identified one of the most significant accomplishments of Vatican II as its "salvation optimism." What precisely did Vatican II teach about the possibility of being saved without hearing the Gospel? What are the significant qualifications on this possibility that the Council clearly teaches and why is this relevant to the Church's mission of evangelization?

**Marianne Moyaert (BE/BE)** holds the Fenna Diemer Lindeboom Chair of Comparative Theology and Hermeneutics of Interreligious Dialogue at the VU University Amsterdam. She is also guest lecturer Jewish-Christian Relations at the KU Leuven. Recently she obtained funding for a four-year research project *Crossing Borders: Interreligious Ritual Sharing as a Challenge to the Theology of Interreligious Dialogue* (2014–18). Her latest book is *In Response to the Religious Other: Ricoeur and the Fragility of Interreligious Encounters* (2014).

### **Nostra Aetate §2: Between Dialogue and Proclamation**

The focus of this short paper is *Nostra Aetate* paragraph 2. A close reading of this well-known and oft-cited passage reveals a tension between appreciation of the elements of truth and holiness on the one hand and the missionary commandment on the other hand. If there is indeed truth and holiness to

## Day 4: Sunday May 24th – Religion – Opening to Other Faiths

be found in other religions, and the Church is called to recognize and enhance the spiritual and moral values found in other traditions, whence the need for proclamation? Does the council's affirmation of other religious traditions diminish the church's commitment to missionary outreach? On the other hand, how can the church be a trustworthy dialogue partner when there exists doubt about her real intentions – is dialogue a mere leg up to proclamation? The goal of this paper is to make this passage a little less hard.

**Respondent: Darren Dias (CA/CA)** is associate professor of systematic theology at the University of St. Michael's College in Toronto. His research areas include Trinitarian theology, pneumatology, religious pluralism, the relationship between doctrine and praxis, and the thought of Bernard Lonergan. He is a member of the Roman Catholic-Hindu Dialogue of Canada.

**SUNDAY 24.05 | 14:00—15:30**

### **Parallel Plenary: Vatican II and Monastic Interreligious Dialogue**

Healy Hall 103

**Chair: Rico Monge (US/US)** is a comparative theologian specializing in Christian and Islamic mystical and ascetic theology, as well as continental philosophy of religion and the history of Christian theology.

**William Skudlarek (US/US)** is a monk of Saint John's Abbey, Collegeville MN, and Secretary General of Dialogue Interreligieux Monastique Monastic Interreligious Dialogue. He taught theology in the college and homiletics and liturgy in the School of Theology of Saint John's University for twenty years, spent five years in Brazil as a Maryknoll Missionary Society associate, and for ten years was a member of his monastery's priory in Japan.

#### **The Origins, Activities, and Particular Approach of Monastic Interreligious Dialogue**

This presentation will provide an overview of the origins of Monastic Interreligious Dialogue, identify some of its major activities, for example, publishing a multi-lingual journal, *Dilatato Corde*, and organizing meetings for interreligious dialogue such as the "Gethsemani Encounters," "Nuns/Monks in the West," and "Monks and Muslims," and comment briefly on the evolution of the understanding of "monastic" interreligious dialogue in the light of *Nostra Aetate* and Pontifical Council for Interreligious Dialogue's description of the fourth form of dialogue, "The dialogue of religious experience, where persons, rooted in their own religious traditions, share their spiritual riches, for instance with regard to prayer and contemplation, faith and ways of searching for God or the Absolute" (*Dialogue and Proclamation*, 42).

**Vivian Gruenfelder (US/US)** is a monk at Shasta Abbey Buddhist Monastery in Northern California where she was ordained in 1998, given Dharma Transmission in 2003, and made a Teacher of Buddhism in 2005. She has led meditation retreats and taught the Dharma there, and served as Sacristan, Chief Cook, Assistant to the Abbot, and currently as Prior. She was raised a Catholic and educated in Catholic schools.

## Day 4: Sunday May 24th – Religion – Opening to Other Faiths

### **Monastic Interreligious Dialogue**

This presentation will focus on what a Buddhist monk / nun can contribute to and gain from monastic interreligious dialogue, with emphasis on daily religious practice, religious experience, and the living of the life of a monastic. How does dialogue with monastics of other religions deepen our own faith and practice? How does this serve our lay congregations and the world at large?

