

# Pre-Convention Events, Thursday, June 13, 2024

**CTSA Board Meeting**

**9:00 AM-4:30 PM  
Guilford Room**

**Rev. Dr. Heber Brown and the Black Church Food Security Network** 10:45 AM-2:30 PM  
Offsite–Meet in the foyer at 10:45  
AM

***Theological Studies* Board Meeting**

**1:00 PM-5:00 PM  
Federal Hill Room**

**Registration**

**1:00 PM-4:30 PM  
and 6:00 PM-7:00 PM  
Baltimore Foyer**

**Exhibits**

**1:00 PM-7:00 PM  
Baltimore Foyer**

**Women’s Consultation on Constructive Theology**

**3:00 PM-5:30 PM  
Baltimore Ballroom**

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

Moderator: Margaret Mary Moore, Theology & Life Institute

Presenter: Phyllis Zagano, Hofstra University

Paper Title: Deliverance: Women, Church, World

Précis: This paper examines Church structures and policies that endanger the salvation of women. While increasingly included in Church management, women remain restricted from ordained diaconal ministry. Despite increasing world leadership, women remain subjects of oppression in many places. An underlying cause for both is the statement that women cannot image Christ. The Church resists demonstrating the equality of women by denying diaconal ordination and routinely denying them full employment rights and benefits. Because “the world” is still influenced by religion, the Church appears to proclaim that women are not equally human to men through ecclesiastical intransigence that exposes women to collective societal sins against women.

Presenter: Taylor Ott, KU Leuven

Paper Title: It Was the Husband: Women's Social Salvation and Our Fascination with True Crime

Précis: Given the popularity of true crime media among women, this paper treats true crime as a culturally and anthropologically significant site where several feminist theological themes concerning social sin and social salvation coalesce. True crime implicates the social sins of misogyny, racism, homophobia, the prison industrial complex, dehumanizing paradigms, and economic disparity; as well as salvific themes of secure and safe connection. Telling victims' stories also unveils a desire to give victims a kind of afterlife in which their memory lives on in community. Simultaneously, the kinds of people whose stories are commonly told reveals a lack of care for those who are left out, and thereby reveals a lack of salvific imagination and its accompanying social isolation.

Presenter: Joy Ann McDougall, Candler School of Theology

Paper Title: Rising with Mary: Vocation as Conversion to the Future

Précis: This paper re-imagines vocation in an eschatological key as "conversion to the future." Turning to Mary Magdalene's encounter with the risen Christ in John 20, I investigate how women today may "Rise up with Mary." Drawing on a medley of resources (Copeland, Johnson, Okure, and Williams), I interpret Mary's story as an archetype of feminist conversion---a shedding of past preoccupations, a gifting of friendship with God and a summons to share the Gospel with others. I conclude by identifying glimpses of "Rising with Mary" into a life of flourishing and social responsibility in global women's movements today.

**Ann O'Hara Graff Memorial Award**

**4:30 PM-5:15 PM**

The 2024 Ann O'Hara Graff Memorial Award winner - TBD

**Business Meeting**

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

**WCCT Steering Committee**

**Conveners:**

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

**Margaret Mary Moore**, Theology & Life Institute

**Secretary:** Vacancy

**Treasurer: Stephanie Edwards**, Boston Theological Interreligious Consortium

**Award Convener: Julia Feder**, Creighton University

**Steering Committee Members:**

**Rosemary Carbine**, Whittier College

**Elissa Cutter**, Georgian Court University

**Mary Jo Iozzio**, Boston College

**Nichole Flores**, University of Virginia

**Jessica Coblentz**, Saint Mary's College

**Annie Selak**, Georgetown University

**Thursday Evening, June 13, 2024**

**Opening and First Plenary**

**7:00 PM-9:00 PM**

**Maryland Ballroom C-F**

**Presiding:**

**Land Acknowledgement**

**We, the Catholic Theological Society of America**, acknowledge and recognize that we are on the ancestral and unceded homelands of many Indigenous nations. When Catholic settler colonizers arrived on the Ark and the Dove ships in 1634, they came into contact with the Iroquoian-speaking Susquehannock peoples and the Algonquian-speaking Piscataway peoples. As have their descendants, members of these nations have cared for the land and waterways on this portion of Turtle Island for millennia. We also recognize the Lumbee peoples who migrated to this territory in the mid-twentieth century, along with many other Indigenous peoples, to pursue work opportunities and to escape the increasing restrictions of Jim Crow segregation in North Carolina. Along with enslaved Africans from the Kongo, Angola, present-day eastern Nigeria, and the rice-growing Windward Coast that stretches from Senegal down to Sierra Leone and Liberia—these Indigenous and displaced nations stewarded the land and waterways that nourish and sustain us today.

**We give thanks** for the land and the waterways. We admire the delicious singing of the Atlantic coastal plain's numerous tributaries, especially the open-mouthed hymn of the Patapsco River. This great river's tidal portion forms the harbor for the City of Baltimore. It empties into the Great Chesapeake Bay, the largest estuary in the United States, the second largest on Turtle Island, and

the third largest in the world. The indigenous nations named this great river "Patapsco," which derives from the Algonquian pota-psk-ut and translates to "backwater" or "tide covered with froth." As guests in these overdeveloped backwaters, we are mindful of our responsibility to practice good relations with the land and water as elders and ancestors—past, present, and emerging—have done. We confess our complicity in historical and ongoing systems of oppression that render Indigenous peoples displaced and disenfranchised. Especially here in the former Catholic colony of Maryland, the Church internalized settler colonial and racist ideologies. We have adopted lifestyles that ignore Indigenous cultures and sustain Indigenous dispossession. Mindful of Pope Francis' repudiation of the Doctrine of Discovery in March 2023, and in a spirit of repentance and reconciliation, we resolve to work for healing and reparation in the face of the unjust experience of violence, enslavement, displacement, and dispossession known by Indigenous peoples here in Baltimore, and in the many communities where we live and teach.

**We hope against hope** that this land acknowledgment opens us up to learn from Indigenous cultural traditions that inform good stewardship of our environment and about various Indigenous movements for identity, freedom, and self-determination. Amen!

### **Welcome and Opening Prayer**

**Reverend Tyler George Kline,**  
Priest-Secretary to the Archbishop of Baltimore

on behalf of the

**Most Reverend William Lori**  
Archbishop of Baltimore

### **First Plenary Session**

**Presiding:** Kristin E. Heyer, Boston College  
President, CTSA

**Address:** Carlos Mendoza-Álvarez, O.P., Boston College  
**Title:** Social Salvation as Re-existence: The Resistance of Survivors, Theological Imagination and the Potentia of Sacramentality

## Reception

**9:00 PM**  
**Baltimore and Maryland Foyers**

## Donors

Morrissey College of Arts and Sciences, Boston College  
Callaghan-Pierog Family Foundation  
Georgetown University  
M.A. in Theological Studies Program, Loyola Marymount University  
Loyola University Chicago  
Master in Theological Studies Program and the Office of Mission and Identity, Loyola University Maryland  
Pacific School of Religion  
Regis St. Michael's Faculty of Theology, Toronto School of Theology (University of Toronto)  
College of Arts and Sciences and the Department of Theological Studies, St. Louis University  
St. Mary's Seminary and University  
University of Dayton  
Villanova University

## Friday Morning, June 14, 2024

### von Balthasar Society Breakfast

**7:00 AM-8:15 AM**  
**Watertable Ballroom A**

### Comparative Theology Reading Group Breakfast

**7:00 AM-8-15 AM**  
**Watertable Ballroom B**

### Mentorship Breakfast

*Transitioning into Careers in Theology*  
*Pre-registration required*

**7:00 AM-8:15 AM**  
**Watertable Ballroom C**

### Schillebeeckx Breakfast

**7:00 AM-8:15 AM**  
**Homeland**

### Exhibits

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

**Registration**

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

**Second Plenary Session**

**8:30 AM-10:45 AM  
Maryland Ballroom C-F**

**Memorial Service:** Kristin E. Heyer, Boston College  
President, CTSA

**Presiding:** Francis X. Clooney, SJ, Harvard Divinity School  
Past President, CTSA

**Address:** Susan Abraham, Pacific School of Religion  
Vice President, CTSA

**Title:** Saving (Catholic) Higher Education: Critical Pedagogies of Hope and Resilience

**Respondent:** Tracy Sayuki Tiemeyer, Loyola Marymount University

**Coffee Break**

**10:45 AM-11:15 AM  
Baltimore and Maryland Foyers**

**Concurrent Sessions**

**11:15 AM-1:00 PM**

**1. Keeping Faith with Our Interreligious Partners in a Time of War Invited Session**  
**Baltimore A**

**Convener:** Elena Procario-Foley, Iona University

**Moderator:** Elena Procario-Foley, Iona University

**Précis:** This invited session will explore how Catholic theologians respond to the challenge of accountability to interreligious dialogue partners during conflicts such as the Israel-Hamas war.

**Panel:** Heather Miller-Reuben, Institute for Islamic, Christian and Jewish Studies  
W.G.B.M. Pim Valkenberg, Catholic University of America  
Philip Cunningham, Saint Joseph's University

2. **Fundamental Theology/Method Topic Session**

**Baltimore**

**B**

**Convener:** Derrick Withering, Loyola University Chicago

**Moderator:** Jack Pappas, Fordham University

**Administrative Team:** Ryan Duns, S.J., Nicholas Olkovich, Derrick Withering

**Presenter:** Sara Hulse Kirby, DeSales University

**Paper Title:** "The Social Aspects of Dogma: Henri de Lubac's Catholicism in Trinitarian Perspective"

**Précis:** This paper explores the Trinitarian foundation of de Lubac's approach to the social aspects of dogma in his 1938 work, *Catholicism. Salvation, Scripture, and the Sacraments* are social realities mirroring and participating in the Trinitarian communion of Persons. Furthermore, the paper examines how de Lubac upholds the Trinitarian, social aspects of dogma over against collectivist and individualist ideologies in the twentieth century. Finally, it considers how de Lubac's example may be relevant for today.

**Presenter:** Chris Cimorelli, National Institute for Newman Studies

**Paper Title:** "The Fate of Original Sin in an Age of Social and Ecological Awareness"

**Précis:** This paper will reassess the church's teaching on sin, primarily the doctrine of original sin, to shed critical light on the notion of social salvation and its explication today. The paper will: (i) problematize the doctrine of original sin in the light of well-established scientific theories; (ii) trace the history of original sin, especially as formulated by St. Augustine and passed down through tradition; and (iii) analyze the possibilities and limitations surrounding the development of this doctrine in a manner incorporating greater social, scientific, and ecological awareness, in full awareness of the magisterium's warnings against any 'tampering' with this teaching.

**Presenter:** Joseph Ogbonnaya, Marquette University

**Paper Title:** "Dei Verbum and Contextual Reading of the Bible in Africa"

**Précis:** Vatican II Constitution on Divine Revelation, Dei Verbum which is well received remarkably opened the window of critical biblical study and has promoted Catholic biblical scholarship immensely. In the light of the ordinary people's reading of the Bible in Africa heavily influenced by the fundamentalistic literalistic view of the Bible as capable of providing solutions to all problems, this paper asks whether Dei Verbum can promote critical reading of the Bible to engender authentic Christianity in Africa. It makes use of the Pontifical Biblical Commission Document, The Interpretation of the Bible in the Church for its analysis.

### 3. Comparative Theology Topic Session

Maryland A

**Convener:** Stephanie Wong, Villanova University

**Moderator:** Julius-Kei Kato, King's University College

**Administrative Team:** Stephanie Wong, Julius-Kei Kato, Laurel Marshall Potter

**Presenter:** Andrew Massena, Loras College

**Paper Title:** Social Salvation in the Gospel Parables: Rereading Matt 21:33-46 and Matt 25:31-46 Through Rabbinic Accounts of the Messiah

**Précis:** New Testament texts such as Matt 21:33-46, the parable of the tenants, and Matt 25:31-46, the parable of the sheep and goats, are frequently interpreted through a soteriology that encourages individual piety and a belief that the new heaven and earth rely solely on Christ's eventual return. Rabbinic texts provide an alternative perspective, that the messiah's arrival depends not on the messiah's initiative, but communal action. These texts can sensitize a reader to uncover the communal nature of Matt 21:33-46 and Matt 25:31-46, rediscovering in each the important role of human agency and the necessity of collaboration to enter into the new age.

