THE SOCIETY OF Christian Ethics

THE SOCIETY OF
Jewish Ethics

THE SOCIETY FOR THE STUDY OF Muslim Ethics

January 9-12, 2020 Renaissance Washington, DC Downtown Hotel Washington, DC

61st Annual Meeting of The Society of Christian Ethics

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11th Annual Meeting of

The Society for the Study of Muslim Ethics

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FUTURE ANNUAL MEETINGS

2021

January 7-10, 2021 Palmer House Hilton Chicago, Illinois

2022

January 6-9, 2022 Hilton Orange County Costa Mesa, California

2023

January 5-8, 2023 Palmer House Hilton Chicago, Illinois

2024

January 4-7, 2024 Palmer House Hilton

Chicago, Illinois

2025

January 9-12, 2025 Palmer House Hilton Chicago, Illinois

SCE CONTACT INFORMATION

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Social Media Coordinator: Erin O'Leary Email: socialmedia@scethics.org Twitter: @sofcethics Facebook: https://www.facebook.com/The-Society-of-Christian-Ethics-682673455244215/

Meeting Hashtag: #scethics2020

SJE CONTACT INFORMATION

Web site: www.societyofjewishethics.org

Mailing address: Society of Jewish Ethics Center for Ethics Emory University 1531 Dickey Drive Atlanta, GA 30322 Attn: Carolina Gustafson, Program Coordinator Tel: 860-818-1046 Email: admin@societyofjewishethics.org

SSME CONTACT INFORMATION

Web site: www.SSMEthics.org

Mailing address: Society for the Study of Muslim Ethics PO Box 64 South Hadley, MA 01075 Attn: Linda Chesky Fernandes Tel: 413-538-2381 Fax: 413-538-2323 Email: info@ssmethics.org

The Society of Christian Ethics, the Society of Jewish Ethics, and the Society for the Study of Muslim Ethics are meeting concurrently. Sessions offered by SJE and SSME are listed at the end of each concurrent session.

Plenary Speakers

Friday, 9-10:30am "Vulnerable to Contingency"



James F. Keenan, S.J., is the Canisius Chair and Director of the Jesuit Institute at Boston College. As the founder of Catholic Theological Ethics in the World Church (CTEWC), he chaired the international conferences in Padua (2006), Trento (2010) and Sarajevo (2018) as well as the regional ones in Nairobi, Berlin, Krakow, Bangalore and Bogota. He has edited or written 22 books and published over 400 essays, articles, and reviews. His most recent work is *University Ethics: How Colleges Can Build and Benefit from a Culture of Ethics*

(Rowman and Littlefield, 2015) and presently he is editing two collections, one on the Conference at Sarajevo and the other on Street Homelessness.

Friday, 2-3:30pm "Pedagogy and Christian Students: Anti-Judaism, Christian Privilege, Christian Fragility, and Theological Awareness"



Amy-Jill Levine is University Professor of New Testament and Jewish Studies and Mary Jane Werthan Professor of Jewish Studies at Vanderbilt Divinity School and Program in Jewish Studies. Her thirty books include *The Misunderstood Jew: The Church and the Scandal of the Jewish Jesus; Short Stories by Jesus: The Enigmatic Parables of a Controversial Rabbi*; four children's books (with Sandy Sasso); *The Gospel of Luke*(with Ben Witherington III); and *The Jewish Annotated New Testament* (co-edited with Marc Z.

Brettler). She has given over 500 lectures on the Bible, Christian-Jewish relations, and Religion, Gender, and Sexuality. In 2019 she became the first Jew to teach New Testament at Rome's Pontifical Biblical Institute.

Saturday, 9-10:30am "Knowledge from the Marrow of Our Bones"



Emilie M. Townes is Dean and the E. Rhodes and Leona B. Professor of Womanist Ethics and Society of Vanderbilt Divinity School. Townes's teaching and research interests are analyzing the linkages among race, gender, class and other forms of oppression. Among her many publications are *Womanist Ethics and the Cultural Production of Evil*. She served as president of the American Academy of Religion in 2008 and was the president of the Society for the Study of Black Religion, 2013-2016. She is an ordained American Baptist

clergywoman and is also a fellow in the American Academy of Arts and Sciences.