**James Wiseman (US/US)** is abbot of St. Anselm's Abbey in Washington, D.C. Before being elected to the abbacy in 2011, he was a professor in the School of Theology and Religious Studies at The Catholic University of America for twenty-seven years. He has also been active in interreligious dialogue, especially between Buddhists and Christians, and is a past-president of the board of Monastic Interreligious Dialogue for North America.

### **Theological Issues Raised by the Dialogue of Religious Experience and Practice**

However useful it may be to distinguish between what are commonly called "the dialogue of religious experience and practice" and "the dialogue of theological discourse," there are unquestionably theological issues raised by the former type of dialogue, which is the kind primarily practiced by monastics. In fact, the sharing about religious experience and practice engaged in between Christians on the one hand and Hindus and Buddhists on the other can raise profound questions for Christians about the nature and knowability of God and of what can reasonably be claimed about what the New Testament and subsequent theology call "eternal life." This paper will address these specific questions as far as time permits.

**SUNDAY 24.05 | 14:00—15:30**

### **Parallel Plenary: Perspectives on *Nostra Aetate*: Impact and Promise**

Healy Hall 104

**Chair: Mary Doak (US/US)** is a theologian focusing on the intersection of Christianity and political life, with special attention to the public claims of religion and their importance for Christian faith in the contemporary world.

**Joshua Ralston (US/US)** is Assistant Professor of Theology at Union Presbyterian Seminary in Richmond, Virginia. His current research employs comparative theology, Islamic studies, and political theology to address long standing debates on law in Christian-Muslim dialogue.

### **On Bearing Witness: The Limits and Possibilities of *Nostra Aetate*'s Engagement with Islam**

As is well known, the third paragraph of *Nostra Aetate* marks a significant and positive shift in Latin Christian perspectives on Islam. The document seeks to address the long history of "quarrels and hostilities" between Muslims and Christians by highlighting shared commitments to the unity of God, the heritage of Abraham, overlapping and yet distinct beliefs, and the possibilities of social cooperation. This paper considers the limits and possibilities of *Nostra Aetate*'s perspective by interrogating whether or not shared theology and practice can bear the weight of historical difference. By employing recent work in Comparative Theology and Scriptural Reasoning, the paper proposes a model of exchange marked by witness and humble particularity that moves both with and beyond *Nostra Aetate*.

**Sandra Keating (US/US)** is Associate Professor of Theology at Providence College in Rhode Island where she teaches courses on Catholic theology, Islam and World Religions. Her scholarship has focused on the early history of Muslim-Christian relations and current issues in interreligious dialogue with Muslims. She is a frequent speaker on these topics, and has been a Consultor on the Vatican's Commission for the Religious Relations with Muslims.

#### **Nostra Aetate and Muslims: Can we really ‘forget the past’?**

The third section of Nostra Aetate seems to enjoin an impossible task on the Church – to ‘forget the past’ of conflict and tension between the Muslim and Christian communities. The pain and disruption of many past points of conflict remain real and often enter into contemporary dialogues. This paper will examine the Biblical origins of the phrase and its reception since the Council. Notably the English translation interprets the phrase differently than most other translations, which emphasize ‘leaving the past aside’. The recommendation here is to amend the current official English translation of the text, and confront the urgency of overcoming the ‘quarrels and hostilities’ that too often dictate our relationships today.

**John Sheveland (US/US)** is an Associate Professor of Religious Studies at Gonzaga University where since 2006 he has taught courses on interreligious dialogue, comparative theology, religion and violence, and the religions of India. John is the author of *Piety and Responsibility: Patterns of Unity in Karl Rahner, Karl Barth, and Vedanta Desika* (Ashgate, 2011) and numerous essays in books and journals.

#### **Ties that Bind: Toward a Political-Theological Reading of Nostra Aetate**

'Ties that bind' is intended in two senses. First, this paper argues that the profound vocation to human unity expressed in NA 1 (and GS and LG) serves as a norm for theological statements on religious neighbors and generates a pastoral outcome in the document by driving the faithful to repair fractures in human community. Second, the same vocation to human unity invites consideration of additional theologies of solidarity and of religious pluralism to help the church to 're-member the future' more adequately by remembering the past, especially victims and the dead. Dialogue with and reception of the insights of Orthodox Rabbi Irving Greenberg and Tibetan Buddhist Lama John Makransky may yield fresh material content to this pastoral outcome.