**Presenter:** M. Katie Mahowski Myroie, Boston College

**Paper Title:** Ecological Salvation in the Gospel Parables: Rereading Matt 21:33-46 and Matt 25:31-46 Through Advaita Vedanta

**Précis:** Christian ecotheology argues for a social and ecological nature of salvation, in order to fully realize the claim that "...all flesh shall see the salvation of God." (Luke 3:6) Reinterpreting Matthew 21:33-46, the parable of the tenants, and Matthew 25:31-46, the parable of the sheep and the goats, through Hindu Advaita (nondualism) provides a counter to a judgment based individualistic anthropocentrism. While contemplating Advaita and its truth of the ultimate



ontological unity of all life with the divine reality, these parables refocus the relational dynamic inherent in Christian life and salvation, and the interconnection between this world and the next.

**Presenter:** Bede Bidlack, St. Anselm's College

**Paper Title:** Toward a Welcome Eschaton: Thinking Through Universal Salvation as Renewal

**Précis:** The twenty-first century zeitgeist is one of anxiety. The world apparently hastens towards a fragile future. But if time is a constant, can the world hasten? The Scripture of Salvation (Duren jing) of medieval Daoism and its commentaries view time as accelerating towards an end that promises not death and disaster, but renewal. Medieval adepts were engaging in meditation that accelerated the universe to its renewal. This paper will introduce universal salvation as a "crossing-over" from the present world to "a new heavens and a new earth" (Rev 21) and a religious practice that participates in bringing it about.

### **3. Practical Theology Topic Session**

#### **Maryland B**

**Convener:** Ish Ruiz, Emory University

**Moderator:** Cynthia Cameron, University of Toronto

**Administrative Team:** Ish Ruiz, Susan Reynolds, Cynthia Cameron

**Presenter:** Brett Hoover, Loyola Marymount University

**Paper Title:** "Stories that (Don't) Save: Cultural Narratives of Migration as Operative Soteriologies"

**Précis:** Migration has a narrative structure. This leads not only to personal migration stories but cultural narratives, ostensibly deployed to help migrants, sending communities, and host societies make sense of a complex and confounding human experience. These cultural narratives rely upon a social constructed relationship between place (usually the destination) and commonsense views of "salvation," that is, of rescue or contrasting success. But such "soteriologies" remain inadequate to human flourishing and salvation. They require critical analysis and recommendations of alternative visions that both address and relativize migration and place, and emphasize solidarity.

**Presenter:** Benjamin Durheim, College of St. Benedict and St. John's University

**Paper Title:** "Country Heaven: Toward a Rural Aesthetic of Salvation"

**Précis:** This paper, drawing from two summers of ethnographic research in rural Christian communities, argues that Christian ritual is playing an integral role in forming and re-forming rural visions of living well together in Christian hope for salvation. Liturgically disentangling this “rural aesthetic” from social and structural sin (e.g. white supremacy, patriarchy, heteronormativity, xenophobia, etc.) yields an aesthetic of social salvation that can be a powerful corrective to some of the worst political, social, and religious impulses that hinder flourishing in rural America.

**Presenter:** John Allen, Duquesne University

**Paper Title:** “Narrating the Sacred: “Thin Places” of Recovery Spirituality and Ethics”

**Précis:** The recovery community of Alcoholics Anonymous ritualizes storytelling and story-hearing as a communal social practice that enables liberation from addiction and spiritual transformation. Recoverees seek a new direction in their spiritual lives of sobriety through a variety of social practices—shared narratives, fellowship with others, and spiritual connection with a Higher Power. Using qualitative research methods, this project draws from participant observation and semi-structured interviews to reflect on the social reality of recoverees in Pittsburgh, PA. The spatial overlap of recovery meetings and church institutions presents a unique opportunity for theological reflection on the sacred “thin places” of mystical encounter.

## **5. Disability Theology Interest Group**

**Kent**

**Convener:** Mary Jo Iozzio, Boston College

**Moderator:** Stephanie Edwards, Boston Theological Interreligious Consortium

**Administrative Team:** Mary Jo Iozzio, Miguel Romero

**Presenter:** Anne Masters, Archdiocese of Newark

**Paper Title:** Disability, Freedom, and the Growing End of Human Dignity: Challenges of Co-Responsibility for Social Salvation

**Précis:** Human dignity, freedom, rights, and responsibilities are mutually informing. Every person is created in the image of God, which is the basis for what is due to each person, the things of a fully human life, as well as what is expected in Catholic social teaching (CST). The rights and responsibilities of every person originate in God, is the foundation of human vocation to develop

their capacity, and is a communal as well as personal responsibility. Yet, persons with disabilities (PWD) are typically not considered responsible participants in society or the church. This is despite evidence of what PWD can do when appropriately supported with reasonably high expectations, denying what I call the “growing end of human dignity.” For too long we have been hidden within reductive narratives reflecting outdated and sentimental stereotypes that portray PWD as objects of care, concern, or even disregard, rather than agents of responsibility. This has often relegated persons with intellectual/developmental disabilities to segregated and marginalized spaces that not only deny innate dignity, but lead to significantly greater risk for isolation, personal and sexual violence, and poverty. This paper will argue for a renewed understanding of the body of Christ that recognizes the Spirit is most active in the interactions between members of the body, with and without disabilities and emphasizes the giftedness of the community more than giftedness of individuals. This will promote communal responsibility that affirms PWD’s capacity for co-responsibility, while also being mindful of responsibility’s developmental nature. Such a community is open to the promptings of the Spirit as an ontological aspect of the body of Christ that contributes to social salvation.

**Presenter:** Mari Rapela Heidt, Notre Dame of Maryland University

**Paper Title:** Profit and Loss: Disability and the Minimum Wage

**Précis:** Since 1938, people with disabilities who work have found themselves subject to a number of conditions that limit their ability to profit from their labor, including sub-minimum wages, limits on working hours, and high fees for transportation to and from work. This paper explores the exploitation of labor inherent in sub-minimum wages and corporate incentives in the hiring of people with disabilities, including an examination of how people with disabilities are often unable to profit from their labor because of these conditions.

**Presenter:** Megan Hopkins, Boston College

**Paper Title:** Conversion through Convalescence: Recovering the Disabled St. Ignatius of Loyola

**Précis:** The incident which spurred St. Ignatius of Loyola’s conversion story is well-known, and is typically filtered through an ableist lens in which Ignatius’ experiences of pain and suffering are received as gift. This paper recasts the narrative of this event, subsequently recovering Ignatius as a disabled person. Ignatius is received in his historical social context of 16th c. Spain, in which conceptions of disability were emergent. This affords a fresh reading of the

*Autobiography* and *Spiritual Exercises*, in which Ignatius' rectified disabled identity is resonant. Implications are drawn for Jesuit spirituality and Jesuit institutions.

## **6. Creation/Eschatology Topic Session**

**Federal Hill**

**Convener:** Elizabeth Groppe, University of Dayton

**Moderator:** Daniel Schied, Duquesne University

**Administrative Team:** Elizabeth Groppe, Daniel Schied, Paul Schutz

**Presenter:** Christopher Hadley, Jesuit School of Theology, Santa Clara University

**Paper Title:** Doxological Contrition, Theosis, and Apokatastasis

**Précis:** Byzantine theologian Khaled Anatolios' soteriology of "doxological contrition" is an essentially social soteriology, in that Christ has taken on contrition for sin out of solidarity with all sinners. The question of apokatastasis introduces further questions about who and what is included in this soteriology. Using Gregory of Nyssa, Irenaeus, some contemporary theologians, and Romans 8 on the subjection of creation to futility and the inner groaning of the Spirit, this paper explores the implications of the external relationships of God's people with the world—including other human beings and all creatures—for the idea of universal salvation.

**Presenter:** Kathleen McNutt, Marquette University

**Paper Title:** Deep Deification: Ecotheology and Theosis

**Précis:** This paper seeks to extend Niels Gregersen's work on deep incarnation and Elizabeth Johnson's work on deep cross and resurrection to a notion of deep deification. If incarnation is bodily and social, as Gregersen and Johnson emphasize, so too will deification embrace these elements of human experience. Thus, the human vocation to deification entails participating in God's compassionate and healing solidarity with one another and the earth.

**Presenter:** Axel Marc Oaks Takacs, Molloy University

**Paper Title:** Who Saves Whom? Nishnaabeg Grounded Normativity and Creatio ex Nihilo for a Practice of Deep Reciprocity

**Précis:** This presentation begins with a comparative theological reading of two creation stories: (1) the Genesis narrative and its dominant interpretation as a "fall" and (2) the narrative of the indigenous peoples of the Great Lakes and

Northeastern Woodlands, Skywoman Falling. It then turns to “Land as Pedagogy,” an essay by Mississauga Nishnaabeg writer Leanne Betasamosake Simpson, to explain Nishnaabeg grounded normativity. Indigenous knowledges compel us to recover practices of deep reciprocity in the Christian traditions, beginning from the doctrine of creatio ex nihilo and its later interpretations by Pseudo-Dionysius and Thomas Gallus. Creatio ex nihilo is a teaching that grounds us in God, yes, but reading it through Nishnaabeg intelligence, it grounds us in deep reciprocal relationships with creation—including land and animals.

## **7. Catholicity and Mission Topic Session**

**Fells Point**

**Convener:** Antonio Sison, Catholic Theological Union

**Moderator:** Cristina Lledo Gomez, Australian Institute of Theological Education

**Administrative Team:** Antonio Sison, Cristina Lledo Gomez, Kevin Considine

**Presenter:** Leo Guardado, Fordham University

**Paper Title:** Social Healing and Salvation in NYC

**Précis:** Pope Francis’ invitation to rethink the church as a field hospital, as a site and community of healing, is a capacious horizon for imagining communal nodes of health amidst ongoing incurable violence. However, ecclesiastical leaders do not typically welcome Latin American practices arising from a Catholicism that is profoundly incarnated in indigenous Latin American cultures. My presentation examines the ecclesial wounds that fester when a people are forced to live two parallel forms of faith expression, one legible in the authorized church spaces of sanctioned worship, and the other hidden, unwelcome, a liability to what is considered an authentic and salvific expression of faith.

**Presenter:** Wilson Angelo Espiritu, Ateneo de Manila University

**Paper Title:** Popular Piety and Social Salvation: Lived Soteriology in the Grassroots

**Précis:** Popular piety offers an important source for lived soteriology in the grassroots of global Catholicism. Drawing on the Philippine context of the panata (pledge or devotion) to the Nazareno of Quiapo, this presentation argues that people’s plea for wellbeing, expressed in their popular piety, can fuel participation in socio-political and ecological actions that promote common welfare. I propose a soteriological description of these actions as a contemporary way to co-operate with God’s saving work in society and, as such, a sacramental mediation of God’s answer to the prayers for wellbeing.

**Presenter:** James Adeoye, Duquesne University

**Paper Title:** 'Missionary Spirituality' in the Light of Redemptoris Missio: A Theological Appraisal for a Pluralistic World

**Précis:** Since Vatican II's theological "Copernican" revolution, or theological watershed as Jacques Dupuis described it, much has been said about the insufficiency of confessional and enclosed Christian theology that shows zero interest in the activity of the Spirit outside the Christian Church and the lives of Christians. The paper, based on John Paul II's idea of "missionary spirituality" in Redemptoris Missio, argues that a catholic spirituality concerned only about personal salvation and flourishing without a docile interest in what the Spirit is about outside Christendom is insufficient in a missionary Church of the 21st century.

#### **8. Hans Urs Von Balthasar Consultation**

**Guildford**

**Convener:** Charles Gillespie, Sacred Heart University

**Moderator:** Catherine Yanko, The Catholic University of America

**Administrative Team:** Charles Gillespie, Jennifer Martin, Christopher Hadley, SJ, Anne Carpenter

**Presenter:** Kristen Drahos, Baylor University

**Paper Title:** The (Im)Possibility of Social Salvation in Hans Urs von Balthasar and Gabriel García Márquez

**Précis:** This paper considers the impact of the Spanish baroque's realism on two twentieth century thinkers: Hans Urs von Balthasar and Gabriel García Márquez. I argue that both Márquez and Balthasar offer valuable lessons regarding the importance of the Spanish baroque—one for limiting the transposition of a realized social salvation to a merely immanent order, and the other for demanding a praxis of cruciform love as integral to any meaningful eschatological framework. The Spanish baroque, far from outdated, is a vital resource for understanding and enacting social salvation in our world.

