

# Lived Catholicism(s): Paradox and Prophecy: Why the Study of Lived Catholicism Matters

Second Online Lived Catholicism Conference  
15-16 November 2021



An online conference taking place across two days, bringing together theologians, ethnographers, anthropologists, human geographers, psychologists and ethicists among others for interdisciplinary exchange and encounter. The conference seeks to promote the notion of 'Lived Catholicism' both within the academy and in the broader Church, as experienced in homes, parishes, schools, and wider daily life.

The conference is organised by the Centre for Catholic Studies at Durham University, in conjunction with the Department of Catholic Studies at Duquesne University, and in association with *The Tablet*.

# Day 1: Monday 15 November

14:00-19:30 GMT

## Session 1: 14:00-15:20 GMT

**Welcome and Introduction** from Avril Baigent (Chair of Conference Organising Team) and Professor Mathew Guest (Head of Department of Theology and Religion, Durham University)

### Opening Plenary

*Paradox and Prophecy: Why the Study of Lived Catholicism Matters*

**Speaker:** Professor Massimo Faggioli, Villanova University

**Chair:** Dr Marcus Pound, Durham University

**Concluding word:** Professor Paul D. Murray, Dean-Director, Centre for Catholic Studies, Durham University

## Session 2: 15:35-16:45 GMT

*Sites of Paradox and Prophecy: Short Papers Part One*

Participants are invited to select a stream to join. Comments and responses can be submitted via chat. In each stream, each 15-minute paper will follow straight on from the last, with discussion of all three papers taking place afterwards.

Stream 1	Stream 2	Stream 3	Stream 4
<b>Catholic Women and Sexuality</b>	<b>Catholic Women Prophetic in Ordinary</b>	<b>Health</b>	<b>Education</b>
<b>Chair:</b> Dr Anna Niedźwiedz	<b>Chair:</b> tbc	<b>Chair:</b> Dr Marcus Pound	<b>Chair:</b> tbc