**Randy Odchigue (PH/PH)** is a catholic priest who serves as a guest professor at the Seminario Mayor de San Carlos (Cebu City, Philippines) in addition to his roles as vice president of DaKaTeo, Catholic Theological Society of the Philippines and also of Academic Affairs at Fr. Saturnino Urios University (Butuan City, Philippines). He holds an MA in pastoral ministry from the Loyola School of Theology at Ateneo de Manila University as received both his MA/ licentiate and doctorate in systematic theology from Katholieke Universiteit Leuven (Belgium).

#### **Taming Otherness? Reflections on Nostra Aetate from Asian-Filipino Perspective**

This paper intends to address two concerns. First, it wants to reflect on the legacy of Nostra Aetate in Asia in general and focus on dialogue in particular as appropriated by some documents of the Federation of Asian Bishops Conferences (FABC). Emphasis will be given on a review of the FABC threefold dialogue with religions, cultures and the poor. An attempt will be made to connect the FABC content with forms of dialogue, namely, dialogue of life; of action; of religious experience and

of theological content. The paper also hopes to mention some aporias in relation to dialogical content and form.

The second purpose of the paper is to search for possible alternative dialogical frameworks given the present aporias of interreligious and intercultural conversation. Using the lens of the experience of Muslim-Christian relations in Mindanao, Southern Philippines, this paper seeks to identify approaches that *Nostra Aetate* has inspired but has not fully developed.

Taming otherness is a double-edged self-reflexive phrase that simultaneously asks if otherness can be tamed/befriended OR if it is something that should be domesticated and/or should be emasculated of its ethical and conceptual demand for self-examination/self-interrogation of one's hitherto unquestioned assumptions and claims.

**SUNDAY 24.05 | 14:00—15:30**

## **Parallel Plenary: Remembering the Future of Dialogue and Interfaith Engagement**

Healy Hall 105

**Chair: Thomas Michel**

**Leo Lefebure (US/US)** professor of theology at Georgetown University, is the author of "True and Holy: Christian Scripture and Other Religions." He an honorary research fellow of the Chinese University of Hong Kong and a Trustee Emeritus of the Council for a Parliament of the World's Religions. He is a long-time participant in dialogues with Muslims, Jews, Buddhists, and Hindus.

### **Interpreting the Bible in Relation to Other Religions**

This paper will examine how the Second Vatican Council transformed Catholic interpretation of the Bible in relation to other religious traditions. The earlier Catholic tradition generally applied a hermeneutic of hostility, which interpreted the Bible in opposition to other religions; the Second Vatican Council proposed a hermeneutic of respect and generosity toward other religions that emphasized the values shared by Catholics and followers of other religious paths. The paper will examine how this transformation has affected the interpretation of the Bible in relation to Jews, Muslims, and Buddhists.

**Dawn Nothwehr (US/US)** holds The Erica and Harry John Family Endowed Chair in Catholic Ethics at Catholic Theological Union, Chicago, IL. Her research focuses on global climate change, environmental ethics and ecotheology. Her numerous publications includes *Ecological Footprints: An Essential Franciscan Guide to Sustainable Living* (2012).

### **A Model for Muslim-Christian Dialogue on Care for the Earth: Vatican II, St. Francis and the Sultan, and Pope Francis**

This paper explores the mutual exchange of the 1219 dialogue of Francis of Assisi and Sultan Malik al-Kamil as a model for present-day cooperation between Christians and Muslims on earth care issues.

It first critically analyze select sources from Vatican II, the St. Francis / Milik al-Kamil encounter, and statements by Pope Francis – especially *EvangeliiGaudium*. It shows how each significantly

links spirituality, poverty, and violence. It then exposes how these linkages are made relevant for ordinary people through the praxis of dialogue. Finally, it proposes that the St. Francis/ Sultan encounter is a powerful model for present-day Christian-Muslim cooperation on earth care issues.