**Presenter:** Brian Bajzek, Molloy University

**Paper Title:** Form, Face, and Otherness: Cruciform Church as 'Event of Intersubjectivity'

**Précis:** Recent scholarship has highlighted the resources a Balthasar-Lonergan dialogue could hold for the future of Catholic theology. However, Joseph Komonchak argues that Balthasar's ecclesiology frames the church as a suprapersonal entity, removed from the lives of sinful human beings. This paper affirms Komonchak's critique of such a position, but also demonstrates that this critique is not applicable to the ecclesiological sense present in Balthasar's writings. Drawing from Balthasar, Komonchak, Lonergan, and Levinas, I raise questions regarding ecclesial treatment of those rendered "other," advocating for a cruciform ecclesiology rooted in intersubjective conformity with Christ's mission, ministry, and meaning.

**Presenter: Henry Shea, SJ, Boston College**

**Paper Title:** Balthasar, Social Salvation, and Vatican II

**Précis:** This paper endeavors to place the social dynamics of salvation in the theology of Hans Urs von Balthasar in critical dialogue with the documents of the Second Vatican Council. On one level, Balthasar provides an excellent basis for grounding the Council's robust affirmation of the universal salvific will of God as well as the mission of the Church that issues from its saving action. Yet there is a lingering difficulty. The theology of Balthasar is relatively indifferent to how the material content of human history and "the better ordering of human society" proves "of vital concern to the Kingdom of God" (*Gaudium et spes*, 39).

## 9. Lonergan Consultation

**Gibson**

**Convener:** Jennifer Sanders, Saint Louis University

**Moderator:** Cecille Medina-Maldonado, Marquette University

**Administrative Team:** Jennifer Sanders, Jeremy Blackwood, Erica Lee

**Presenter:** Zane Chu, St. Mark's College, UBC

**Paper Title:** "'By a More Difficult Good': The Social and Practical Significance of the Law of the Cross

**Précis:** This paper draws out the practical significance and social implications of the law of the cross. First, Chu addresses the challenge that grave social evils present to Lonergan's language of "transforming" evil into good, by determining an acceptable range of meaning and complementing Lonergan's thought with Paul Ricoeur's reflections on evil. Second, Chu argues that the law

of the cross itself requires addressing this challenge in connection with religious conversion. In this way, Lonergan's thought assists the formation of religiously converted subjects capable of appropriate and sensitive practical responses to situations of grave evil in order to advance social salvation.

**Presenter:** David Budiash, *Review for Religious*

**Paper Title:** "Three Contemporary Challenges to the Ecclesial Good of Order"

**Précis:** Lonergan succinctly referred to the Church as a "good of order" whose proper functional purpose is to achieve a flow of people into heaven. This paper reviews Lonergan's ecclesiology, especially his concept of the good of order as it applies to the social context of the Church, and then utilize the "good of order" as a heuristic to examine three contemporary challenges the current ecclesial good of order faces: institutional trust deficits; polarization within the church as well as American society as a whole; and the ongoing problem of sexual abuse, both of adults and minors.

**Presenter:** Giadio De Biasio, Boston College

**Paper Title:** "Salvation of Man, Salvation of cosmos: Soteriological Comparison between Bernard Lonergan and Elizabeth Johnson"

**Précis:** In the (human) "flesh," assumed and given on the cross by the incarnate Word, God's saving action for sinful humanity was realized. Lonergan's model assumes the redemption of anthropic sin (original, personal and social) through the same crucified and given "flesh" of the Incarnate Word. Johnson's model focuses on the salvific scope of the Incarnation, starting from the original creation in Christ. This work puts the two models in dialogue, testing which of them best respects the ecclesial nexus *mysteriorum*, in light of the theological relationships between: creation and "new creation", sin and redemption, anthropological salvation and cosmic salvation.

## **10. Journeying Together: Synodality and the Path Towards Social Salvation Panel**

### **Discussion Invited Session**

**James**

**Convener:** Maria Cimperman, RSCJ, Catholic Theological Union

**Moderator:** Kevin Ahern, Manhattan College

**Panelists:** Maria Cimperman, RSCJ, Catholic Theological Union

Victor Carmona, University of San Diego



Agbonkhianmeghe E. Orobator, SJ, JST Santa Clara

**Précis:** The Synod on Synodality marks one of the most significant ecclesial developments since the Second Vatican Council. This invited session will consider how synodality and its themes of communion, co-responsibility and mission relate to the fundamental goal of social salvation.

This invited session will convene three CSTA members who participated in the first session of the Synod in 2023. The panel discussion will be followed by a participatory space for members to consider our own role as theologians using an abbreviated version of the Conversation in the Spirit method that marks the synodal journey.

**11. Contemplating Creation, Resurrecting Time: A Symposium on the Recent Works of Brian D. Robinette and John E. Thiel Invited Session**

**Pride of Baltimore**

**Convener:** Brian D. Robinette, Boston College

**Moderator:** Chelsea J. King, Sacred Heart University

**Panelists:** Jennifer Newsome Martin, University of Notre Dame

Andrew Prevot, Georgetown University

Brian D. Robinette, Boston College

John E. Thiel, Fairfield University

**Precis:** This panel invites engagement with two recent book publications that explore the relationship between creation and eschatology: Brian D. Robinette's *The Difference Nothing Makes* (2023) and John E. Thiel's *Now and Forever* (2023). Both books offer constructive proposals concerning the interpersonal and social dimensions of eschatological fulfillment. Both books also share interest in the role of contemplation and aesthetics in theological reflection. Andrew Prevot and Jennifer Newsome Martin will serve as the two main presenters on the panel, while Robinette and Thiel will offer brief responses before opening the session to general discussion.

## **Friday Afternoon, June 14, 2024**

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

**1:15 PM-2:30 PM**

**Watertable Ballroom B and C**

1. **Bioethics Topic Session**

**Baltimore A**

**Convener:** Stephanie Edwards, Boston Theological Interreligious Consortium

**Moderator:** Marc Rugani, St. Anselm College

**Administrative Team:** Stephanie Edwards, Dan Daly, Kate Jackson-Meyer

**Presenter:** Emily Reimer-Barry, University of San Diego

**Paper Title:** Can an institution have a conscience? Sticky questions in Catholic health care

**Précis:** Conscience and discernment are key categories not only in Catholic moral theology but in Catholic health care ethics in particular. A concept that has primarily been framed for the individual moral agent is increasingly applied to social groups. I will demonstrate both the benefits of such a move to defend a corporate conscience as well as the limitations. Case studies will be drawn from health care, focusing on sterilization (male and female). A key conclusion is that in order to invoke an institutional claim of conscience, the discernment and deliberation must be institutional.

**Presenter:** Michael Jaycox, Seattle University

**Paper Title:** Autonomy and Medical Racism: Rebalancing Bioethics in a Secularizing Society

**Précis:** The persistence of medical racism and global health inequity, as exposed by the COVID-19 pandemic, and the insufficiency of respect for autonomy as a means of addressing these problems, call for an approach of secular-theological dialogue in order to rebalance bioethics. The author will focus on the preferential option for the poor (the way God “does” social salvation) as a starting point for this dialogue, given that it is analogous to the goals of healthcare equity in the secular public health world, and because as a principle it is more capable of effectively counterbalancing and specifying the claims of autonomy and beneficence in an unjust global context.

**Presenter:** Nicholas Kockler, Providence St. Joseph’s Health

**Paper Title:** Generating Insights from Catholic Social Teaching: Ethical Guidelines for Artificial Intelligence in Health Care

**Précis:** In this exploration, Kockler delves into the ethical dimensions of generative artificial intelligence (gAI) through the lens of Catholic social teaching (CST). Highlighting gAI's transformative potential, the paper underscores its profound ethical implications, especially within Catholic health care. Drawing from CST's rich heritage, Kockler presents a set of ethical guidelines to influence the design, development, and deployment of generative AI. The article advocates for a principle-based harmonious integration of gAI in health care, ensuring it aligns with core Catholic values, promoting technological advancement, the common good, the dignity of work, and human dignity.

## **2. Catholic Theology and the Contemporary University Interest Group**

### **Baltimore B**

**Convener:** Edward Hahnenberg, John Carroll University

**Moderator:** Catherine Punsalan-Manlimos, Seattle University

**Administrative Team:** Edward Hahnenberg, Catherine Punsalan-Manlimos

**Presenter:** Jonathan Heaps, Seton Hall University

**Paper Title:** Servus Servorum: A Lonerganian Theory of Theology in the University and the University in Society

**Précis:** For Bernard Lonergan, a community's way of life consists in a "social" aspect and a "cultural" aspect. Probably all communities express and objectify the beliefs and values constituting their culture, but some communities develop a department of culture that reflects on the culture itself. Lonergan calls this a "cultural superstructure." The university emerges as social infrastructure for the sake of supporting and coordinating a cultural superstructure. Theology has a two-fold task. It raises questions fundamental to the superstructural enterprise, but also investigates how God works to reverse decline in communities, including their universities. Thus, it serves the community in and through the university.

**Presenter:** Christopher Vogt, St. John's University

**Paper Title:** Building Communities of Encounter for the Common Good

**Précis:** Life in the United States is marked by isolation and polarization. Political opponents view each other with increasing suspicion and hostility. Public debate does not focus on policy, degenerating instead into a permanent state of confrontation and hostility. These are signs of the times that must be addressed directly by Catholic colleges and universities. This paper explains how the Catholic common good tradition and Pope Francis's theology of encounter should

inform the mission of Catholic higher education and specific curricular priorities, pedagogical practices, DEI policies, and community engagement efforts.

**Presenter:** Jaisy Joseph, Villanova University

**Paper Title:** Catholic Higher Education Sixty Years after King's I Have a Dream Speech: Black Dignity and the Telos of Catholic Universities

**Précis:** Considering the mixed history of Catholic higher education in the United States regarding racial equality, my paper will engage in an examination of conscience regarding the telos of the contemporary university through the lens of Black dignity. In his book, *Black Dignity: The Struggle against Domination*, Vincent Lloyd argues that while 'dignity' has often been socially aligned with respectability or theologically defined as the *imago Dei*, the concept must be also understood from the underside of history. From this perspective, dignity is achieved not as an end, but in the very process of struggle against domination.

3. **Church/Ecumenism Topic Session** **Maryland A**

**Convener:** Kathryn Reinhard, Christ Church Bronxville

**Moderator:** Elyse Raby, Santa Clara University

**Administrative Team:** Kathryn Reinhard, Elyse Raby, Jaisy Joseph

**Presenter:** Daniel Minch, Ruhr University Bochum

**Paper Title:** The Persistent Problem of Institutional Ecclesiology: Absolutist Theopolitics as a Stumbling Block for Social Salvation

**Précis:** This paper will argue that the modern image of Christ the King arose from absolutist concepts of theopolitical monarchy and the church as a 'total institution.' Instead of deconstructing totalitarian fascism, it was used to ground a kind of Catholic totalitarianism. This paper will demonstrate the link between the institutional model of the church and Christological monarchy, as well as how these still constitute the church's actual 'applied ecclesiology.' Finally, this paper will examine how the application of such a totalitarian Christology hinders social salvation, fosters soteriological and theopolitical individualism and neglects this-worldly aspects of the gospel message.

**Presenter:** Meg Stapleton Smith, Fordham University

**Paper Title:** Queer Soteriology: The Effects of *Extra Ecclesiam Nulla Salus* in the Roman Catholic and Episcopal Church

**Précis:** Although Roman Catholic theology has thoroughly focused on the doctrine of salvation, Episcopal theology (both historically and currently) has tended to under emphasize this concept. This paper explores LGBTQ+ perspectives on this tension – and highlights the need for both churches to draw on the prophetic and pastoral potential of social salvation. The first part of the paper examines how the doctrine of extra ecclesiam nulla salus has impacted queer persons sense of self, and their relationship with the Catholic Church. I argue that the soteriological implications of the Catholic Church’s teaching on sexuality not only cause moral damage but are also an often overlooked aspect of why LGBTQ+ persons are leaving the Catholic Church – leading them to abandon religion altogether, or find a home in another Christian denomination. The second part of the paper aims at articulating queer perspectives on salvation after LGBTQ+ persons leave the Catholic Church. For the sake of this conference presentation, my paper will focus specifically on those folks who have left the Catholic Church and found a denominational home in the Episcopal Church. Does the doctrine of extra ecclesiam nulla salus still haunt queer persons’ relationship with the teaching of salvation? If so, does the Episcopal Church tend to stay away from the language of salvation because so many members of their parishes have experienced harmful soteriological pronouncements? Does this offer an opportunity for both the Episcopal Church and the Catholic Church to offer a more inclusive vision of social salvation – one that both challenges our discipleship, and demands reparations for how faulty teachings of salvation have perpetuated harm in Christ’s name?