<p><b>Dr Sarah-Jane Page</b> Aston University <b>Dr Pam Lowe</b> Aston University</p> <p><b><i>A Qualitative Investigation into British Catholic Abortion Attitudes: Lived Religion, Nuance and Complexity</i></b></p> <p>Survey research has already revealed increased liberalisation on abortion attitudes among British Catholics in recent years (e.g. Clements 2014). This project utilises a qualitative approach to investigate in more detail attitudes in the British context, drawing on in-depth interviews with both priests and parishioners. This research utilises a lived religion approach to understand the nuance and complexity of attitudes, demonstrating the importance of lived experience in influencing opinion. We will present these attitudes as a continuum, rather than a dichotomy, with a key finding that parishioners who strictly adhere to official Church teaching on abortion are in a minority.</p>	<p><b>Dr Pat Jones</b> Durham University</p> <p><b><i>‘Be proud to be a worker girl’: The impact of YCW on working class Catholic girls in the post-war era</i></b></p> <p>The dominant message given by Catholic teaching to women about their vocations has always leaned heavily into the models of marriage, motherhood and consecrated life.</p> <p>Catholic women were not so easily confined to these essentialising roles as papal teaching intended. This paper examines how some young working-class Catholic girls tenaciously pursued other possibilities. The Young Christian Worker (YCW) movement took root in England and Wales before the war, but its expansion happened afterwards. Based on archive research and interviews, I show how some working-class women discovered a social and political mission through YCW.</p>	<p><b>Dr Peter Kevern</b> Staffordshire University</p> <p><b><i>Between suicide and adoration: reflections on online devotions during lockdown</i></b></p> <p>There has been a significant rise in the popularity of online Adoration of the Blessed Sacrament since the closure of churches to regular worship in the early days of the Covid-19 pandemic. This appears to be a response from the faithful that expresses or salves the experience of distance and exclusion from accustomed patterns of worship with a ‘socially distanced’ form of devotion to the Divine Presence.</p> <p>The paper begins with the assumption that this is an authentic expression of the Catholic <i>sensus fidelium</i> rather than a theological and devotional error. Drawing on the work of the French philosopher Jean-Luc Nancy, and particularly his account of ‘The Deconstruction of Christianity’, it develops a theoretically-informed analysis that has implications for our understanding of the meaning of ‘Divine Presence’ in the post-lockdown era.</p>	<p><b>Dr Fiona Dineen</b> Mary Immaculate College</p> <p><b><i>Sites of Paradox and Prophecy: Educators, Ethos and the lived reality of the Catholic school</i></b></p> <p>Catholic education in Ireland is currently undergoing a period of immense challenge and change. Recent educational discourse and policy changes, while providing positive opportunities, also create an increasingly complex operational landscape for Catholic schools. This paper will address the implications of these challenges and explore critically how educators mediate the mission and values of Catholic education into the lived reality of their school communities, drawing on the findings of recent research in this area. It will particularly focus on the evolving nature of religious education in primary schools, with specific reference to the role of the educator in terms of their religious literacy, identity and professional development.</p>
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<p><b>Mr Luis Bastidas Meneses</b> University of Bayreuth</p> <p><b>Ms Claudia Álvarez Hurtado</b> Boston University</p> <p><b><i>Catholicism without the Catholic Church. The case of Católicas por el Derecho a Decidir movement in Colombia</i></b></p> <p>Regardless of the Catholic Church's opposition to contraception since the 1960s, many Catholics reconfigured their faith without a conflict between contraception, sexual practices, and ways of living the faith (Bastidas &amp; Beltrán, 2019). This presentation examines a renewed tension between institutional and individual experience in Colombia through the lenses of lived religion (McGuire, 2008; Ammerman, 2020) and feminist theology (Radford Ruether, 2008). The Católicas por el Derecho a Decidir (Catholic Women for Choice) movement fight for women's reproductive rights and against the risk of legal prosecution due to abortion being considered a crime (González-Vélez &amp; Castro, 2021). Based on a feminist theological perspective their struggle is rooted in religious principles</p>	<p><b>Ms Eryn McGraw</b> University of St Andrews</p> <p><b><i>How the Stories of Flannery O'Connor Can Heal a Divided Church</i></b></p> <p>Though Flannery O'Connor wrote to rouse the complacent Christians of the midcentury evangelical American South, her stories are still relevant to the problems of the contemporary Church. This paper proposes how her stories might heal the ever-growing factionalism between various strands of so-called "traditionalism" and "modernism." Both reactionary traditionalism and liberal modernism offer theological systems of grace and ecclesiology that display fundamental failures to attend to the actual lived reality of grace. This failure of attention misunderstands the ways grace operates in the world and runs the risk of blinding individuals to the person of Christ. O'Connor reminds us of who Christ is by illustrating the lived experience of grace through her stories, revealing that God's grace is disorienting, gratuitous, often subversive, and incapable of reduction to a theological "system." This paper</p>	<p><b>Dr Luke Buhagiar</b> DISCERN (<a href="http://www.discern.mt">www.discern.mt</a>)</p> <p><b>Dr Matthew Pulis</b> University of Malta</p> <p><b>Andre Zaffarese</b> Archdiocese of Malta</p> <p><b><i>Lived Catholicism and Covid-19: Perspectives of parish priests and parish workers in Malta</i></b></p> <p>Covid-19 has precipitated fundamental changes in people's experiences of Lived Catholicism(s). This presentation concerns a qualitative study that looked at the perspectives of parish priests and parish workers on the effects of the Covid-19 pandemic on parishes in Malta. Semi-structured interviews were conducted with 8 parish priests and 10 parish workers across different parishes, and the data were analysed using thematic analysis. The findings shed light on the dynamics involved in an ever-changing Lived Catholicism. This presentation looks at five key patterns that emerged across participants' arguments. These concerned (a) lay identities and ecclesiologies, (b) diaconia, (c) spiritual needs, (d) mass and Sacraments, and (e) parish professionalisation. It is argued that an understanding of the shifts in these domains is inseparable from an</p>	<p><b>Drs Isaak Deman</b> KU Leuven / Australian Catholic University</p> <p><b><i>Lived Catholicism through Catholic Education? Pre-Conciliar Expectations among the European Bishops as reflected in the Vota</i></b></p> <p>It is well-known that the Catholic Church emphasizes the need for Catholic education to uphold and pass on dogmatic truth-claims and a social teaching that co-aligns with the Church's vision for the world. In the wake of Vatican II, Gravissimum Educationis (GE) touched upon this issue but it did not receive much attention in contrast to other conciliar documents. Moreover, it garnered mixed responses. But rather than looking at GE or its reception, this paper investigates how European bishops (possibly the UK included) envisioned Catholic education prior to the Council, namely, in the Vota Antepreparatoria. Employing comparative analyses, this paper explores how these expectations about Catholic education informs the conceptual framework of lived Catholicism.</p>
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<p>acknowledging women's dignity and agency over their bodies and life projects. With this case we look for answers to the question of how, while the influence of the church seems weaker, Catholic religiosity finds ways to retain their force in people's lives. Even if this entails incorporating moral issues once considered undoubtably immoral.</p>	<p>pays special attention to O'Connor's story "The Temple of the Holy Ghost" to illustrate the disruptive reality of grace.</p>	<p>understanding of Lived Catholicism as a whole.</p>	
<p><b>Ms Eline Huygens</b> Ghent University</p> <p><b><i>Gender, relationships, and sexuality. An empirical study on the lived experiences of young Catholic women.</i></b></p> <p>My PhD project is situated in the interdisciplinary study of gender and religion, and takes the lives of young Roman Catholic women who are active in the Church in Belgium as a starting point in order to examine how religiosity is constructed and performed. I investigate how these women navigate between religious traditions and prescriptions on the one hand, and secular society on the other. In doing so, I seek to explore how religious beliefs and teachings inform their interpretations, experiences, and</p>	<p><b>Dr Terry Tastard</b> Cadbury Centre for Public Understanding of Religion, Birmingham University</p> <p><b><i>Florence Nightingale's Love-Hate Relationship with the Catholic Church</i></b></p> <p>Before the Crimean War catapulted her to fame, Florence Nightingale was fascinated with the Catholic Church. The nursing work of women's apostolic congregations seemed to offer her agency and fulfilment. After the war her feelings changed. At Scutari and Balaclava Nightingale had clashed with the Irish superior of the Sisters of Mercy. In correspondence and public testimony after the war Nightingale was negative about religious sisters and the Irish, part of a broader antipathy</p>	<p><b>Prof. Daryl Higgins</b> Australian Catholic University</p> <p><b><i>Designing a new safeguarding system for Catholic Church entities in Australia</i></b></p> <p>The Institute of Child Protection Studies at Australian Catholic University was asked by the Australian Episcopal Conference of the Roman Catholic Church, together with Catholic Religious Australia to review the needs of the Catholic Church in Australia regarding the safeguarding of children, young people and vulnerable persons. We undertook a mapping exercise and designed a national safeguarding operational model for the project. We reviewed existing safeguarding regulatory obligations and the needs, opportunities and challenges in providing safeguarding services within the Church. While</p>	<p><b>Dr Damian Costello</b> NAIITS: An Indigenous Learning Community</p> <p><b><i>Innovation from the Periphery: Lessons from Black Elk and the Indigenous Catechetical Tradition in the Context of Antiquae Ministerium</i></b></p> <p>In Antiquae Ministerium, Pope Francis restored the lay ministry of catechist. This paper explores how Francis is following the 500-year witness of lived Indigenous Catholicism. Through the lives of Nicholas Black Elk and other Indigenous catechists, we will examine how Indigenous Catholics expanded the scope of lay leadership within the Church by adopting on the one hand emphases from evangelical forms of Protestantism, such as lay bible study and revival-type gatherings, and on the other Indigenous wisdom and</p>