**Jan Nielen (NL/NL)** is program officer at CORDAID for almost 30 years. He got his PH.D. in social sciences from Free University in Amsterdam. He specialized in anthropology and sociology of South Asia. During the last 10 years he focused on the role of religion in conflict transformation and peacebuilding. He initiated several linking and learning programs on interreligious dialogue in close collaboration with the church in and of Asia.

### **We Are the Church: A Church in Dialogue in Papua**

The major theme of this paper is to address the way in which Dutch Franciscan friars in particular responded to the “signs of the times” as mentioned in the Vatican II document ‘Gaudium et Spes’ in Papua. How did they read “the signs of the times”? In terms of Franciscan spirituality, what is God saying to them as to how to continue the mission of Jesus and follow the Gospel? How did they experience “being church” within a (changing) context of daily living? As it seems that theology in Papua church arises from grassroots activities rather than from academic settings, let’s talk about what’s happening on the ground, about renewal from the grassroots.

**Roberto Catalano (IT/IT)** holds a Doctorate in Missiology from Pontifical Urbanian University in Rome. After a long experience in India (from 1980 till 2008), at present he is the Director of the International Office for Interreligious Dialogue of the Focolare Movement in Rome and visiting professor at Pontifical Urbanian University, Rome (Italy), University Institute Sophia, Loppiano-Firenze (Italy) and Asus (Accademia di Scienze Umane e Sociali), Rome (Italy).

### **Co-essentiality of the institutional and charismatic aspects of the Church: the case of interreligious dialogue after Vatican II**

The paper proposes to study the opening and the development of the experience of interreligious dialogue within the Catholic Church since Vatican II. In the last fifty years, the process of opening towards faithful of other religions has been characterized by new institutional positions in the Church hierarchy accompanied by practical experiences often promoted by the so-called new charisms. Therefore, the dimension of a Church for the ‘religious’ others and towards the ‘religious’ other will be examined in two perspectives: on one side, in the light of some of the main magisterial documents and symbolic gestures of the Popes and, on the other, in the experience of some of the ecclesial movements emerged immediately before and after the Council.

**SUNDAY 24.05 | 16:00—18:00**

### **Plenary: Plenary 9**

Gaston Hall

**Chair: Daniel Madigan (AU/US)** SJ is the Ruesch Family Associate Professor in the Department of Theology, where he teaches courses in Islamic Studies, and in Christian theologies in conversation with Islam.

**Jonathan Ray (US/US)** is the Samuel Eig Associate Professor of Jewish Studies, and Director of Graduate Studies, in the Theology Department at Georgetown University. Prof. Ray specializes in medieval and early modern Jewish history, focusing on the Sephardic world. He is the author of *After Expulsion: 1492 and The Making of Sephardic Jewry*, and co-editor with Peter Phan of *Understanding Pluralism: Perspectives from Theology and Religious Studies*.

### **Jews and Catholics in the 21st Century: Lingered Shadows, and the Road Ahead**

The last 50 years have been a period of unprecedented cooperation and mutual understanding between Catholics and Jews. Yet, the landmark statement of *Nostra Aetate* did not so much resolve a long and problematic history of inter-faith tensions as challenge us to reconsider the nature of Catholic-Jewish relations. Part of the ongoing task of fostering the ties between these two communities is the recognition of the shadows still cast by the history prior to *Nostra Aetate*, as well as the important advances that have taken place since. As a Jewish historian, I will discuss the interplay between the past and future, and outline some of the key issues upon which Catholics and Jews might reflect as we move forward.

**John Pawlikowski (US/US)** is Professor of Social Ethics and Director of the Catholic-Jewish Studies Program at Catholic Theological Union in Chicago. Author/contributor to more than twenty books on interreligious relations and social ethics, Member of the Ethics, Religion and the Holocaust and the Academic Committees at the United States Holocaust Memorial Museum.

### ***Nostra Aetate*: Where it has Brought Us; Where We Still Need to Go**

NOSTRA AETATE generated what some scholars such as Gregory Baum have termed a radical shift in Catholicism's teachings regarding the Jews and other non-Christian religious communities. The document produce a new template for the Catholic Church's outlook on other religious traditions. On the theological level NOSTRA AETATE has inspired a new theological vision of Christianity's links to other religious traditions, Judaism in particular. But in recent years this theological quest has somewhat subsided even though in the field of biblical studies we have seen considerable advancement. But the biblical studies have let to make a profound impact on contemporary reflection within the church. My presentation will identify some of the areas where a new integration still needs to happen.