4. **Catholic Social Thought Topic Session**

**Maryland B**

**Convener:** William George, Dominican University

**Moderator:** Katherine Tarrant, University of Virginia

**Administrative Team:** William George, Kate Jackson-Meyer, Kevin Ahern

**Presenter:** Marcus Mescher, Xavier University

**Paper Title:** “No One is Saved Alone’: Evaluating Pope Francis’ Vision of Social Holiness”

**Précis:** This paper examines Pope Francis’ claims of social salvation (particularly in *Laudato Si’* and *Fratelli Tutti*) in light of some of his most familiar phrases (e.g., “culture of encounter,” the church as “field hospital,” and the lifting up of “social poets” who are “sowers of change”). Although language of “liberation” is seldom employed in the canon of CST, the work of Gustavo Gutiérrez can more explicitly connect social duties, social sanctification, and social salvation. This paper draws on three examples—Pope Francis’

attention to shame, indifference, and polarization—to assess his efforts to translate CST from principles to practice.

**Presenter:** Simeiqi He, Independent Scholar

**Paper Title:** “Social Salvation as Universal Love: From Teilhard, Berry to Francis and Beyond”

**Précis:** This paper argues that emerging from Francis’s *Laudato Si’* and *Fratelli Tutti* is a new vision where social salvation is akin to universal love. It traces Francis’s universal horizon to Thomas Berry’s cosmological ethics and Teilhard de Chardin’s *Sola caritas*, while highlighting their intuition in the indispensable value of Eastern traditions. Observing Teilhard’s work in China and Berry’s study of Chinese religions, I argue for the formative significance of the Chinese tradition to the conception of the universal horizon. I propose that the actualization of Francis’s vision requires a deeper appreciation of the Chinese tradition and its insight into the anthropocosmic reality.

**Presenter:** Thomas Massaro, S.J., Fordham University

**Paper Title:** “Imagining Social Salvation: The Potential Contribution of Utopian Thought”

**Précis:** The imaginative visions of perfect social order generated by numerous strands of the venerable tradition of utopian thought should not be dismissed by Catholic social teaching. Indeed, utopianism makes a valuable, even irreplaceable contribution to prospects for the very types of social, political and economic reform supported by Catholic social thought. Without surrendering the eschatological reservation of Christian orthodoxy, utopian dreams are capable of shaping our vision of social salvation by challenging the oppressive status quo of neoliberalism and vast inequality. Utopian imaginings of fairness in social participation and economic distribution possess the power to generate constructive regulative norms of human behavior and social institutions.

**5. Joint Asian-Latinx-Black Consultation: Sound, Spirituality, and Social Salvation Kent**

**Convener:** Craig Ford, St. Norbert University

**Moderator:** Ish Ruiz, Emory University

**Administrative Team:** Craig Ford, Nicole Symmonds. Chanelle Robinson

**Presenter:** Min-Ah Cho, Georgetown University

**Paper Title:** Embracing Silence: Sharing Struggles and Fostering Transformation for Women of Color

**Précis:** This paper explores the often overlooked resource of silence in a language-driven world. Focusing on the concept of silence within Christian mystical traditions, I suggest how silence, experienced by women of color, can paradoxically act as a tool for seeking truth and navigating oppression. By drawing parallels between the silencing of women disciples in the Gospel of Luke and the suppression faced by women of color, I underscore the potential for building a community of shared struggle through silence and attentive listening. The work of Theresa Hak Kyung Cha exemplifies silence as a conduit for introspection and authentic expression, as well as a foundation for spiritual practices aligned with social transformation.

**Presenter:** Rufus Burnett, Jr., Fordham University

**Paper Title:** Blue Notes on Flesh: A Blues Reading of Afro-Christian Soteriological Imaginings of Flesh

**Précis:** In recent years the contribution of new black studies to critical thought has become increasingly important. In the wake of this importance, some scholars of theology are learning from insights in new black studies and are producing work that challenges both black studies and theological studies. “Blue Notes on Flesh” joins this trans-disciplinary method of thinking in order to reconsider the advent of blues music as a moment in which foreclosures, and possibilities, in soteriological imaginings of flesh, are profoundly illumined.

**Presenter:** Antonio Alonso, Emory University

**Paper Title:** Mi Luz y mi Salvación: Singing as a Salvific Practice in Latine Communities

**Précis:** Scholarly and pastoral conversations about sacred music in the United States have been dominated by a narrow range of debates around the use of Western “classical” and “folk” genres. This paper centers the distinctive ways that music emerging from Latinx communities expresses a communal, social understanding of salvation not only in its content, but also in its form. I suggest that attentiveness to such musical fragments—from coritos to son Cubanos—has the potential to open a wider aesthetic landscape from which to hear how the spiritual unity of the world becomes more audible.

6. **Baltimore and the Black Catholic Experience Invited Session** **Federal Hill**

**Convener:** Kathleen Dorsey Bellow, Xavier University of Louisiana

**Moderator:** Kathleen Dorsey Bellow, Xavier University of Louisiana

**Panelists:** Therese Wilson Favors, editor, *What We Have Seen and Heard: Essays and Stories of Black Catholics in Baltimore*

Ralph Moore, St. Ann Church, Baltimore

Michael G. Middleton, SB7 Coalition, Inc., Baltimore

**Précis:** Baltimore City, with its Black Catholic heritage and legacy of social justice, is the site of the 2024 CTSA Annual Convention. Here is an ideal setting for this collective reflection on the theme of ‘social salvation’. Historical challenges confronting the Archdiocese of Baltimore reflect many of the same obstacles faced by the U.S. Catholic Church and society at-large, relevant issues that invite collective theological reflection. This invited session features three local Black Catholic leaders who will illustrate local church community engagements – history of Black Catholics in Baltimore, the cause of Mother Mary Lange, and community organization – that practice reading the past towards the future for the here and now of our shared lives.

**7. Sexual Abuse in the Catholic Church Consultation**  
**The Power and Theology of Abuse**

**Fells Point**

**Convener:** Julia Feder, St. Mary’s University

**Moderator:** Daniel Horan, St. Mary’s College

**Administrative Team:** Cristina Traina, Stan Ilo, Megan McCabe

**Presenter:** Karen Peterson-Iyer, Santa Clara University

**Paper Title:** Theorizing Sexual Violence

**Précis:** What counts as sexual virtue or sexual wrongdoing has long been a topic of debate within Christian tradition. And while personal choices and actions, and even enduring qualities of character may be appropriate topics of ethical conversation, these individualistic approaches are insufficient on their own; for individual virtue operates in a sinful environment. Hence, an adequate ethical analysis of sexual violation—including the multiple sorts of heinous violations involved in the Church sexual abuse scandal—must necessarily attend to the patterns of social injustice and marginalization (socioeconomic, gendered, racial, and colonial) that characterize contemporary ecclesial as well as civil society. I therefore propose that we move the conversation forward by squarely examining the intersection of unjust power structures on the one hand, and sexual desire and misconduct on the other.



**Presenter:** Tracy Sayuki Tiemeier, Loyola Marymount University

**Paper Title:** Coloniality, Power, and Sexual Abuse

**Précis:** I will examine the ways Catholic sexual abuse is undergirded by colonial logics and practices. Despite reforms and the refutation of the “Doctrine of Discovery,” coloniality remains embedded in Catholic structures of power. Fundamentally, the subjection of vulnerable peoples--especially women, children, queer folk, and Black, Indigenous, and people of color--is necessary to prop up the power of and give meaning to the Catholic hierarchy. In this context, Catholic sexual abuse is allowed, enabled, and perpetuated as an integral part of maintaining ecclesial domination.

**Presenter:** Christine Hinze, Fordham University

**Paper Title:** The (Ab)uses of Power in the Catholic Church: Where Do We Go From Here?

**Précis:** The horrific scandal of sexual abuse in the Catholic church is riddled with stories of abuse, manipulation, and refusals to justly or compassionately exercise power and authority on the parts of those entrusted with them. As my co-panelists show, these failures comprise errors and evils that are most excruciatingly crystallized in immediate, intimate, on-on-one harms; but which are bred, legitimated, and perpetuated by long-standing and deeply-entrenched ecclesial and cultural power structures. Acknowledging the entangled enormity of abusive and dominating power dynamics, I will discuss theological, ethical, and practical right-understandings right-uses of power as central to the work of uncovering and addressing abuse, and of forging reparative paths forward.

## 8. Christianity and Judaism Consultation

**Guildford**

**Convener:** Andrew Massena, Loras College

**Moderator:** Carol Ann Martinelli, Independent Scholar

**Administrative Team:** Andrew Massena, Carol Ann Martinelli, Mia Theocharis

**Presenter:** Magda Teter, Fordham University

**Paper Title:** Christian Supremacy: Reckoning with the Roots of Antisemitism and Racism

**Précis:** Antisemitism and anti-Black racism converged as white supremacists, in a highly choreographed and violent protest against the removal of a statue honoring

a Confederate general, carried Confederate flags and chanted “Jews will not replace us” in Charlottesville in 2017. This convergence is not just a product of American history; its roots go far deeper. Magda Teter, the author of *Christian Supremacy: Reckoning with the Roots of Antisemitism and Racism*, will explore the interplay between Christian theology and law to demonstrate how the theological framework of Christian supersessionism developed in antiquity and its subsequent application in law led to the creation of social hierarchies, legal exclusion of and a denial of equality to Jews and Black people even in modern times.

**Respondent:** Mary Boys, Union Theological Seminary

9. **Dispatches from the Synod on Synodality Interest Group** **Gibson**

**Conveners:** Martin Madar, Xavier University

**Moderator:** Jakob Rinderknecht, University of the Incarnate Word

**Administrative Team:** Martin Madar, Jakob Rinderknecht, Susan Reynolds

**Panelists:** Catherine Clifford, Saint Paul University

Maureen O’Connell, La Salle University

Brian Flanagan, New Ways Ministry

**Précis:** In much the same way that insider dispatches from the meetings of the Second Vatican Council added texture and clarity to the council’s processes and outcomes as they unfolded, this session will offer glimpses into the “story behind the story” of the ongoing Synod from those present.

10. **Innovative Theological Approaches to Integrating Peacebuilding and Nonviolence Interest Group** **James**

**Convener:** Eli McCarthy, Georgetown University

**Moderator:** Leo Guardado, Fordham University

**Administrative Team:** Eli McCarthy, Leo Guardado

**Presenter:** KC Choi, Princeton Theological Seminary

**Paper Title:** Racialization: 'Self-Gift' and Cultural Violence

**Précis:** One perhaps undertheorized impediment to nonviolent peacebuilding is the extent to which processes of racialization in the U.S. masks the political logics

and theological concepts that sustain a culture of violence. Using Asian American discourses on visibility and belonging as a case study, this paper examines how theological accounts of self-gift/self-giving contribute to the problem of racialization and thus frustrate political practices central to the realization of nonviolent peacebuilding.

**Presenter:** Tina Astorga, University of Portland

**Paper Title:** Laughter and Lament as Two Pathways of Resistance

**Précis:** Filipino *lakas tawa* with examples drawn from the 1986 Filipino revolution, are interfaced with lament based on the Book of Lamentations with parallel examples from W.E. Burghart du Bois's "A Litany at Atlanta." This interfacing is brought to bear on the paper's central thesis: *Lakas tawa* and lament are two potential ways of nonviolent being and doing in the face of suffering and death, but are intrinsically woven into the tapestry of one human reality. They are two paths of resistance, both deeply connected to faith and religion, though in different ways. Where they converge and diverge, they have the power to subvert oppressive systems and the potential of transforming them.

**Presenter:** Byron Wratee, Boston College

**Paper Title:** Just Peace and Just Survival: An Exploration of Howard Thurman's Nonviolent Theological Anthropology

**Précis:** This presentation examines the dialectic and creative tension of "just survival" and "just peace" ethics in the context of anti-Black violence. As victims of violence and activists for nonviolent peacebuilding in the United States, Black Christians offer a nuanced approach to peacebuilding that relies heavily on the nonviolent theology and ethics of Howard Thurman, a Baptist mystic and theologian. For Thurman, Jesus offered a survival technique to disinherited Black folk; as well as recognition of God cultivating the virtue of nonviolence in the mystical Body of Christ. This presentation will place Thurman's mystically informed theological anthropology in conversation with the Roman Catholic just peace tradition. It will argue for a nuanced approach that better integrates the themes of peace and survival.