<p>practices pertaining to femininity, intimate relationships and sexuality. Based upon ethnographic research, inspired by a lived religion approach, I show how these young women inhabit both Catholic and secular ethics, and how both Catholic and secular discourses are enacted in their lives.</p>	<p>towards the Catholic Church. This was mitigated by her friendship with another superior of Sisters of Mercy who had nursed in the war, Mary Clare Moore, who encouraged Nightingale to read a range of mystical writers. However, Nightingale’s interpretation of mysticism was closer to the Unitarianism of her ancestors in its emphasis on human willpower, and far from a conventional Catholic understanding Even so, her study of the mystics also shows an enduring ambivalence towards Catholicism.</p>	<p>many Catholic Entities had developed systems and processes designed to prevent and respond to abuse, there was a need for more targeted guidance and support to ensure a consistent approach to the prevention of—and response to—abuse. The design of the national safeguarding operational model was informed by stakeholder consultations and an analysis of the recommendations of the Australian Government’s 2013 Royal Commission into Institutional Responses to Child Sexual Abuse. The proposed operational model was for the establishment of a new national office to oversee and coordinate the consistency, quality, efficacy and coverage of safeguarding and professional standard services across the Church. The proposed model was accepted and is now being implemented. Its role is to equip and support Church Authorities to continue their safeguarding journey and drive culture change within their members/entities.</p>	<p>practices deemed by non-Indigenous to be outside the scope of Catholic faith, particularly healing work and sacred relationality with the non-human world. Indigenous catechists forged an innovative role that scrambled traditional Catholic understandings of ministry while remaining firmly within the Church. From this perspective, Antiquum Ministerium represents a form of reverse evangelization, whereby the lived Catholicism from the periphery influences a Church in need of renewal.</p>
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## Session 3: 17:00-18:00 GMT

### *Lived Catholicism in Postsecular Society*

**Speaker:** Dr Michele Dillon, University of New Hampshire

**Chair:** Dr Pat Jones, Durham University

Followed by questions and responses submitted via chat.