2020 Global Scholar

Friday, 11-12:30pm "The Ethical Significance of Luther's Reformation and His Social Ideas for the Korean Church and Society"

Saturday, 8-9:30pm "An East-West Conversation on *Homo Technicus* and Religious Humanism: From AlphaGo to Avatar"



Myung-Su Yang is Professor of department of Christian Studies at Ewha Womans University and his major field is Christian ethics and philosophical theology. His career as scholar started with interest in developing Christianity based social justice theory. Christian faith that influenced the western political philosophy and human rights issue is one of the biggest concerns. Over decades, comparative study on the western Christian humanism and the eastern naturalistic humanism has been done. Awarded "14th Ewha Academic Award"

(31 May, 2018) which is given to a faculty member on the day of the university's anniversary when he or she contributes to academic and school development with outstanding research achievements.

SCE Committees

SOCIETY COMMITTEES

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2019-2020: David True (Chair, 2020); Per Sundman (2019; Christine Pohl (2021); Simeon Ilesanmi (2022); Patricia Beattie Jung (President); Linda Schreiber (EA, ex officio)

2020-2021: Christine Pohl (Chair, 2021) christine.pohl@asburyseminary.edu; David True (2020) dbtrue@gmail.com; Simeon Ilesanmi (2022) ilesanmi@wfu.edu; William Schweiker (2023) w-schweiker@uchicago.edu; Jennifer Herdt (President) jennifer.herdt@yale.edu; Andrea Taylor (Executive Director, *ex officio*)

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Professional Conduct Committee:

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*In addition to committee members, representatives of each of the working groups and the student, women, and contingent faculty caucuses scores proposals.

Task Force on Contingency: appointed until January 2020

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Editors Search Committee:

Mary Jo Iozzio (Chair) mary.jo.iozzio@bc.edu; John Kelsay, jkelsay@fsu.edu; Grace Kao, gracekao@me.com; Terrence Johnson. tlj44@georgetown.edu

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2020-2021: Aana Marie Vigen Co-Chair, (2021) avigen@luc.edu; Ramón Luzárraga (2022) rluzarraga@ben.edu; David Cloutier (2023) cloutierd@cua.edu; James Keenan (President Elect, Co-Chair) james.keenan.2@bc.edu; Nikia Robert (2021) Nikia.robert@cst.edu-2 year term; Lincoln Rice (Treasurer, *ex officio*); Andrea Taylor (Executive Director, *ex officio*)

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2019-2020: Diane Yeager (Past President) unable to serve; Cristina Traina, appointed in Diane's absence); Outgoing Board Members: Angela Sims; Sharon Tan; Reggie Williams

2020-2021: Patricia Beattie Jung (Past President, Chair) pbjung@aol.com; Outgoing Board Members: MT Davila, mariatdavila@gmail.com; Bryan Massingale, bmassingale@fordham.edu; Christiana Zenner, czenner2@fordham.edu

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2019-2020: Bryan Massingale (Co-Chair, 2020); Darlene Fozard Weaver (2021); Tobias Winright (2022); Jana Bennett (2023); Diane Yeager (Past President and Co-Chair); James Keenan (Vice President)

2020-2021: Darlene Fozard Weaver (Co-Chair, 2021) weaverd 1@duq.edu; Tobias Winright (2022) tobias.winright@slu.edu; Jana Bennett (2023) jbennett2@udayton.edu; Elected (Vice President, Co-Chair)

For contact information of Officers and Board members, see page 64

Committee members who serve ex officio in all cases have voice but no vote.

2020 Lifetime Achievement Award

The Lifetime Achievement Award of the Society of Christian Ethics is given at the discretion of the Board of Directors to recognize creative and lasting contributions to the field of Christian ethics. The Award recognizes outstanding, sustained, and substantive contributions of the recipient that have advanced the field of Christian ethics, taking into consideration the following factors: the quality and quantity of the recipient's publications, scholarship that defines the issues Christian ethicists must address, influence within the field of Christian ethics as manifested in the work of the recipient's students, and influence of the recipient's scholarship in promoting the importance and relevance of Christian ethics for audiences beyond the discipline itself and beyond the academy.