## **11. Decolonizing Social Salvation: Shamanic and Spirit-Based Practices for Communal Healing Selected Session**

**Pride of Baltimore**

**Convener:** Shannon M. McAlister, Fordham University

**Moderator:** TBD, TBD

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

**Paper Title:** “Believing in the Spirits is not 'woo woo': Christian and Philippine Indigenous Anitist Belief”

**Précis:**

This paper will present a theological reinterpretation of Philippine indigenous belief in the spirits which was demonised by the Spanish Christian colonisers/invaders and endured to this day as a negative belief among Filipin@s. It is a reinterpretation resulting from a visit to indigenous Filipin@s who specialise in dealing with the spirits, the babaylanes and faith healers of Visayas. It is hoped that such a reinterpretation can affirm something that most Filipinos have believed even when their Christian faith tells them it is not to be believed – that is, in the spirits who live with and among them.

**Presenter:** Shannon M. McAlister, Fordham University

**Paper Title:** Spiritual Direction and Social Well-Being: A Decolonizing Theology

**Précis:** The figure of the ‘shaman’ studied globally by scholars of religion, corresponds with the figure of the ‘prophet’ within Judaism and Christianity. On a postmodern and decolonizing reading, the gospels present Jesus and his healing ministry as shamanic: channeling the world of spirit to bring healing and wisdom to the community. Spirit encounters and extraordinary phenomena characteristic of Indigenous shamanic practices and of Jesus’ ministry are pathologized in settings dominated by the materialist philosophy of the European Enlightenment, exported colonially. In creating safe spaces for sharing such experiences, spiritual direction enacts a decolonizing process that supports individual and communal well-being.

**Respondent:** Agbonkhianmeghe E. Orobator, S.J., Jesuit School of Theology, Santa Clara University

**Précis:** This session lifts up Indigenous and decolonizing practices that support communal healing or “social salvation.” Presenters challenge the colonially imposed demonization or pathologization of experiences of spirits or

extraordinary phenomena, while promoting a reevaluation of Indigenous beliefs. Cristina Lledo Gomez offers an appreciative theological reinterpretation of Philippine indigenous belief in the spirits, drawing on work with indigenous Filipin@s who specialise in dealing with the spirits. Shannon McAlister argues from a religious-studies perspective that Jewish/Christian prophets, including Jesus, are shamanic practitioners—and contemporary spiritual-direction practices decolonize by creating space to share spirit- encounters and extraordinary phenomena. Agbonkhanmeghe E. Orobator, S.J., will respond.

## **Friday Evening, June 14, 2024**

**CTSA Business Meeting**

**4:30 PM-6:00 PM  
Maryland Ballroom C-F**

**President's Reception**

**6:15 PM-7:45 PM  
Watertable Ballrooms A and B**

## **Saturday Morning, June 15, 2024**

**Benedictine University and Colleges Breakfast**

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

**Rahner Society Breakfast**

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

**Zen Meditation**

**8:00 AM-8:30 AM  
Federal Hill Room**

**Morning Prayer**

**8:30 AM-8:50 AM  
Federal Hill Room**

**Third Plenary Session**

**9:00 AM-10:30 AM  
Maryland Ballroom C-F**

**Presiding:** Nancy Pineda-Madrid, Loyola Marymount University  
President-elect, CTSA

**Address:** Vincent Miller, University of Dayton

**Title:** “Seeking Social Salvation amidst the Docetic Default of a World made Frictionless.”

**Respondent:** Annie Selak, Georgetown University

**Coffee Break**

**10:30 AM-11:00 AM  
Baltimore and Maryland Foyers**

**Concurrent Sessions**

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

**1. Theology and Science Topic Session**

**Baltimore A**

**Convener:** Kevin Vaughan, The College of St. Scholastica

**Moderator:** Megan Loumagne Ulishney, Gannon University

**Administrative Team:** Kevin Vaughan, Megan Loumagne Ulishney, Benjamin Hohman

**Presenter:** Robert G. Elliot, Providence College

**Paper Title:** Evolutionary Anthropology, Self-Legislation, and Original Sin

**Précis:** Relying upon some recent developments in evolutionary anthropology, my paper argues that original sin only becomes possible for human beings once they are able to create norms by which they are to live. Several theorists have argued that the ability to create rules precedes the human rational capacities by which human beings are able to reflect upon the reasons for their actions and evaluate those reasons. Since such rational capacities are required for any act to count as sinful, the ability to create norms must precede sin. I explain the implications of this for a Catholic understanding of original sin.

**Presenter:** Joyce Ann Konigsburg, DePaul University

**Paper Title:** Artificial General Intelligence: Proponent or Opponent of Social Salvation

**Précis:** Advances in emerging AI technology suggest that a conscious artificial general intelligence may one day be possible. The theoretical nature of AI consciousness, free will, and moral agency along with their effects on AGI decision-making introduce interesting, hypothetical social and ethical interactions with humanity. Machine learning utilizes massive amounts of data containing examples of historical human behavior that

reveal patterns of social injustice and marginalization as well as positive actions inspired from theological, moral, and ethical resources. Using this data, the question is whether or not AGI will deliver social salvation from unfair marginalization and other sinful social structures.

**Presenter:** Jordan Joseph Wales, Hillsdale College

**Paper Title:** Social Salvation Among Apparent Persons: Can we live our personhood while owning sociable AI?

**Précis:** The visibility of the person as a self-giving empathic subject is challenged in a new way by sociable AIs that, as consumer products made to satisfy us, give us the illusion of the person as utterly at our disposal. By instrumentalizing apparent persons, will we grow accustomed to the experience of slaveholding? Or will we resist this corrosive acquiescence by numbing ourselves to our possessions' apparent personalities? I analyze these problematics by critically engaging Augustine's semiotics and spirituality of "use," which perhaps offer us a way to live still personally among the apparent personae soon to pervade our social experience.

## 2. Spirituality Topic Session

**Baltimore B**

**Convener:** Axel Mac Oaks Takacs, Molloy University

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

**Administrative Team:** Axel Marc Oaks Takacs, Michael Rubbelke, Vanessa White

**Presenter:** Dorris Van Gaal, Calvert Hall College High School

**Paper Title:** A Call to Social Transformation: A Reflection on Spiritual Storytelling among African Migrants to the USA

**Précis:** Based on stories of first-generation African migrants to the USA, this paper will first show how the spiritual practice of storytelling allows for new experiences to bring a new understanding to past experiences and opens the possibility for re-imagining or refiguring meaning. This is the narrative of the spiritual dimensions of the migrants' experience of transformation of faith and identity. Secondly, this paper will point out that understanding the dynamics of this spiritual transformation uncovers how these stories of African migrants challenge us to engage in a similar process of spiritual transformation, both on the individual and social level.

**Presenter:** Rafael Luévano, Chapman University

**Paper Title:** The Central American Caravans: Social Salvation of the Spiritual Pilgrimage

**Précis:** In Central America, since 2017, caravans traveling north to the US have evolved en masse to as many as 10,000 persons, stoking the sociopolitical and economic flames in this region. Severe insecurity in Central America fuels these caravans, with asylum seekers fleeing to a transitory sojourn rather than facing the pernicious terrorizations in their homeland. At the core of these sojourns is a spirituality of pilgrimage. This social salvation is understood here as a spiritual call to journey and a spiritual guidance from one location to another along with the transformation of the persons and group during the sojourn.

**Respondent:** Leo Guardado, Fordham University

3. **Historical Theology I Topic Session**

**Maryland A**

**Convener:** Robert Trent Pomplun, University of Notre Dame

**Moderator:** Joshua R. Brown, Mount St. Mary's University

**Administrative Team:** Rita George-Tvrtkovic, Joshua R. Brown, Robert Trent Pomplun

**Presenter:** Elissa Cutter, Georgian Court University

**Paper Title:** Salvation and the Port-Royal Community: A Feminist Historical-Theological Reconstruction of the Theology of Mother Angélique Arnauld

**Précis:** This paper examines the writings of Mother Angélique Arnauld (1581–1661), reforming abbess of the allegedly Jansenist convent of Port-Royal, for her theology of sin and salvation. Angélique's understanding of salvation derives from her understanding of the reform of religious life. Ultimately, although there is a role for individual conversion in this process, salvation occurred in the social context of community. By examining the writings of Angélique using an explicitly feminist historical-theological methodology, we can better understand both the Catholic tradition—especially the history of Jansenism—and the importance of listening to and incorporating women's voices in the church.

**Presenter:** Andrew Gertner Belfield, St. Bonaventure University

**Paper Title:** "Worthy Acts of Penance" in Early Franciscan Soteriology

**Précis:** This paper argues that early Franciscan theology, as represented in the school of Alexander of Hales (d. 1245), is intrinsically social. The 'penal' interpretation of satisfaction theory in early Franciscan theology lends their soteriology a penitential character, insofar as Christ's work of satisfaction consists primarily in his experience of



contrition at human sin. As the members of Christ's body, Christians are called to appropriate Christ's work of satisfaction for themselves by imitating Christ's contrition and satisfaction by performing what Francis of Assisi called "worthy acts of penance." Accordingly, the work of salvation cannot be done alone but always involves one's neighbors.

**Presenter:** Nicole Reibe, Loyola University Maryland

**Paper Title:** Gather Round the Font: Social Salvation and the Baptismal Font at St. Bartholomew's in Liège

**Précis:** St. Bartholomew's Church in Liège contains a baptismal font depicting multiple liturgical uses of water. The narrative starts with Solomon's temple, moves through New Testament baptisms (John the Baptist, the baptism of Jesus, and Peter baptizing Cornelius), goes to a Patristic baptismal scene, and ends with the people gathered around the Liège font itself. It depicts salvation, via baptism, as facilitated through communities who preach, listen, and respond to the word of God.

4. **Moral Theology II Topic Session**

**Maryland B**

**Convener:** David Kwon, Seattle University

**Moderator:** Cathy Melesky, Marquette University

**Administrative Team:** Kate Ward, Marcus Mescher, David Kwon

**Presenter:** Bridget Burke Raviza, St. Norbert College

**Paper Title:** Salvation and the Sacrament of Same-Sex Marriage

**Précis:** This paper draws on a qualitative research project with same-sex, married couples who have "a meaningful connection to the Catholic tradition" that resulted in the book *The Sacrament of Same-Sex Marriage: An Inclusive Vision for the Catholic Church*. In this paper, I will consider what these couples' narratives can teach us about sin and what the church needs "saving from." I will highlight intentional practices of gospel-inspired hospitality and sanctuary as ways to participate in the ongoing process of social salvation, leading persons and communities toward wholeness.

**Presenter:** R. Zachary Karanovich, Mount Mary University

**Paper Title:** Universal Salvation and the Victims of History: Considering Justice, Forgiveness, and Reconciliation from the Margins

**Précis:** Among liberation theologians, salvation includes liberation in history—a more just world where human beings can flourish. Yet, if the goal in situations of oppression is

ultimately reconciliation between the oppressed and their oppressors, is the promise of universal salvation amidst ongoing oppression inherently unjust? Drawing upon Black theology, this paper argues that although justice in oppressed communities is a goal for the here-and-now, and although universal salvation seems unjust in light of the continued existence of oppression, there is room for the possibility of reconciling the goals of oppressed communities with an expansive vision of God's universal saving love.

## 5. Joint Asian-Latinx-Black Consultation: Social Salvation and Institutional Hospitality

Kent

**Convener:** Ish Ruiz, Emory University

**Moderator:** Stephanie Wong, Villanova University

**Administrative Team:** Ish Ruiz, Cesar Baldelomar

**Presenter:** Jaisy Joseph, Villanova University

**Paper Title:** Church as Leaven and Pilgrim: Interstitial Epistemologies for an Interstitial Church

**Précis:** Timothy Matovina names the dominant narrative imposed onto the US Catholic population as the "Americanization paradigm." The amnesia of this dominant narrative, however, not only overlooks the inability of all immigrant Catholics to assimilate into whiteness, but also the fact that many US Catholics were conquered and enslaved. Each boundary of socio-cultural difference within the US church reveals a distinct interstitial epistemology (in-beyond, mestizo, double consciousness) that cries out for salvific healing through reflection on the incarnation, ministry, and crucifixion of Jesus, pointing the Church forward in how to better live out its interstitial vocation as leaven and pilgrim.