## **Session 4: 18:30-19:30 GMT**

### *Pop-Up Podium*

Two streams of poster presentations. Participants are invited to select a stream to join. In each stream, the 5-minute poster presentations will be shown consecutively and then there will be time for discussion. Comments and responses can be submitted via chat.

	<b>Chair: Avril Baigent</b>	<b><i>Learning and Living Synodality</i></b> <b>Chair: Prof Paul D. Murray</b>
1	<p><b>Dr. Kathryn Lamontagne</b> Boston University</p> <p><b><i>Gender, Faith, and Class: Lived Catholicism in Massachusetts, 1950-1955</i></b></p> <p>My new research on lay Catholic women seeks to investigate the Lived Catholicism of lay women in the Flint neighborhood of Fall River, Massachusetts in the early 1950s - through the lens of ethnicity and class. I am making use of the collection of Sarah Croskery Pelletier's recently discovered daily letters and ephemera, which provide valuable insights into the vibrant Lived Catholicism of a first-generation, working class Northern Irish-American in New England.</p>	<p><b>Prof Paul D. Murray</b> Durham University</p> <p><b><i>Introduction: Synodality and Lived Catholicism</i></b></p>
2	<p><b>Mrs Anne Marie O'Riordan</b> Margaret Beaufort Institute of Theology</p> <p><b><i>Capturing Voices – A Theological Listening Ethic</i></b></p> <p>In my last pop-up presentation, I introduced the research I had begun to embark on, which is the exploration of RC women chaplains' understanding of self and God within ministerial practice. I ended my</p>	<p><b>Mr Raphael Yabut</b> Boston College</p> <p><b><i>Learning With One Another: Lived Pedagogies in Grassroots Church Communities</i></b></p> <p>The practices and stories of basic ecclesial communities in the Philippines present an implicit pedagogy where members learn with one another for social justice in their</p>

	<p>presentation by saying that what I would need to address next was how to capture their voices. I would like to consider this methodological aim and suggest that in order to capture the voice of the other, it is equally necessary to be able to listen well. Therefore, for this presentation I will present a flavour of a theological listening ethic I have begun to develop, which draws upon the Ignatian tradition, as one way of hearing not only the voices of my research participants, but also God's voice as well as my own.</p>	<p>neighborhoods in the context of the current war on drugs. This pedagogy embodies a synodal religious education that listens to the sense of faith of the members in their everyday lives, involves all in participation and consultation, and promotes transformative learning for social change. Using both participatory action research and ethnographic research methods, my study attempts to flesh out this pedagogy further. What this process shows is a more co-constructive way of studying lived Catholicism: aiming to describe what is already happening on the ground and, together with the community, imagine ways moving forward as a church.</p>
3	<p><b>Mr Jake Grefenstette</b> University of Cambridge</p> <p><b><i>Lived Catholicism and Catholic Poetry: A Case Study in Gerard Manley Hopkins</i></b></p> <p>What does Lived Catholicism have to say to the interdisciplinary study of theology and literature? This paper explores possible approaches through a case study of Gerard Manley Hopkins's 'I wake and feel the fell of dark, not day.' My five-minute paper surveys the history of responses to what William Empson identifies as the problem of paradox (or 'seventh-type ambiguity') in the poem. I will focus specifically on the ways in which the challenging metaphor of 'dead letters' has been read in light of the Jesuit's lived experience of the priesthood.</p>	<p><b>Dr Pat Jones</b> Durham University</p> <p><b><i>The Goad of the Promised Future: Reflections on 40 Years of Consulting the Baptised from the Liverpool 1980 Congress Onwards</i></b></p> <p>The Synodal process now initiated by Francis is not the first church-wide process of listening that has taken place in this local Church. For 40 years since the Council, hopes have been raised and often lost as diocesan and national level events and processes have tried to engage all the baptised in what we can now recognise as synodal experiments. I will briefly explore what we can learn from this lived experience to identify pitfalls, risks and potential as we seek to inhabit a newly enriched understanding of synodality.</p>
4	<p><b>Ms Allison Guerrette</b> Duquesne University</p> <p><b><i>It is the Spirit Who gives Life: Living Catholicism Boldly and Dynamically</i></b></p> <p>Understanding the Church Past allows us to more authentically be the Church Present and Future. For my pop-up podium, I will look back to the lived faith of the Apostles and examine how such a model—one of community living and radical openness to the Holy Spirit—builds and strengthens the Body of Christ. My research will explore how these two aspects of Catholic life affect both the</p>	<p><b>Mr Christopher Lamb</b> <i>The Tablet</i> and Durham University</p> <p><b><i>Reshaping the Centre: A Synodal Rome?</i></b></p> <p>This reflection will look at whether the Pope's synodal reforms are shaping the culture and practice of the Roman Curia, with a particular focus on the Synod of Bishops' office and the launch of the global synod process in the Vatican last month. I will examine some of the resistance to Francis' reforms and argue that the 2023 synod requires both a clear sense of direction from head office along and a</p>