The Society of Christian Ethics is happy to announce Donald W. Shriver, Jr., who served as the 1979

President of the Society, as this year's recipient of the Lifetime Achievement Award. Don is President Emeritus of Union Theological Seminary in New York, where he served from 1975 to 1996, the last five years as professor only. In addition to teaching on that faculty and neighboring faculties, he has also taught ethics at North Carolina State University and Emory University during his forty-five year career and lectured widely abroad. In these varied settings, he has traversed the terrain of Christian social ethics with a distinctive combination of pastoral care, prophetic anti-racist vision, scholarly rigor, interdisciplinary conversation, and global reach (as attested by his membership on the U.S. Council on Foreign Relations since 1988). The author of sixteen books (five having shared authorship with colleagues from other disciplines) and over a hundred essays, he is particularly well-known for the winner of the 2009 Grawemeyer Award in religion (awarded jointly by the University of Louisville and Louisville Presbyterian Theological Seminary) entitled *Honest Patriots: Loving a Country Enough to Remember Its Misdeeds* (2005), which centers on the legacies of racism in the United States (as suffered by both Native Americans and African Americans), Germany, and South Africa, and for its related predecessor, *An Ethic for Enemies: Forgiveness in Politics* (1995).

An Ethic for Enemies was the fruition of his Harvard dissertation, which treated the contrast and connection between forgiveness in Christian theology and the work of social psychiatrists. The dissertation, in turn, was an outgrowth of his experience as Presbyterian pastor in the textile community of Gastonia, North Carolina in dealing with the forgiving and forgetting question. His members' attitudes toward racial justice, economic justice, and war set his agenda at Harvard; and his time in the textile town spurred twelve years of research aided by two sociologists that informed their 1976 volume, *Spindles and Spires: A Re-Study of Religion and Social Change in Gastonia* (a sequel to *Millhands and Preachers*, the 1940 Gastonia study by one of Don's Yale professors, Liston Pope).

At North Carolina State University in the 60s, Don was a trailblazer in interdisciplinary studies, as well as civil rights. His course relating ethics to engineering with an engineering professor was followed by the school's first interdisciplinary course on the environment, which Don taught with a history professor and a biologist. His Experimental Study of Religion and Society included tripartite study groups that joined ethicists, social scientists and natural scientists from three research universities with business executives, political leaders, engineers, and ministers from outside the academy. These interdisciplinary efforts became the catalyst for the formation the Division of University Studies at North Carolina State.

At Union, Don's creative institutional leadership in an environment of protest was combined with inter-professional teaching in five neighboring professional schools—the Jewish Theological Seminary and Columbia's schools of law, public health, business, medicine, and journalism. His book on business ethics with Columbia University's James Kuhn and his publications on urban politics and policy with several co-authors illustrate these interdisciplinary initiatives. In retirement, the completion of *Honest Patriots* was followed by more books, by work with a committee developing materials on global discipleship for use in local churches, and by efforts stretching from New York to New Zealand to advance restorative justice (for both criminals and victims) in the criminal justice system. The latter unfolded despite a near-terminal bout with cancer.

In Don's many endeavors, both before and after retirement, Peggy Ann Leu Shriver, his wife of sixty-years, has been his constant and creative partner despite medical challenges in recent years. A distinguished poet, an author of five books of her own, a holder of executive positions with the national staffs of both the Presbyterian Church U.S. and the National Council of Churches, she has also been deeply involved in Don's work both at home and abroad, including participation in meetings of the Society.

For the length and breadth of his servant leadership and for the height and depth of the vision he has brought to the study and practice of Christian ethics, the Society is proud to present Donald Shriver with the Lifetime Achievement Award.

Recipients of the Lifetime Achievement Award					
2020	Donald W. Shriver, Jr	2017	Charles Curran	2014	Daniel Maguire
2019	Karen Lebacqz	2016	Margaret Farley	2013	Beverly W. Harrison
2018	John Raines	2015	Peter Paris	2011	James Gustafson

This year's recipient was selected from members' nominations by the Lifetime Achievement Committee: Cristina Traina (Chair), Outgoing Board Members: Angela Sims, Sharon Tan, Reggie Williams, and endorsed by the Executive Committee. The committee for selecting next year's recipient are Patricia Beattie Jung (Past President) pbjung@aol.com; Outgoing Board Members: MT Davila, mariatdavila@gmail.com; Bryan Massingale, bmassingale@fordham.edu; Christiana Zenner, czenner2@fordham.edu.

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In Memoriam

After **Ray Gingerich** received his Ph.D. from Vanderbilt University, he started teaching at Eastern Mennonite College (now University]. There he created a justice and peace minor, served as faculty advisor for the Peace Fellowship, and co-founded the Center for Justice and Peacebuilding. Gingerich was also instrumental in the University's creation of the Zehr Institute for Restorative Justice. Ray and his wife Wilma lived out their shared commitment to peace by withholding that portion of their federal taxes which supported the military. He died on June 17, 2018.