**Sallie King (US/US)** is Professor of Philosophy and Religion at James Madison University. She is the author, co-editor or translator of numerous works on Buddhism, Engaged Buddhism, Buddhist-Christian dialogue and the cross-cultural philosophy of religion. She is a Trustee of the international, interfaith Peace Council and a former President of the Society for Buddhist-Christian Studies.

### **A Buddhist Perspective on the Fiftieth Anniversary of *Nostra Aetate***

*Nostra Aetate* has played a major role in fostering positive Buddhist-Christian relations. Thomas Merton was encouraged by Vatican II in making his watershed Asian journey. Subsequently, Buddhists reached out to Christian contemplatives with the landmark Naropa Institute conferences. The Catholic Church began institutionalized outreach to Buddhist monastics, sponsoring a series of unprecedented in situ reciprocal visits between Buddhist and Catholic monks and the Gethsemani conference series. The decision to concentrate on contemplative monastics as a Buddhist-Catholic bridge continues to be very fruitful, not only for Buddhist-Christian relations but also for the academic discussion of mysticism. A low point and setback in post-*Nostra Aetate* Buddhist-Catholic relations was Pope John Paul II's remarks about Buddhism in *Crossing the Threshold of Hope*.

**Felix Machado (IND/IND)** is Archbishop-Bishop of Vasai, India. He is chairman of Commission for Office on Ecumenical and Interreligious Affairs, Federation of Asian Bishops' Conferences (OEIA-FABC) and Chairman of Commission for Desk for Ecumenism and Office for Interreligious Dialogue, Catholic Bishops' Conference of India (CBCI); President, Western Region Bishops' Council (CBCI); Ph. D. in Dogmatic Theology from Fordham University, New York, in 1984. Licentiate in Theology from Faculte Catholique de Theologie, Lyon, France, in 1976. Former Undersecretary at Pontifical Council for Interreligious Dialogue, Vatican (from 1993-2008) with special attention to Asian Religions. Author of several books and articles.

### **Nostra Aetate: Opportunities to transcend differences among religions**

*Nostra Aetate* gives basic and clear orientation to Catholics to engage in interreligious dialogue. The main thrust of the document is to invite Christians to build and promote the peace of the world. While speaking of a relationship of openness and dialogue with other religions, *Nostra Aetate* does not ignore to speak of the duty of Christians to proclaim Jesus Christ who is the “way, the truth and life”. This paper offers an answer to the questions how exactly are we to face the challenge of conversion and how best can we proceed in our dialogue with Hindus, some of who have been reinterpreting the very essence of Hinduism. The basic premise of the paper is that our dialogue with others should be built on truth and that the time has come to move from attitudes of justification of our positions and fixed ways of looking at things to enter into frank and open dialogue by listening to the tradition of the other as the other understands it and to discover how the Spirit is at work everywhere.

**Francis Clooney (US/US)** is the Parkman Professor of Divinity, Harvard University. His primary areas of scholarship are theological commentarial writings in the Sanskrit and Tamil traditions of Hinduism, and comparative theology, theological learning deepened through the study of traditions other than one's own. He has also written on the Jesuit missionary tradition in India. His latest book is *His Hiding Place Is Darkness: An Exercise in Interreligious Theopoetics* (2013).

### **Learning Interreligiously after Vatican II: Study as an Enduring Christian Virtue**

*Nostra Aetate* has helped make possible the emergence of a deeper and more open interreligious learning: habits of study as a Catholic virtue. A changed attitude to other religions, in a changed Church, has cleared the way for fruitful learning from other religions, with an energy, clarity and focus hitherto rare. The Declaration thus also created the conditions for the arising of the new comparative theology, a discipline dedicated to a learning from other religions that enriches and challenges Christian theology, spirituality, and ways of life. Clooney offers examples from his own work in the study of Hinduism, in the context of his studies in the late 1970s, early 1980s, and years of research and teaching at the university level.