	<p>study and practice of Lived Catholicism. My analysis will begin by looking to the history of the Catholic Charismatic Renewal in the U.S.—which started with Duquesne University students in 1967—as well as the present revival of the Spirit on the campus and its effect on students and faculty. The study of Lived Catholicism reveals the charismatic beginnings of the Church, opening hearts and minds to the transformative power of the Holy Spirit—Who is just as present in this age.</p>	<p>willingness to be transformed by the experience of the local churches.</p>
5	<p><b>Mr Bartosz Arkuszewski</b> Jagiellonian University, Museum of Krakow</p> <p><b><i>The Material Medium of Healing. Case study of the oil in the worship of Saint Charbel in Krakow (Poland)</i></b></p> <p>Monthly devotions to Saint Charbel in Krakow (Poland) have been gathering devotees of this saint for 10 years. One of important elements of the cult is the oil of Saint Charbel. According to worshipers the oil of Saint Charbel heals diseases of the body, mind and soul. There are a lot of testimonies of healings by the oil of Saint Charbel.</p> <p>The oil of Saint Charbel is a valuable item. The faithful try to get the oil of Saint Charbel at devotions and communicate the oil to each other. Followers also form a network to distribution of the oil of Saint Charbel. In the opinion of faithful the oil of Saint Charbel becomes a material medium of healing. Through this oil worshipers religiously experience their sufferings, diseases and healings.</p>	<p><b>Prof. Peter McGrail</b> Liverpool Hope University</p> <p><b><i>Is Anything Off the Synodal Agenda?</i></b></p> <p>The recent Liverpool synodal process offered people the opportunity to raise their hopes, concerns and aspirations for the future direction of the Archdiocese. Included in the responses were issues and proposals that lie beyond the canonical remit of a diocesan synod. In this paper I shall examine some of these voices, and ask what lessons we might take from listening to them.</p>
6	<p><b>Mrs Ma. Adeinev (Nev) Reyes-Espiritu</b> KU Leuven</p> <p><b><i>Owning One’s Faith: An Inquiry into the Practice of (Catholic) Christian Faith by Philippine Transnational Mothers</i></b></p> <p>Transnational mothering is one effect of labor migration as experienced by many Philippine women. In an ongoing study involving Philippine transnational mothers, (Catholic) Christian faith appears to be a significant resource that supports mothers’ efforts to</p>	<p><b>Dr John O’Brien</b> Durham University</p> <p><b><i>Dialogue: Easy to Say; Difficult to Do!</i></b></p> <p>The Synodal journey in Ireland will involve ongoing encounter, dialogue, and discernment - and daily conversion. One illustration of the challenge involved is the tortuous discussion from 2010-2018 between the Irish Bishops and the Association of Catholic Priests (ACP) - two committed groups, each desiring the good of the</p>

	<p>strategize to gain access to a better life for themselves and their kin. They narrate experiences of God's presence in their lives which motivate their choice to invest in faith. A significant component of this process of investing in faith is a concept I call prioritizing faith wherein mothers exhibit expressions of (Catholic) Christian faith that adapt to their context. For the participant mothers, prioritizing faith opens up to the possibility of negotiating with God. These processes reinforce the value of (Catholic) Christian faith to women who navigate the complexities of transnational mothering as labor migrants. This observation is based on their reports of experiencing transformation that allow them to survive, to overcome challenges, and to pursue their central aim of gaining a better life.</p>	<p>Church, who found encountering each other neuralgic.</p>
<p>Discussion</p>		<p><b>Dr Gregory Ryan</b> Durham University</p> <p><b><i>Making Room and Making Sense in a Messy and Synodal Church</i></b></p> <p>Seen from a certain perspective, the current worldwide synodal process(es) might be considered as a giant experiment in theologically-interested Lived Catholicism. As an academic working in ecclesiology, but practicing that theology in settings of local ecumenism, parish and diocesan life, and formation for lay and ordained ministers, this synodal intersection of Lived Catholicism and systematic/fundamental theology suggests a number of questions and possibilities for present and future research. This pop-up presentation makes an initial exploration of some of these as a contribution to the specific forum on synodality, and a wider conversation on the relationship of systematic theology and Lived Catholicism.</p>
		<p>Discussion</p>

# Day 2: Tuesday 16 November

**11:00-19:00 GMT**

## Session 5: 11:00-12:30 GMT

*Theology and Paradoxes: Discerning Prophetic Voices in an Honest Ecclesiology for the Whole-Church*

**Speaker:** Dr Clare Watkins, Roehampton University

**Chair:** Gaël Pardoën, Durham University

Followed by questions and responses submitted via chat, and breakout groups.