Bethany Haile (b. 1984) passed away on November 6, 2019, following a two-year battle with brain cancer. She earned an undergraduate degree at University of Virginia and then a Ph.D. in theological ethics at Boston College. After her studies, Beth was hired as Associate Professor of Moral Theology at Carroll College in Helena, MT. After three years, she left teaching to be a full-time mother and was passionately committed to classical homeschooling. During this time she wrote a regular column for U.S. Catholic, blogged for CatholicMoralTheology.com and published scholarly articles on natural law and virtue ethics. She is survived by her husband, Scott, and four children (ages 1, 3, 5 and 7).

Rev. Gabriel Simon Harak, S.J., was born April 15, 1948 and died November 3, 2019 in Massachusetts. The grandson of immigrants from Lebanon, Si entered the Jesuit novitiate in 1970 and was ordained a priest in 1979. He dedicated himself to two great loves: teaching and following Christ in his ministry of reconciliation. In 1986 he completed a Notre Dame doctorate in Christian ethics with a dissertation on the role of the passions in Christian character formation, which became his noteworthy 1993 book, *Virtuous Passions*. For 14 years he taught theology at Fairfield University, but the lure of social action drew Simon to turn his energies to direct involvements, including protests against economic sanctions imposed upon Iraq. After 2000 fulltime peace advocacy found him in Baltimore with Voices in the Wilderness, in New York with the War Resisters League, and to Milwaukee with the Center for Peacemaking at Marguette University.

Alan F. Johnson (1933-November 5, 2018) was a New Testament scholar who taught first at Moody Bible Institute and then for three decades at Wheaton College, where he helped create the Center for Applied Christian Ethics. A graduate of Bryan College and Dallas Theological Seminary, Johnson taught at Wheaton College from 1969 until his retirement. In 1986, he helped to form the Center for Applied Christian Ethics at Wheaton, which provides conferences and public forums on Christian ethical issues. He was very involved in Jewish-Christian dialogues and was a strong advocate for gender equality in evangelical church life. Johnson was the author of several New Testament commentaries as well as a book advocating for women in ministry.

Gerard Mannion died on September 21, 2019, at the age of 48. Mannion held the Joseph and Winifred Amaturo Chair in Catholic Studies in the department of theology and religious studies and was Senior Fellow at the Berkley Center for Religion, Peace, and World Affairs at Georgetown University. He earned his bachelor's degree from King's College, Cambridge, and his doctorate from New College, Oxford. He was earlier Professor of Theology and director of the Center for Catholic Thought and Culture at the University of San Diego. He was the author or editor of nearly two dozen books on topics that included social justice, ecumenism, ecclesiology, and global theology. He founded the

Ecclesiological Investigations International Research Network, and was the president of the International Network of Societies for Catholic Theology. He established the Ecclesiology Unit of the American Academy of Religion. In 2014 he was elected to membership in the American Theological Society. Mannion's Irish roots led him to launch and lead Georgetown's Global Irish Studies Program.

Rev. Dr. Chomingwen Pond, (1927-2019) earned her BA from Beloit College (1950) and a Bachelor of Divinity from Garrett Biblical Institute (1961). Influenced by her involvement in the civil rights movement in Montgomery Alabama as a seminary student, her subsequent dissertation focused on the theology of non-violence when she earned her PhD from Claremont Graduate School in 1987. Dr. Pond was a pioneering clergywoman in the United Methodist Church and scholar-faith leader. She served as a pastor in Wisconsin, a missionary in Sierra Leone and Zimbabwe, and a professor of theology and ethics at Payne Theological Seminary in Ohio and the Faculty of Theology at Africa University in Zimbabwe.