**Presenter:** SimonMary Aihokai, University of Portland

**Paper Title:** "Who Do You Say that I Am?": Making A Case for Existential Inclusiveness at the Crossroads of Liberation, Institutionality, and Hospitality

**Précis:** The challenge of contemporary era is one of articulating healthy identity markers that allow for authentic relationality. Too often, humans-in-society have been unable to move beyond the domain of a scarce vision of self, whether as individuals or as community. They envision a sense of self that brackets the flourishing of others. Even when focus is given to the praxis of liberation as a pathway of belonging, their conceptualization of hospitality is itself devoid of a turn to authentic altruism. In this work, I intend to shed light on the human condition with a conscious agenda of articulating an ethical turn to altruism as the

legitimate source of belonging. To do this effectively, I will engage three dialogical partners, Hannah Arendt, Emmanuel Levinas, and Jacques Derrida. Arendt will offer insights on what the human condition means today through a socio-ideological lens. Levinas will offer the grounds for embodying an altruistic identity. And Derrida will provide the tools for constructing a pathway for an ethical turn to hospitality that allows for the transversing of the existential crossroads that open at the intersections of liberation, institutionality, and hospitality itself. A key strength of this work is to offer new visions of belonging that are decolonial and beyond the binary world of scarce imaginations.

**Respondent:** M.T. Dávila, Merrimack College

**6. The Eucharistic Revival and Social Salvation Selected Session**

**Federal Hill**

**Convener:** Brian Flanagan, New Ways Ministry

**Moderator:** Grace Agolia, Boston College

**Presenter:** Lucas Briola, Saint Vincent College

**Paper Title:** “Deepening the Eucharistic Revival, Deepening Social Salvation: Eucharistic Processions in Rural Communities”

**Précis:** Whether it be the Corpus Christi processions that began the Revival for many churches or the National Eucharistic Pilgrimage, Eucharistic processions have played a focal role throughout the Eucharistic Revival. Inspired by the Eucharistic Revival’s call to reflect more deeply on traditional Eucharistic devotions, this paper examines how Eucharistic processions in rural communities enact the integral-ecological salvation charted in *Laudato Si’*. While Eucharistic processions have traditionally made visible the social salvation promised in the Eucharist for an urban context, rural Eucharistic processions in particular reveal how this social salvation extends to our entire common home, thus deepening the Revival’s aims.

**Presenter:** Brian Flanagan, New Ways Ministry

**Paper Title:** “The Eucharist, the Church, and Real Presence”

**Précis:** The US bishops’ Eucharistic Revival is focused on the real presence of Christ in the Eucharistic species, but neglects and even contributes to doubt in the

real presence of Christ in the gathered Eucharistic assembly. In a church weakened by clerical scandal, divided by US polarization, and individualized by late capitalist consumerism, that belief is even more doubted by the faithful. For many, the gathered assembly is unable to function as a sacramental sign of our social salvation, that is, of our healed and elevated communion with God and with each other, and often functions as a counter-sign thereof.

**Presenter:** Elyse Raby, Santa Clara University

**Paper Title:** “Contested Bodies: The Eucharistic Revival and ‘Gender Ideology’”

**Précis:** The Eucharistic Revival ought to be understood as an attempt not only to ‘revive’ belief in the real presence but also to assert a theological anthropology that can resist “gender ideology.” I show that the Revival materials and diocesan gender policy statements share themes of the body (individual and Eucharistic) as gift and as sacrament. “Gender ideology” is seen as rejecting the “God-given gift” of one’s sex and denying the sacramental relationship between body and soul. Ecclesial and symbolic inclusion (‘social salvation’) of diversely gendered bodies requires a much more nuanced Eucharistic theology than the one the Revival puts forth.

## 7. Moral Theology I Topic Session

**Fells Point**

**Convener:** Kate Ward, Marquette University

**Moderator:** Jens Mueller, Notre Dame of Maryland University

**Administrative Team:** Kate Ward, Marcus Mescher, David Kwon

**Presenter:** Kathleen Bonnette, Georgetown University

**Paper Title:** "Saved Together"?: Questioning Social Soteriology in Light of Systemic Oppression

**Précis:** Stemming from a patriarchal, authoritarian conception of God and a hierarchical cosmology, the Doctrine of Discovery has served as the justification for centuries of social oppression, for the sake of salvation. The sentiment shows up today in White Christian Nationalism; in voter suppression, anti-LGTBQ+ feeling, and resistance to repairing economic inequality and climate degradation; and in other more banal expressions. This paper will explore the distinctions between salvation imposed authoritatively through social constructs and salvation

constituted by relationships. Reimagining salvation in light of a God who is ultimately relational should help us counter systems of oppression and foster just relationships.

**Presenter:** Melicia Antonio, University of Notre Dame

**Paper Title:** Replacing coercion with a renewed moral authority: lessons from the Spanish experience

**Précis:** The political theology of Vatican II had perhaps its greatest impact on the authoritarian state of Spain, where bishops would be challenged to move from a framework of religious coercion towards exercising their authority in a context of religious freedom. In this paper, I combine insights from Spain's leading cardinal at that time, Vincente Tarancón, with research on moral authority from political science to outline a strategy for a renewed moral authority at the service of salvation. I propose it as an alternative to the "authoritarian temptation" prevalent among Catholics in both democracies and authoritarian regimes today.

8. **Liturgy/Sacraments Topic Session**

**Guildford**

**Convener:** Xavier M. Montecel, St. Mary's University

**Moderator:** LaRyssa Herrington, University of Notre Dame

**Administrative Team:** Xavier M. Montecel, Benjamin Durheim, LaRyssa Herrington

**Presenter:** Megan Effron, University of Notre Dame

**Paper Title:** "Women Preaching in the Spirit: A Dialogue Between Catholics and Pentecostals"

**Précis:** This paper grapples with how sexism inhibits the efficacy of the preached word in the Catholic Mass and grounds an argument for women's preaching in an ecumenical pneumatology. Sustained reflection on charisms of the Holy Spirit remains ancillary within Catholic theology yet is foundational to Pentecostalism. By engaging the theology of Cheryl Bridges Johns and Amos Yong, I hope to develop a richer account of the Spirit's activity in preaching. A more robust pneumatology may provide new pathways for envisioning women's preaching in the Catholic Church so that liturgy might enable "all flesh" to "see the salvation of God" (Luke 3:6).

**Presenter:** Susan Reynolds, Candler School of Theology, Emory University

**Paper Title:** "The Sacrament of Reconciliation Under the Gaze of the Surveillance State: An Accidental Study of Confession on the US-Mexico Border"

**Précis:** What does the seal of confession mean to migrants living under conditions of transnational surveillance? Attending theologically to lived practices of sacramental confession among unaccompanied minors and asylum-seekers in the Rio Grande Valley, this paper places fieldwork into dialogue with theological and social-scientific studies of migration and surveillance, especially the work of Leo Guardado, Melissa Villa-Nicholas, and Ruha Benjamin. Asking whether the contemporary migrant context reveals a potentially subversive side to the intimacy of confessional space, this paper suggests the need for greater scholarly attention to cultural, technological, and political significations of privacy and surveillance in the study of sacramental practice.

**Presenter:** Jakob Karl Rinderknecht, University of the Incarnate Word

**Paper Title:** "On Baptism into a Sacramental (and therefore Not-Final) Church"

**Précis:** Sacramental theology has unique resources for dealing with both the problem of ecclesial sin properly speaking and with the problem of sin within the church. Insisting (with *Lumen Gentium*) on a sacramental definition of the church necessarily ties historical structures to eschatological hope and provides a means for neither letting go of the necessity of the actual church nor allowing those structures to set themselves up as replacements for God's grace. Attending to this sacramental/eschatological structure provides further explanation for the necessity of the kinds of synodal structures to which Pope Francis has called the church.

9. **Christ Topic Session**

**Gibson**

**Convener:** Mary Kate Holman, Fairfield University

**Moderator:** Eugene Schlesinger, Santa Clara University

**Administrative Team:** Mary Kate Holman, Eugene Schlesinger, Robert Lasalle-Klein

**Presenter:** Ligita Ryliskyte, Boston College

**Paper Title:** *In Solidum Obligari: Without Kenotic Solidarity, No Social Salvation*

**Précis:** Taking M. Shawn Copeland's lead, this paper transposes the question of the role of suffering in our notions of salvation into contemporary context, regarding the salvific mediation of the whole Christ (head and members) as an en-graced act of solidarity that restores an interpersonal order of mutual interdependence, cooperation, and co-responsibility. Tracing the term "solidarity" back to a legal *in solidum obligari*, and relating social salvation to the "ministry of reconciliation" (2 Cor 5:18), the paper argues that a genuinely "christomorphic" solidarity entails a twofold kenosis that regards both solidarity with victims and solidarity with victimizers as potential converts.

**Presenter:** Michael Lee, Fordham University

**Paper Title:** Crucified People as Judge: Agency for a Social Salvation

**Précis:** This paper retrieves and critically explores Ignacio Ellacuría's image of the "crucified people," interrogating particularly the role and agency of suffering people in an account of social salvation. After situating the image within Ellacuría's wider historical soteriology, and particularly his theology of sign, it will identify problems latent in the Christological use of the Suffering Servant image. Finally, it will propose the biblical image of Christ as judge as one that refocuses the role and agency of crucified people and roots fidelity to the gospel in the transformation of the exploitative structures that victimize the majority of humanity.

**Presenter:** Paul Schutz, Santa Clara University

**Paper Title:** Love of Christ, Heart of Creation: Salvation as Socioecological Flourishing

**Précis:** Recent discussions of the relationship between Christ, creation, and salvation have sought to retrieve a sense that all creatures participate in God's saving work. The ideas of deep incarnation and resurrection expand the context in which salvation is conceived, but cosmic soteriologies often stop short of integrating social and ecological salvation into a holistic paradigm of socioecological justice. Drawing on Karl Rahner, Ignacio Ellacuría, and Elizabeth Johnson, this paper explores how Christology can integrate ecological concerns into our understanding of the Reign of God, grounding a praxis of socioecological justice that fosters the flourishing of all.

**10. Sanctifying Social Structures: Interdisciplinary Resources for Catholic Theology**

**Selected Session**

**James**

**Convener:** Vincent Birch, Catholic University of America

**Moderator:** Nicholas Hayes-Mota, Santa Clara University

**Presenter:** David Cloutier, Catholic University of America

**Paper Title:** “Social Structures, Alienation, and Self-Gift”

**Précis:** *Gaudium et Spes* emphasized that the social vocation of the human person aims at self-gift, and all subsequent popes have highlighted the importance of self-giving in their social encyclicals. This paper seeks to identify social “alienation”: structures that, in the words of John Paul II, “make it more difficult to offer this gift of self and to establish this solidarity.” The use of critical realist analysis in relation to self-gift can then specify the structurally-salvific meanings of the principles of solidarity and subsidiarity. The specification will then be applied to examples from business and economics.

**Presenter:** Christina McRorie, Boston College School of Theology and Ministry

**Paper Title:** “Theological Implications of the Claim that Social Contexts can Sanctify”

**Précis:** This paper reflects on some implications of the claim that social contexts can sanctify. It does so firstly by identifying key presuppositions such a claim requires; these are both anthropological (concerning how our character and agency relates to social realities) and theological (concerning conceptions of sanctification). This paper then considers some questions raised by this view: What are the ethical implications of suggesting sanctification may be socially mediated? And does this shed new light on the social dimensions of salvation by suggesting a spiritual parallel to the concept of moral luck?

**Presenter:** Vincent Birch, Catholic University of America

**Paper Title:** “Divinized via Social Construction?: A Semiotic Analysis of the Relation between Social Construction and Holiness in Revelation and its Reception”



**Précis:** By employing semiotic resources, I argue, firstly, that social constructions (inclusive of social structures, semiotically speaking) are essential to the media of God’s self-communication in revelation and to its transmission in the Christian tradition and, secondly, that God’s employment of social constructions is conducive to the holiness of the recipients of revelation. Although it is clear that social construction has played an ambiguous role in the reception of Christianity historically, semiotics provides resources for clarifying how God can and does make use of social constructions by giving them new meanings that bring human persons into participation in God’s inner life.