## Session 6: 13:15-14:30 GMT

*Sites of Paradox and Prophecy: Short Papers Part Two*

Participants are invited to select a stream to join. Comments and responses can be submitted via chat. In each stream, each 15-minute paper will follow straight on from the last, with discussion of all 3-4 papers taking place afterwards.

Stream 4	Stream 5	Stream 6	Stream 7
<b>Paradox and Belonging</b>	<b>Abuse</b>	<b>Cross Cultural Engagements</b>	<b>Culture &amp; Devotion</b>
<b>Chair:</b> <b>Mr Adrian Brooks</b>	<b>Chair:</b> <b>Dr Marcus Pound</b>	<b>Chair:</b> tbc	<b>Chair:</b> <b>Prof. John Eade</b>
<b>Mr Gaël Pardoën</b> Durham University	<b>Dr Matthias Dickert</b> Comenius University Bratislava	<b>Miss Tiffany Hunsinger</b> University of Dayton	<b>Dr Héctor Varela Rios</b> Villanova University
<i>Unsettling/ed belonging, systematic ecclesiology learning</i>	<i>The case of the `Duplessis Orphans` as one of the first and neglected cases of</i>	<i>Pure Catholic Evangelicals: The Shaping of Modern</i>	<i>"Depicting heavenly reality": works of art as documents of belief</i>

**from Lived Catholicism**

Developing the work of Tricia Bruce and others in the field of Parish Studies, I explore how negative theology, as well as 'dissent' as 'ecclesial principle' (Judith Gruber), can help us engage with 'lived Catholicism' theologically i.e., receptively, critically, and constructively.

I explore the transformations of lived ecclesial belonging through the mutations of the parochial system in the US, leading to what I call 'unsettling belonging'. I then argue in favour of an apophatic theology of ecclesial belonging, which is opened to the greater fluidity in which ecclesial commitment is lived out without putting Christian doctrine aside. Between affirmations and negations, it allows for the articulation of ecclesial paradoxes. Finally, an apophatic theology of belonging leaves us with a sense of frustration, even failure, and indeed unsettlement which, I argue, is necessary for thinking, and indeed living, a (pre-eschatological) prophetic and necessarily unsettled ecclesial belonging.

**child abuse within the Catholic Church after World War Two**

The Catholic Church has recently been hit by scandals of child abuse. It was countries like Australia, Germany, Ireland or the USA where laymen and clergymen (also nuns) were accused of having misused children physically, mentally and sexually. This systematic abuse was often ignored or even tolerated by Church officials who often protected the accused rather than the victims. One of the first scandals being publicly discussed was the case of the so called 'Duplessis orphans' which shocked Canada and the rest of the world in the 1940s and 1950s. However the accusations were often not followed by consequences thus hinting at the close link between church and state in the Quebec area as a Catholic stronghold within the ROC. The lecture will throw light at this specific case and tries to reflect matters of child abuse in general and within the Catholic Church in particular. It will also pose questions why the accusations were not followed by any consequences, a tendency which can still be found today.

**Catholicism's Purity Culture**

In this paper, I will examine the role of evangelicalism in the modern Catholic context, specifically through the lens of purity culture. I wish to convey that evangelical purity culture has influenced many young adult Catholics. This culture has evolved to include more and more evangelical vocabulary and identifiers. Are the everyday practices of Catholics within this movement beginning to look more like Evangelicals than Catholics? How can we respond as the world encounters more Catholics influenced by Evangelical texts such as John Eldridge's *Wild at Heart* and wearing purity rings almost as sacramentals? This paper will treat Catholic purity as intertwined with Evangelical movements and thus offer outside factors beyond current scholarships on inside Catholic influence.