SCE SCHEDULE AT A GLANCE

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Thursday, Jan	uary 9, 2020	
7:30am-9pm	Conference Desk Open.	19
7:30am-5pm	SCE Board Meeting.	
8am-1:15pm	Tour: "Of Dialogue and Dirt"	
8am-6pm	Lutheran Ethicists Group	
9am-4pm	PC(USA) Social Ethics Network	
10am	Tour: US Holocaust Memorial Museum	
1:15pm	Tour: National Museum of African American History and Culture	19
2-6pm		
2-6pm		
2:15pm	Tour: National Museum of African American History and Culture	20
3:30-5pm	"Role of Religion in 2020 Election"	20
4:30-6:30pm	"Food Ethics in Practice at Your Institution"	
5-6pm	Students and Invited Senior Scholars Reception	
5:30-7pm	Wesleyan/Methodist Ethicists Group	
6-9pm	Exhibits Open/Posters on Display	
7-8:30pm	Concurrent Session I.	
Friday Janua		
Friday, Januar	Conference Desk Open.	25
7ат-брт 7:45-8:45ат		
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Ĩ	2020 Global Scholar: Myung-Su Yang	27
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-	"Pedagogy and Christian Students: Anti-Judaism, Christian Privilege, Christian Fragility, and Theological Awareness	
2-3:30pm	Conveners of WG, Caucuses and Intl Scholarly Relation meet with Leadership.	
3:30-4pm	Break/Networking	
4-5:30pm	Concurrent Session III	
5:45-6pm	Lifetime Achievement Award: Donald W. Shriver, Jr	
6-6:30pm	SCE Presidential Address: Patricia Beattie Jung	
6:30-7pm	Celebration of Service: Linda Schreiber	
7-8pm	SCE Presidential Reception	
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7:45am	Latino/a Working Group Business Meeting	
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9-10:30am	SCE Plenary: Emilie M. Townes.	43
	"Knowledge from the Marrow of Our Bones"	
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11am-12:30pm	SCE Business Meeting	
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2:30-4pm	Concurrent Session IV	. 45-49

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Committee Meetings

Thursday, 8:30pm	Nominations Committee	Room 1
Friday, 11am	SCE Presidential Cabinet	Room 1
Friday, 2-3:30pm	Working Groups/Caucuses/Intl Scholarly Relations Committee's	Room 1
	Conveners meeting with SCE Leadership	
Friday, 4-5:30pm	International Scholarly Relations Committee	Room 1
Saturday, 2:30-4pm	JSCE Editors, SCE President, and Management	Room 6
Saturday, 4-5:30pm	Nominations Committee	Room 1
Saturday, 7pm	New Presidential Cabinet	Room 1
Sunday, 9am	Professional Conduct Committee	Room 6
Sunday, 10:45am	SCE/SJE/SSME Leadership with Talley	Lafayette

SJE SCHEDULE AT A GLANCE

Wednesday, J	anuary 8, 2020	Page
11am-8pm	Conference Desk Open	. 19

Thursday, January 9, 2020

<u>1441 / / / 1010</u>
Conference Desk Open
Tour: "Of Dialogue and Dirt"
Tour: US Holocaust Memorial Museum 19
Tour: National Museum of African American History and Culture
Tour: "Lobbying for Climate Justice" 20
The University of Chicago Writers
Tour: National Museum of African American History and Culture
"Role of Religion in 2020 Election"
"Food Ethics in Practice at Your Institution"
Exhibits Open/Posters on Display
Concurrent Session
Laurie Zoloth, Lila Kagedan: "Testimony, Text, and Social Knowledge: The Measles Vaccination Crisis and the Haredi Community"

Friday, January 10, 2020

<u>1 Huay, Janua</u>	
7am-6pm	Conference Desk Open
7:45-8:45am	The Journal of Jewish Ethics Board Meeting
7:45-8:45am	Conversation with an Author. 25-26
8am-7:15pm	Exhibits Open
9-10:30am	SCE Plenary: James F. Keenan, S.J
10:30-11am	Break/Greet International Scholars
11-12:30pm	Concurrent Session: Beyond Human
	Daniel Nevins: "Robotic Bar Mitzvah: The Implications of AI and Autonomous Machines for Jewish Law and Ethics" Beth Berkowitz: "A Species-Inclusive Genealogy of the Jewish Family"
12:45-1:45pm	SJE Board Meeting
12:45-2pm	JRE Editorial Board
2-3:30pm	SJE Plenary: Amy-Jill Levine
	"Pedagogy and Christian Students: Anti-Judaism, Christian Privilege, Christian Fragility, and Theological Awareness"
3:30-4pm	Break/Networking
4-5:30pm	Concurrent Session: Text and Pedagogy
	John Berkman: "What Kant Should be Taught? Rethinking the Kantian Canon in Ethics in Light of Kant's Cosmopolitan Supersessionism and Racism"
	Ethan Schwartz: "Plato's Euthyphro and the Challenge of Teaching Biblical Ethics"
4.47	Sarah Zager: "Like a Dead Weight on the Intellect's Wings: Can We Read Moses Mendelssohn's Pedagogy as Non-Ideal Theory?"
4:47pm	Shabbat Candle Lighting
5:45-6pm	Lifetime Achievement Award: Donald W. Shriver, Jr
6-6:30pm	SCE Presidential Address: Patricia Beattie Jung
6:30-7pm	Celebration of Service: Linda Schreiber
7:00-7:45pm	Kabbalat Shabbat Services 36
7:45-9:15pm	Shabbat Dinner
8-9:30pm	Interest and Working Groups I
9:30-11pm	Vanderbilt University Reception
Saturday Jan	wary 11, 2020