11. **Laudate Deum and the Future of Catholic Teaching on Ecology Selected Session**

**Pride of Baltimore**

**Convener:** Daniel Schied, Duquesne University

**Moderator:** Daniel Castillo, Loyola University Maryland

**Presenter:** Sara Bernard-Hoverstad, Gonzaga University

**Paper Title:** “*Laudate Deum* and the Vatican’s Global Climate Action”

**Précis:** Bernard-Hoverstad will examine Francis’ emphasis on the inadequate state of current climate action and his appeal to accelerate global responses to care for the Earth and to work for the salvation of those who suffer most from the effects of climate change and environmental injustice. Sara will highlight the Vatican’s practical efforts to put Catholic ecotheology into action through diplomacy throughout Francis’ papacy, from the well-timed releases of both *Laudato Si’* and *Laudate Deum* in advance of landmark global climate meetings, to the Holy See entering the United Nations Framework Convention on Climate Change as a negotiating party in 2022.

**Presenter:** Daniel Schied, Duquesne University

**Paper Title** “*Laudate Deum* and Hearing the Cry of Indigenous and Nonhuman Creation”

**Précis:** Scheid will examine Francis’ critique of a modern “throwaway culture” and a “culture of abandonment” that extracts value from the Earth and from the poor and then discards them both. Indigenous communities are privileged dialogue partners for hearing the “cry of the Earth and the cry of the poor,” and Scheid will trace this focus through *Laudato Si’* and *Querida Amazonia*. The longed for “ecological dream” and “social salvation” of renewable energy

represents a possible social salvation for future generations, but it must not abandon the poor or the nonhuman creatures who also belong to the “communion of creation.”

**Presenter:** Meghan Clark, St. John’s University

**Paper Title** “*Laudate Deum* Within Francis’ Social Magisterium”

**Précis:** Clark will place *Laudate Deum* within the broader context of Francis’s social magisterium, comparing its use of Catholic social principles such as the common good and human dignity in comparison to *Laudato Si’*, and situating its ethical analyses among Francis’ other priorities such as Fratelli Tutti’s “culture of encounter.”

## Saturday Afternoon, June 15, 2024

*Theological Studies* Editorial Consultation Luncheon

12:50 PM-2:15 PM

Watertable Ballroom

A

CUERG Luncheon

1:00 PM-2:15 PM

Watertable Ballroom B-

C

Concurrent Sessions

2:30 PM-4:15 PM

1. **Dissent as a Means of Salvation: Soteriological Dimensions of Dissent Selected Session**

Baltimore A

**Convener:** Travis LaCouter, KU Leuven

**Moderator:** Elizabeth M. Pyne, Mercyhurst University

**Panelists:** Travis LaCouter, KU Leuven

Ryszard Bobrowicz, KU Leuven

Ryan McAleer, KU Leuven

**Précis:** Dissent is often presented as simply the rejection of settled doctrine and thus incompatible with it. Dissenters, on this view, are those who deliberately reject that which has been clearly taught as necessary for salvation, and who therefore pose a soteriological ‘threat’ to the broader Church. It is on this basis that disciplinary action against them is ostensibly justified, in the form of canonical silencing, denial of sacramental rights, excommunication, etc. In reality, doctrine and dissent are intertwined discursive phenomena. History suggests that doctrinal clarity often only emerges amid dissent and contestation. Likewise, other disciplines and other religions frequently recognize dissent as having distinct epistemological benefits, such as clarifying the basis of a given doctrinal claim or helping to generate consensus on contested issues. Working from the theme of social salvation, this panel will consider the possible soteriological benefits of dissent. How can we understand dissent as a part of the overall process by which the Church comes to know and love the truth? What implicit soteriological claims does the Magisterium advance in treating dissenters the way it does? Can dissent be viewed as a soteriological ‘resource’ rather than ‘threat’? What is doctrine’s precise relationship to salvation? The papers in this session will explore these and related questions from a variety of angles, including systematic, historical, and philosophical.

**2. Joint Asian-Latinx-Black Consultation: Reclaiming our Roots      Baltimore B**

**Convener:** Stephanie Wong, Villanova University

**Moderator:** Craig Ford, St. Norbert College

**Administrative Team:** Stephanie Wong, Min-ah Cho, Stephanie Puen

**Presenter:** Cecilia Titizano, Jesuit School of Theology, Santa Clara University

**Paper Title:** “Indigenous Relational Epistemologies and a Moral Cosmos”

**Précis:** In the Andes, everything is alive because they share the same Ajayu or Spirit that endows them with existence and awareness. Quechua/Aymara epistemologies describe a world full of persons, some of whom are humans. These relational epistemologies invite us to conceive a social soteriology that includes other-than-human people. Quechua people in Peru call them Tirakunas or Earthbeings. This presentation explores the theological implications of Andean epistemology, where function and relation preside over ontological claims, and the human community has an essential responsibility of rebalancing relationships despite not being at the center of creation.

**Presenter:** David De La Fuente, Fordham University

**Paper Title:** Saving Kapwa: Investigating Decolonial Pneumatology Among Filipino-American Catholic Charismatics

**Précis:** Emerging Filipino American scholarship has reinforced the centrality of religiosity in Filipino-American civic life on the one hand, and the importance of embracing a liberatory decolonial psychology on the other. Few studies have specifically investigated Filipino-American participation in the Catholic Charismatic Renewal as an instantiation of decolonial praxis. Drawing on select interviews and ritual practices of a Filipino-American Charismatic group in New Jersey, this paper argues that through charismatic expression as well as charismatic practices, Filipino-American Charismatics save the precolonial value of Kapwa, and in this way reflect a sense of the Holy Spirit as decolonial healer.

**Presenter:** LaRyssa Herrington, University of Notre Dame

**Paper Title:** Memory, Narrative, and Solidarity: Africana Marian Popular Piety as Embodied Political Theology

**Précis:** Africana peoples have long been drawing on popular piety (specifically in the context of Marian devotion) as a source for doing theology. These expressions of Black faith have reflected both eschatological expectations (understood as hope/freedom), and soteriological expectations (understood as healing, wholeness, and a longing for return (Sankofa). Hence, this paper will examine how Africana Marian popular piety can be read as a form of embodied political theology, these devotions manifesting themselves through what Johann Baptist Metz identifies as the three defining characteristics of political theology: memory, narrative, and solidarity.

**3. The Enduring Gift and Theological Challenge of Johann Baptist Metz Interest Group: Johann Baptist Metz: Political Salvation beyond the Soteriological Spell?**

**Maryland A**

**Convener:** Kevin Burke, Regis University

**Moderator:** TBD

**Administrative Team:** Kevin Burke, Julia Prinz, Matt Ashley

**Presenter:** Matt Ashley, University of Notre Dame

**Paper Title:** “Do We Miss Johann Baptist Metz? Provocations on the Theme of Social Salvation Today”

**Précis:** Johann Baptist Metz describes Karl Rahner as exhibiting a unique kind of “second courage for reform,” following up on the first courage that was actualized at the Second Vatican Council. Metz wrote in 1989 that this courage,

for which we certainly miss Karl Rahner, was needed even more to continue down the path opened up by the Council. Nearly thirty-five years later, this need is even greater. But now it is Metz himself whom we miss! This talk considers how Metz, like Rahner, exhibits a second courage for reform, particularly in the last decades of his theological labors. It then suggests some ways his courage might instruct us today, particularly in articulating and realizing a theological vision of social freedom for our troubled times.

**Presenter:** Julia Prinz, Jesuit School of Theology, Graduate Theological Union

**Paper Title:** “Lament, Memory, and Healing: Johann Baptist Metz and the Inherent Politicalness of Salvation”

**Précis:** Nearly fifty years ago Johann Baptist Metz set out to coin a “new” political theology that passionately resists the justification of political use of theology and religion in general. Tragically, nearly at the end of the first quarter of the 21st century this resistance seems to be even more important than ever. The presentation argues that the capacity of this resistance in Metz’s understanding of a “new” political theology is found in his biblical spirituality. Since by doing so he unlocks different ways of imagining salvation, the presentation is an invitation to experience and to envision further possibilities in which Christian salvation can be understood.

**Respondent:** Kevin Burke, Regis University

#### 4. Rahner Consultation

Maryland B

**Convener:** Mary Beth Yount, Neumann University

**Moderator:** David Dault, Loyola University Chicago

**Administrative Team:** Brandon Peterson, Mark Fischer, Jakob Rinderknecht

**Presenter:** Daniel P. Horan, Saint Mary’s College, IN

**Paper Title:** The Cosmic Significance of the Incarnation: Karl Rahner’s Supralapsarian Christology as Social Salvation

**Précis:** This paper explores the relationship between Karl Rahner’s well-known supralapsarian approach to the doctrine of the incarnation and this year’s conference theme of social salvation. It explores his distinctive supralapsarian approach to the Incarnation of the Word and the implications that Christological emphasis has for understanding not just individual salvation, but corporate or social salvation, including the whole of creation—human and nonhuman alike.

First, I situate Rahner's supralapsarianism within the broader tradition of this Christological approach. Second, I will highlight the cosmic significance of Rahner's supralapsarian argument for the divine ratio for the Incarnation. Finally, I will argue that Rahner's supralapsarian Christology gestures toward a form of "social salvation" understood in a more cosmic and capacious sense.

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

**Paper Title:** Integrating Fragmented History: Social Salvation in Rahner's Theology of Purgatory and Indulgences

**Précis:** For Karl Rahner, salvation involves reintegrating what sin has disintegrated. Purgatory heals and shapes a person's whole identity to reflect their fundamental "yes" to God. This process involves the healed freedom of other people through ecclesially-recognized acts of intercession (indulgences). This paper proposes a twofold thesis. First, I will explore Rahner's pre-Vatican II position on purgatory and indulgences as involving postmortem integration of the person using "very little material." Second, I will develop how framing this "material" in social and relational terms—especially with a view to the victims of sin—may better illuminate social salvation and integration today.

**Presenter:** Andrew Vink, Marymount University

**Paper Title:** Historical Soteriology as Social Salvation: A Synthesis of Rahnerian and Ellacurían Themes

**Précis:** Rahner and Ellacuría's intellectual relationship as teacher and student offers an opportunity to see the intersection of their thought in relation to the theme of social salvation. Ellacuría's historical soteriology offers both a commentary on what social salvation looks from the perspective of the poor and marginalized in El Salvador and a development of some themes from Rahner's theological corpus. This presentation will examine how those Rahnerian themes manifest in Ellacuría's writings on historical soteriology and offer a synthesis of both thinkers can offer a contribution to the conversation regarding social salvation.

5.

**Public Theology Interest Group**

**Kent**

**Convener:** Rosemary P. Carbine, Whittier College

**Moderator:** David DeCosse, Santa Clara University

**Administrative Team:** Rosemary P. Carbine, David DeCosse

**Presenter:** Kathleen Dorsey Bellow, Xavier University  
**Paper Title:** Full, Conscious, and Active Participation: In Liturgy and Life

**Presenter:** Rosemary P. Carbine, Whittier College  
**Paper Title:** Nevertheless, We Persist: A Feminist Public Theology

**Presenter:** Jennifer Owens-Jofré, Loyola Marymount University  
**Paper Title:** Pastoral Theology as Public Theology at Dolores Mission

**Session Précis: Envisioning and Enacting a Multifaith, Multiracial, Multicultural Democracy**

In the wake of significantly eroded freedoms in recent years in the US and more globally as the result of rising militant anti-democratic, white supremacist, and Christian nationalist political groups, this session highlights papers from multiple contextual and liberationist perspectives (e.g., Black theologies, feminist and womanist theologies, Latina/o/x theologies, interreligious/comparative theologies, etc.) that highlight the roles of theologians, churches, community organizations, social movements, and so on in advancing and revitalizing a multifaith, multiracial, and multicultural democracy. This session also investigates and applies interdisciplinary theories as well as intersectional social movements in order to claim and create new theological praxis for and hope in a more democratic public life, in the US and more globally.

**6. The Moral Theology of Pope Francis: An Invitation to Enact Social Salvation Selected Session**

**Federal Hill**

**Convener:** Conor M. Kelly, Marquette University  
**Moderator:** Daniel DiLeo, Creighton University

**Presenter:** M.T. Dávila, Merrimack College  
**Paper Title:** New Sources and a Stronger Pastoral Impact: Moral Theology in Light of Francis's Social Ethics

**Précis:** Francis's place in the arc of the development of the option for the poor as a principle of Catholic social thought furthers its development beyond that of his two predecessors. Francis' take on the option for the poor is more expansive, attentive to contemporary challenges and rooted in liberationist thought while drawing from the experiences, wisdom and practices of diverse groups such as popular movements, local bishops conferences, and marginalized peoples. His approach to social ethics thus

expands the sources for moral theology and orients its work to pastoral matters with real world consequences, especially for the most marginalized communities.