That religious objects document religion is usually construed as fact. In this paper, I also confirm that fact via 'object stories' of believers, that is, the complex and diverse lived religion displayed through their relationships with religious objects. But, what is \*it\* that religious objects document? Since the key word is document, I begin with Maurizio Ferraris' "documentality" and its constitutive rule "Object = Inscribed Act." I also realized during the interview process that my informants were describing and explaining beliefs in varying ways. To elucidate, I turn to David Morgan's typology of belief. Construing belief as a social act, I formulate the 'Ferraris-Morgan' constitutive rule of religious documentality: Religious Object = Inscribed Belief. My informants' witness suggest that these objects are documents of belief: belief rediscovered, belief nurtured, belief distributed, belief used, belief identified – belief 'depicted', as one informant said. Yet, how authentic are these documentalities of belief? I use Orlando O. Espín to authenticate the "sensus fidei" depicted in these religious documents. Espín will also be helpful to ascertain what is at stake, for one, the subversiveness they present to the study of lived Catholicism and to



			'official' Catholicism in general.
<p><b>Dr Florian Klug</b> Julius-Maximilians-Universität Würzburg</p> <p><b><i>The aesthetics of the Eucharist: A paradigm for coping with ambiguity</i></b></p> <p>Considering the Eucharist regarding logical identity, we have to recognize a paradox. The objective surface appears as unchanged bread and wine, while the Catholic understanding perceives the Eucharist as the body and blood of Jesus Christ due to transubstantiation. Instead of adhering to current ideological fragmentations and binary conceptions, we can depict the Eucharist as a school of aesthetic understanding that makes it possible to cope with ambiguity and avoid self-enclosed understandings. By refusing to provide an absolute definition, the Eucharist provides a meeting point that brings together differing meanings and lets contradicting positions of inside and outside stay in peaceful coexistence. This paper will elaborate on how the Eucharist is still one of the key aspects of contemporary Catholicism and offers aesthetic and reflexive</p>	<p><b>Prof Lisa Lickona</b> Saint Bernard's School of Theology and Ministry, New York</p> <p><b><i>Noli me tangere: The Present Crisis and the Virgin's Gaze</i></b></p> <p>Expanding research done for a chapter that was prepared for an upcoming monograph on the future of seminary formation in the wake of sexual abuse of women in the Church, this paper proposes to bring the trauma responses of child sexual abuse survivors as reported in their own words into dialogue with current strands of Catholic theological anthropology through an apparently unlikely concept: virginity. A consideration of the "gaze of Christ," which expresses a unitive love that seeks to grant distance and thus freedom to the other (Luigi Giussani), illumines the encounters of Christ with women in the Gospels and provides the impetus for a more profound understanding and acceptance of women who have suffered from men in the Church.</p>	<p><b>Dr Michel Chambon</b> National University of Singapore</p> <p><b><i>Discussing Lived Catholicism in China: An Urgent Need for the World Church</i></b></p> <p>News from the Church in China often gives the impression of constant struggle and intense political oppression. Ecclesial observers and scholars regularly report on political tensions surrounding the functioning of the Church. However, realities on the ground are much more subtle and encouraging. Over the past forty years, Catholic communities have been able to renew themselves and re-establish a public presence of the Church. This paradox reveals the urgent need for a methodological and non-politicized study of lived Catholicism in China. In an age of growing tensions between the USA and China, with a systemic and large-scale conflict between the two, there is a risk to weaponize reports on Catholicism in China in order to implicitly demonize the Chinese regime and sacralize the Western liberal model.</p>	<p><b>Dr Richard Bernier</b> Concordia University</p> <p><b><i>Wine and Wineskins: Contextual Theology and Lived Catholicism</i></b></p> <p>The field of contextual theology, as articulated by Bevens, Pears, Schreiter, and others, seeks to inform theological enquiry by attending to the social, intellectual, cultural, and political contexts of believers and theologians. In this paper, I will review a few examples of Lived Catholicism from my own Québécois and Canadian context to see how they might inspire and provoke theological insight and engagement in the spirit of contextualized theology. I will explore the lived Catholicism of a variety of communities in the Montreal area, including youth and campus ministry groups; parishes celebrating the Traditional Latin Mass, the Novus Ordo, and the Byzantine Rite; First Nations communities; and other cultural communities.</p>