Saturday, January 11, 2020

6:45-7:15am	Contemplative Prayer	10
7:15-8:45am	Interest and Working Groups II 4	40-43
8:15am-6pm	Exhibits/Conference Desk Open 4	13
9-10:30am	Shabbat Services (with Torah Reading) 4	13
9-10:30am	SCE Plenary: Emilie M. Townes 4	13
	"Knowledge from the Marrow of Our Bones"	
10:30-11am	Break/Greet New Members 4	13
12:30-2:15pm	SJE: Shabbat Lunch and Text Study 4	15
-	David Seidenberg: Tikkun Ha-olam: A Revised History of the Evolution of the Concept of "Repairing the World" and its Coherence, from Antiquity to Social Justice and Kabbalah	

Saturday, January 11, 2020 (continued)

2:30-4pm	Concurrent Session: Text, Ethics, and Practice.	48
	Mira Beth Wasserman: "What's the Opposite of Aggada? (It's Not Halakha)"	
	Vincent Calabrese: "Heschel's Theory of Halakhah"	
4-4:30pm	Break/Networking	49
4:30-5:30pm	Session: Performance and Moral Pedagogy	50
-	Geoffrey Claussen: "Teaching Modern Jewish Ethics Through Role Play"	
6:27pm	Havdalah	51
7-9pm	Enjoy Music in Hotel Lobby	50
8-9:30pm	Interest and Working Groups III	51-54
1	Gushee, Filler, Nguyen, Robert: "Muslim, Jewish, and Christian Responses to White Nationalism"	
9:30pm	University of Chicago Reception	54
*		

Sunday, January 12, 2020

7:00-8:45am	SJE General Business Meeting	55
7:30-11:30am	Conference Desk Open	55
8:30-11am	Exhibits	55
9-10:30am	Concurrent Session: Text and Pedagogy.	58
	Aryeh Cohen: "Thinking Against Mass Incarceration"	
	Sarah Wolf: "Considering Shame in Rabbinic Law"	
11-12:30pm	The Journal of the Society of Christian Ethics Editorial Board	59
11am	Tour: US Holocaust Memorial Museum	59
1pm	Tour: National Museum of African American History and Culture	59

Group Contact Listing	61-64
Participant Listing	64-66
Exhibitor Listing	67

Committee Meetings		
Friday, 4-5:30pm	International Scholarly Relations Committee	Room 1
Sunday, 10:45am	SCE/SJE/SSME Leadership with Talley	Lafayette