**Presenter:** Laurie Johnston, Emmanuel College

**Paper Title:** From Where? For Whom? Tradition and Moral Theology in Light of Francis's Ethics of War and Peace

**Précis:** On the ethics of war and peace, Francis has continued his predecessors' trajectory, emphasizing the moral unacceptability of modern warfare and the priority of nonviolence, while not ruling out the possibility of a just defense. Still, there are novel elements of his approach: starting with the "wounded flesh of the victims"; emphasizing concrete reality while stressing imagination as an ethical tool; redefining his audience – i.e. for whom is moral theology; and presenting positive peace as a polyhedron. Overall, he nudges moral theology towards a more commodious and dynamic approach, with implications for the field's incorporation of tradition as a source.

**Presenter:** Andrea Vicini, SJ, Boston College

**Paper Title:** Broader Concerns and a Deeper Christological Focus: Moral Theology in Light of Francis's Bioethics

**Précis:** Pope Francis's reflection and action on bioethical matters is influenced, first, by the centrality of the spiritual relationship with Jesus; second, by a critical, collaborative, and active presence in society, which empowers moral agents and fosters discernment; third, by the experience of people, particularly of those who are marginalized and excluded, as essential to the common good. In such a way, Catholic theological bioethics—and by extension moral theology more broadly—could become less beholden to a single-issue ethical agenda (e.g., abortion or euthanasia) and, on the contrary, could embrace global concerns regarding health, well-being and flourishing, and social justice.

7.

**Gun Cultures and Gun Violence Interest Group**

**Fells Point**

**Convener:** Michael R. Grigoni, Wake Forest University

**Moderator:** SimonMary A. Aihiokhai, University of Portland

**Presenter:** Michael R. Grigoni, Wake Forest University

**Paper Title:** American Gun Cultures as Signs of the Times: Historical and Sociological Perspectives



**Précis:** Of late, historians and sociologists have increasingly turned their attention to guns to understand why the United States has the highest rates of civilian firearm ownership and firearm-related deaths among affluent nations worldwide. This paper presents an overview of these literatures to set the stage for the newly formed Gun Cultures and Gun Violence Interest Group, and to argue that moral and theological treatment of this issue cannot proceed in abstraction from these historical and sociological dynamics.

**Presenter:** Luis Vera, Mount St. Mary's University

**Paper Title:** Concealed Carry Culture and the Technocratic Paradigm

**Précis:** Concealed carry culture appears to resist the technocratic paradigm by pursuing skilled agency and attention to the world. This resistance fails: The myth of unsituated responsibility undercuts the sociocultural conditions for robust skilled agency, while situational awareness fails to disclose the world (and resist distorting influences) because it anticipates actions one cannot regularly practice. This cycle of failed resistance helps keep current gun cultures in place, but also indicates new lines of fruitful theological interrogation.

**Presenter:** Anna Floerke Scheid, Duquesne University

**Paper Title:** Christian Nationalism, Extremist Violence, and Guns in the U.S.

**Précis:** America's culture of devotion to firearms intersects with extremist violence and ideology, particularly that of Christian nationalism. Research shows that around 30% of American Catholics embrace or accommodate Christian nationalism. The Catholic commitment to the common good could be a bulwark against these forces, urging Catholics to embrace an inclusive ideal of the nation. But this is only possible with greater leadership and a deeper commitment to community building at all levels of Catholic institutions.

## 8. Historical Theology II Topic Session

### Guildford

**Convener:** Joshua R. Brown, Mount St. Mary's University

**Moderator:** Rita George-Tvrtkovic, Benedictine University

**Administrative Team:** Rita George-Tvrtkovic, Joshua R. Brown, Robert Trent Pomplun

**Presenter:** John Zaleski, Loyola University Maryland

**Paper Title:** How Long is Forever? Medieval Christian and Islamic Reflections on Universal Salvation

**Précis:** This talk examines how Christian and Muslim universalists in the medieval Islamic world interpreted biblical and Qur’anic references to “everlasting” punishment. The focus of the talk is *The Book of the Bee*, by Solomon of Basra (thirteenth century) compared with writings of Ibn Taymiyya and Ibn Qayyim (fourteenth century). These authors offered similar arguments, on both grammatical and theological grounds, that scriptural references to “everlasting” punishment could not refer to a punishment without end. This indicates a broader interreligious discourse that questioned the belief that divine punishment lasts forever and sought exegetical strategies to resist such a view.

**Presenter:** Robert Trent Pomplun, University of Notre Dame

**Paper Title:** Debates about Universal Salvation in Catholic Theology from Newman to Tyrrell

**Précis:** This paper will trace the Roman Catholic contribution to controversies in nineteenth-century English theology about universal salvation from St. John Henry Newman (1801–1890) to George Tyrrell (1861–1909), beginning with Newman’s response to the speculations of Frederic Denison Maurice (1805–1872) and Edward Hayes Plumptre (1821–1891) and concluding with Tyrrell’s infamous essay “A Perverted Devotion.” Care will be taken to place these debates within larger questions already disputed in Catholic scholasticism, such as the fitting number of the saved or whether there might be degrees of suffering in hell, while showing how the nineteenth century debates differed in certain respects from earlier and later ones, including our own twenty-first century flame wars.

**Respondent:** Mara Brecht, Loyola University Chicago

9. **Decolonizing Catholic Theology Interest Group**

**Gibson**

**Convener:** Elizabeth Gandolfo, Wake Forest University

**Moderator:** Bradford Hinze, Fordham University

**Administrative Team:** Elizabeth Gandolfo, Rufus Burnett, Jr., Bradford Hinze

**Presenter:** Rev. Dr. Heber Brown, Black Church Food Security Network

**Paper Title:** From Sanctuary to Soil: Reflections on the Black Church Food Security Network

**Précis:** "On the morning of his last day as senior pastor of the Pleasant Hope Baptist Church in North Baltimore, the Rev. Dr. Heber Brown III gave a rousing sermon, and then followed his congregation to the market set up outside called 'Soil to Sanctuary,' which he considers part of his ongoing ministry. After 14 years, Brown, 42, stepped down in May to work full time for the Black Church Food Security Network (BCFSN), a nonprofit he founded in 2015 after the Freddie Gray Uprising that works to connect Black churches and their gardens with Black farmers to create local, Black-owned food systems. Nearby is the church garden where the first seeds, literal and metaphorical, of the BCFSN were sown, now filled with fruit trees and raised beds in the shape of a cross."

- Amy Scattergood, Baltimore Magazine

This session, entitled "From Sanctuary to Soil: Reflections on the Black Church Food Security Network," considers the work of black farmers, gardeners, and food security activists that have organized to ensure the well-being and nutrition of black communities in the United States. In line with the interest group's goal of open dialogue with representatives from sites of decolonial theological praxis, this panel is focused on U.S. Black American options for decoloniality that are land based. With the conference themes of salvation, theosis, and deification in mind, the panel considers how these theological concepts are inclusive or exclusive of the activity of delinking food and nutrition from plantation-based regimes of anti-blackness and coloniality in its replete forms.

**Respondent:** Chanelle Robinson, Boston College

**Respondent:** Rufus Burnett, Jr., Fordham University

## 10. Aquinas Consultation

James

**Convener:** David Elliott, Catholic University of America

**Moderator:** Gregory LaNave, Dominican House of Studies

**Administrative Team:** David Elliott, Gregory LaNave, Andrew Hofer, O.P.

**Presenter:** Frederick Bauerschmidt, Loyola University Maryland

**Paper Title:** Eucharist and Social Salvation in Thomas Aquinas

**Précis:** This paper explores how the theme of “social salvation” is present in the eucharistic theology of Thomas Aquinas, looking particularly at his view that the res tantum or ultimate purpose of the Eucharist is the unity of the mystical body of Christ. The role of charity in this unity is highlighted, as well as how Thomas understands the charity that unites Christ’s body to be the crucial formative element in that’s body’s activity in the world. The paper argues that charity, even more than justice, is at the heart of social salvation.

**Presenter:** Monica Marcelli-Chu, Jesuit School of Theology, Santa Clara University

**Paper Title:** Living With All Things: Navigating an Anthropocentric and Universal Common Good in Aquinas

**Précis:** This paper considers an expanded common good in the thought of Aquinas, particularly in the Secunda Pars of the Summa theologiae and the Commentary on Romans. I argue that Aquinas’s invocation of a universal common good invites expanding convivendum (“living with”) from “rational spirits” to “all things” in light of a human conformity with and to Christ. First, I consider the origin, manner, and purpose of “our” (human) use of “all things.” Second, I propose how Aquinas’s invocation of the universal common good expands his use of “living with” to all things, according to the good of each thing.

**Presenter:** Matthew Dugandzic, St. Mary’s Seminary and University

**Paper Title:** On Light Matter in the Sin of Lying

**Précis:** This paper investigates how one can determine whether the matter concerning an act of lying should be considered grave or light. The argument, derived from Aquinas and his commentators, is based on the social function of speech and concludes that the determination of gravity or levity in the sin of lying depends on the effect that the lie in question would have on the ability of society to function if the lie in question were broadly permitted.

**11. Anthropology Topic Session**

**Pride of Baltimore**

**Convener:** Eric Meyer, Carroll College

**Moderator:** Tiffany Hartnell-Howden, Boston College

**Administrative Team:** Eric Meyer, Tiffany Hartnell-Howden, Adam Beyt

**Presenter:** Valentina Nilo, Boston College

**Paper Title:** The victim's resistance as salvation. A decolonial approach to the reality of imprisoned women in Latin America

**Précis:** Decolonial thought explores the silenced and hidden perspectives of vulnerable bodies: how they challenge dominant structures and propose alternative ways of living. This paper focuses on the experience of imprisoned women in Latin America and their particular way of resisting through artistic expression and collective organization. The victims of systemic violence survive through bonds, affectivity, and relationships. They build solidarity, vulnerability, and life in contexts of death and war. This paper inductively recognizes the truth dwelling in the fractures of reality, in the struggles occurring in the borders of society where the norm, the natural, the standard is shifted.

**Presenter:** Timothy Perron, Fordham University

**Paper Title:** Human Ecology as an Approach to Sex, Gender, and Sexuality in Vatican Documents

**Précis:** Recent Vatican documents have claimed that the protection of human persons can be understood as the defense of an "ecosystem", which is expressed through the concept of "human ecology". These documents relate this concept to respecting the order of Creation, in part to counter some contemporary ideas about gender. This paper proposes that the employment of "human ecology" implicitly renders notions of gender somewhat more malleable by appealing to the fact that ecological science (rooted as it is in the theory of evolution) makes clear that organisms can accommodate themselves to various circumstances while also maintaining that this adaptability has limits.

**Presenter:** Madeline Jarrett, Boston College

**Paper Title:** Risking Resurrection: Agency, Phenomenology, and the Feminist Ethic of Risk

**Précis:** How often does the resurrection – the foundational event of Christianity – inform communal and individual action? With hopes of reviving the social and soteriological dimensions of resurrected subjectivity, this paper explores its phenomenological and ethical contours. I highlight resonances between Emmanuel Falque's phenomenological account of resurrection and Sharon Welch's feminist ethic of risk, ultimately claiming that the embodied practices that characterize an ethic of risk are one means of embracing the call to live as resurrected. The resurrection offers a way of living in the present that imbues agents with the power to proclaim life and justice amid death-dealing social forces.

## **Saturday Evening, June 15, 2024**

**Eucharist–St. Vincent de Paul Catholic Church**

**5:00 PM**

**John Courtney Murray Award Reception**

**6:30 PM**

**Maryland Foyer**

**John Courtney Murray Award Dinner**

**7:00 PM**

**Maryland Ballrooms D-F**

## **Sunday Morning, June 16, 2024**

**Convener’s Breakfast Meeting**

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

**Homeland Room**

**Zen Meditation**

**8:00 AM-8:20 AM**

**Federal Hill Room**

**Morning Prayer**

**8:30 AM-8:50 AM**

**Federal Hill Room**

**Fourth Plenary Session and Appointment of the New President**

**9:00 AM-10:15 AM**

**Maryland Ballrooms D-F**

**Presiding:** Susan Abraham, Pacific School of Religion  
Vice President, CTSA

**Address:** Kristin E. Heyer, Boston College  
President, CTSA

**Title:** “Heart(s) of Flesh”: Structural Sin and Social Salvation

**Coffee Break**

**10:15 AM-11:00 AM**

**Baltimore and Maryland Foyers**

**CTSA Board of Directors Lunch/Board of Directors Meeting**

**11:00 AM-1:00 PM**

## **Fells Point Room**