<p>competences for upcoming issues.</p>			
<p><b>Dr Claire Jenkins</b> Margaret Beaufort Institute of Theology</p> <p><b><i>Transgender and gender non-binary (TGNB) young people’s experiences in schools: a social ecological analysis of the literature</i></b></p> <p>This literature review investigates transgender and gender non-binary (TGNB) children in schools: what are their experiences; why are the plethora of TGNB ‘toolkits’, policies and legislation not operationalised to alleviate their systemic neglect; what are their experiences in Catholic schools (this review was facilitated by two catholic institutions); and is Bronfenbrenner’s ecological framework useful in exploring their possible systemic oppression? This framework is used to structure and facilitate analysis of the salient issues contained in the literature. Results demonstrate that physical, verbal and cyber bullying is an issue which affects their mental health and educational attainment. Schools invariably adopt a reactive approach to their emergence which puts pioneer children and families under unreasonable pressure.</p>	<p><b>Dr Colt Anderson</b> Fordham University</p> <p><b><i>Old Models and New Methods: Economics as a Resource for Understanding the Sexual Abuse Crisis</i></b></p> <p>The paper would highlight how Douglass North’s institutional analysis, which explores why organizations persist in unproductive behavior, can be used to understand the incentives and disincentives that shape whether Catholics report incidents of sexual abuse and guide how bishops and religious superiors respond to allegations. Institutional analysis explores how institutions, understood as rules, guide interactions between people. North illustrated how institutions emerge from the culture and beliefs of a society or organization in ways that can undermine efforts at reform. Applying economic analysis to the problem requires re-engaging the institutional model of the Catholic Church and studying its visible or human dimensions. The paper will consider how the Catholic Church justified its privileges and claims to independence on the perfection of the clerical state, which led to the emergence of institutions that would conceal imperfections.</p>	<p><b>Dr Bernardo Brown</b> International Christian University (Tokyo)</p> <p><b><i>A View of Vocation Crisis from South Asia</i></b></p> <p>The vocation crisis in the Catholic Church has an uneven impact across the world. Although seminary applications are extremely low in western nations, they are growing steadily across Africa and Asia. I argue that to explain this difference it is necessary to examine the lived realities, personal ambitions and material anxieties that encourage young men in the southern hemisphere to consider the priesthood a career alternative. Through ethnographic fieldwork conducted in Sri Lankan Catholic seminaries, I suggest that the vocation crisis may not be about lack of vocations as much as lack of institutions that can respond to the aspirations of prospective seminarians.</p>	<p><b>Dr Anna Niedzwiedz</b> Jagiellonian University in Krakow</p> <p><b><i>The Power of Money in Ghanaian Catholicism</i></b></p> <p>Money seems to be a rather silent topic in anthropological studies on lived Catholicism. This might sound surprising when one thinks about the public discussions and scandals recently exposed by the media in various parts of the world about the misuse of money by representatives of the Church. Additionally, the Christian ideals of “this worldly” poverty seem to contradict many of the practices and lifestyles pursued by those Catholics who show off their wealth (often during religious events). In this paper I will discuss the circulation of money within Catholic parishes in Ghana. The interweaving of economic and social capital is established through various practices celebrated during Catholic services: ritualized money collections connected with festive dancing, annual “harvests” (money donations for the parish purposes and for the tithe), a public gift-giving etc. In the Ghanaian context the power of money also relates to spiritual meanings and ideals of “wealth” as God’s blessing. This causes many tensions and</p>

<p>Relationships Education, Relationships and Sex Education and Health Education statutory guidance omits TGNB children leaving teachers reluctant engage with the issues. In Catholic schools there is a paucity of research into TGNB issues. Further empirical research is required to investigate the range of issues revealed.</p>			<p>brings questions about social hierarchies and dependencies within religious communities.</p>
<p><b>Jeff Shawn Jose</b> Tilburg University</p> <p><b><i>Dwellers and Seekers</i></b></p> <p>A Catholic engagement with dwellers and seekers requires both rootedness in the tradition and openness to the ways in which our contemporaries believe. This paper will propose such an engagement based on the possibilities presented by Benedict XVI and Charles Taylor. From the writings of Benedict XVI, I develop the concepts of “creative minorities” and “court of the Gentiles.” Taylor’s response will be analysed, taking into account his emphasis on the reality of seekers and the relevance of the Church’s response. For instance, he states, “Any church which has so many pat and ready- made answers and so little sense of enigmas of existence is not likely to appear plausible to seekers today.” Finally,</p>			

I evaluate the plausibility of their responses in responding to dwellers and seekers towards envisioning better lived Catholicism in an age of authenticity.			
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## Session 7: 14:50-16:10 GMT

*Liv-ing Catholicism: Potentialities and Limitations from an Anthropological Perspective*

**Speaker:** Professor Valentina Napolitana, University of Toronto

**Chair:** Professor Anna Rowlands, Durham University

Followed by questions and responses submitted via chat.

## Session 8: 16:30-17:40 GMT

### Workshop

*Doing Lived Catholicism: the radical demands on scholars working in the Catholic context*

**Speakers:**

Professor Robert Orsi, Northwestern University

Professor Paul D. Murray, Durham University

Dr Alana Harris, Kings College London



## **Session 9: 18:00-19:00 GMT**

### **Closing Plenary**

*Paradox and Prophecy: Why the Study of Lived Catholicism Matters*

Bringing together scholars from across the disciplines to unpack the possibilities of this emerging field.

**Chair:** Avril Baigent, Durham University

Followed by closing remarks.