SSME SCHEDULE AT A GLANCE

Wednesday,	January 8, 2020	Page
11am-8pm	Conference Desk Open	19
Thursday, Ja	nuary 9, 2020	
7:30am-9pm	Conference Desk Open.	19
8am-1:15pm	Tour: "Of Dialogue and Dirt"	19
10am	Tour: US Holocaust Memorial Museum.	19
1:15pm	Tour: National Museum of African American History and Culture.	19
2-6pm	Tour: "Lobbying for Climate Justice"	20
2-6pm	The University of Chicago Writers	20
2:15pm	Tour: National Museum of African American History and Culture.	20
3:30-5pm	"Role of Religion in 2020 Election"	20
4:30-6:30pm	"Food Ethics in Practice at Your Institution"	20
6-9pm	Exhibits Open/Posters on Display	21
7-8:30pm	Concurrent Session	21-24
Friday Janu	ow 10, 2020	
Friday, Janu 7am-6pm	Conference Desk Open.	25
7:45-8:45am	Conversation with an Author.	25 25-26
8am-7:15pm		23-20 26
9-10:30am	Exhibits Open SCE Plenary: James F. Keenan, S.J.	20
9-10.50am	"Vulnerable to Contingency"	21
10:30-11am	Break/Greet International Scholars.	27
11-12:30pm	Concurrent Session: Articulating Ruptures of the "Sacred" in Muslim Ethics.	31
11 1 2 10 opin	Sarra Tlili: "Partners in Sacred history: Nonhuman other in early Islam"	01
	Beena Batool: "Did Calvin Rupture Islamic Economic Ethics?"	
10.15.0	Chris Haufe: "The Modernization of Knowledge"	
12:45-2pm	JRE Editorial Board	31
2-3:30pm	SJE Plenary: Amy-Jill Levine	31
3:30-4pm	"Pedagogy and Christian Students: Anti-Judaism, Christian Privilege, Christian Fragility, and Theological Awareness" Break/Networking	32
1	Concurrent Session: Conversations in Islamic Ethics: A Discussion on Martin Nguyen's	32
4-5:30pm	Modern Muslim Theology: Engaging God and the World with Faith and Imagination	35
	Jonathan Brown, Maria Dakake, Irene Oh, Homayra Ziad, Martin Nguyen	55
5:45-6:45pm	SSME Board Meeting.	35
5:45-6pm	Lifetime Achievement Award: Donald W. Shriver, Jr	36
6-6:30pm	SCE Presidential Address: Patricia Beattie Jung	36
6:30-7pm	Celebration of Service: Linda Schreiber	36
6:45pm	SSME Dinner.	36
8-9:30pm	Interest and Working Groups I	36-39
9:30-11pm	Vanderbilt University Reception	39
		57
	<u>nuary 11, 2020</u>	
6:45-7:15am	Contemplative Prayer.	40
7:15-8:45am	Interest and Working Groups II.	40-43
8:15am-6pm	Exhibits/Conference Desk Open	43
9-10:30am	SCE Plenary: Emilie M. Townes	43
	"Knowledge from the Marrow of Our Bones"	
10:30-11am	Break/Greet New Members.	43
11 -12:30pm		44
	Betsy Mesard: "Marx in Muslim Ethics" Sam Houston: "The 'Metaphysical Monster' and Muslim Theology: William James, Sherman Jackson, and the Problem of Black	
	Sam Houston. The Metaphysical Monster and Mushin Theology: witham James, Sherman Jackson, and the Problem of Black Suffering"	
	Faraz Sheikh: "Islamic Virtue Ethics, Moral Fallibility and the Liberal Public Sphere"	
	Iman Abdoul Karim: "Contemporary Muslim Love Ethics: Examining the Ethical Discourses Derived from Women's Activism"	
2:30-4PM	Concurrent Session: Muslim Bioethics in Theory and Practice.	49
	Ayman Shabana: "Islamic Discourses on Bodily Enhancement in the Wake of the Genetic Revolution"	
	Zahra Ayubi: "Theorizing Life and Death in Muslim Women's Biomedical Ethics Experiences" Samreen Vora M.D., Siman Nuurali, Sirin Yilmaz: "Informed Consent"	

Saturday, Jan	<u>uary 11, 2020</u> (continued)	
4-4:30pm	Break/Networking	49
4:30-5:30pm	Poster Session	49-50
5:30-6:30pm	SSME Business Meeting.	50
7-9pm	Enjoy Music in Hotel Lobby.	50
8-9:30pm	Interest and Working Groups III	51-54
9:30pm	University of Chicago Reception	54
Sunday, Janu	ary 12, 2020	
7:30-11:30am	Conference Desk Open	55
8:30-11am	Exhibits	55
9-10:30am	Concurrent Session: Truth & Governance in Christian, Jewish and Muslim Ethics Suzanne Last Stone: "Truth and Governance in the Jewish Tradition" Christopher Tollefsen: "Truth and Governance in the Natural Law Tradition" Sohail H. Hashmi: "Truth and Governance: Muslim Perspectives"	59
11-12:30pm	The Journal of the Society of Christian Ethics Editorial Board	59
11am	Tour: US Holocaust Memorial Museum	59
1pm	Tour: National Museum of African American History and Culture	59
Group Conta	et Listing	
Participant Li	sting	
Exhibitor List	ing	

Committee Meetings

Friday, 4-5:30pm	International Scholarly Relations Committee	Room 1
Sunday, 10:45am	SCE/SJE/SSME Leadership with Talley	Lafayette

<u>11am-10pm</u>

11:00am-8:00pm	n Conference Desk Open	Grand Ballroom Foyer
6:00-8:00pm	PC(USA) Dinner	Offsite
7:15-10:00pm	Lutheran Ethicists	Room 3
Thursday		7:30am-1:15pm
	Conformer Desk Onen	
_	Conference Desk Open SCE Board Meeting Breakfast at 7:30am; Meeting 8:00am-5:00pm	Grand Ballroom Foyer Penn Quarter
8:00am-1:15pm	Tour: "Of Dialogue and Dirt: Exploring Environmental Solu Anthony" sponsored by the Environmental Ethics and Theology	
Friar Mike Lask agriculture farm also inform us a between religiou	mental Ethics and Theology Interest Group as we tour the Shrine of St. y, OFM, will show us the award-winning solar array (2 nd -largest in the Bal at Little Portion Farm (where the friars teach permaculture to local agric bout his successes in interfaith dialogue centered on creation care, includi is communities and the Environmental Protection Agency. This tour will roblems, on a practical and an organizational level. Get ready to be inspired	Anthony in Ellicott City, MD! to-Wash area) and regenerative ultural workers). Fr. Mike will ng advances in bridge-building showcase positive solutions to
Convener:	Laura Hartman, Roanoke College	
8:00am-6:00pm	Lutheran Ethicists Breaks, Meals	Room 3 Room 4
-	PC(USA) Social Ethics Network Letitia Campbell, Emory University John Senior, Wake Forest University	Offsite
10:00am	United States Holocaust Memorial Museum 100 Raoul Wallenberg Place, SW, Washington, DC 20024 Depart at 10am from hotel lobby sharing rides, 10:30am tour Register in advance so tickets can be reserved.	<i>Offsite</i>
1:15pm	National Museum of African American History and Culture 1400 Constitution Ave NW, Washington, DC 20560 Depart at 1:15pm from hotel lobby sharing rides, 2pm tour. Register in advance so tickets can be reserved.	Offsite

2-6pm	Tour: "Lobbying for Climate Justice" sponsored by the Climate Ju	stice Interest Group
Committee on outlining a lob they're importan FCLN's offices will arrange me provide ahead of to approach you Details: 2:00: We w Nat	who is the Legislative Representative on Sustainable Energy and Environment Legislation (FCNL), will guide an hour-long workshop on the most effective v bying roadmap to structure an effective meeting; explaining details of recent p nt; how to craft a personal statement that communicates balancing policy particul are directly across from the U.S. Senate's offices; representatives are a 15 minu- beetings with senators/representatives from their states/districts. For all those who of time (early December) contact information for your senators and representatives in particular representatives.	vays to lobby, including: olicy proposals and why ars with personal stories. ite walk away. Members o are coming, Emily will , and some ideas for how
	Workshop at FCNL.	
	Meetings with your particular senators/representatives. n to Renaissance Hotel (on your own)	
Convener:	Daniel Scheid, Duquesne University	
2:00-6:00pm	The University of Chicago Writers	Room 1
2:15pm	National Museum of African American History and Culture 1400 Constitution Ave NW, Washington, DC 20560 Depart at 2:15pm from hotel lobby sharing rides, 3pm tour. Register in advance so tickets can be reserved.	Offsite
3:30-5:00pm	"The Role of Religion in the 2020 Election"	Mt Vernon A
	Hosted by The Project on Religion and Its Publics (University of Virgin Public Theology (Wesley Theological Seminary), and the <i>Journal of Rel</i>	
Panelists: Elizal	beth Bruenig, The Washington Post	
Leah	Daughtry, On These Things, LLC, and The House of the Lord Churc	ch, Washington, DC
Robe	rt Jones, Public Religion Research Institute (PRRI), Washington, DC	l ,
Peter	Wehner, Ethics and Public Policy Center	

How is religion involved in the 2020 electoral cycle, and how is the increasingly polarized nature of American politics affecting religion? This panel convenes diverse DC political and policy thinkers to discuss the "God gap," explore the political implications of religious sorting and religious voters' activism, analyze moral language in political debate, and discuss how candidates use religious issues and themes to orient and mobilize voters, religious or not. Along with investigating how religion affects politics, it will also explore how American politics affects religious life. Conversation will attend to these topics' relevance for Christian ethicists' teaching and scholarship.

There will a reception immediately following the panel, sponsored by the Journal of Religious Ethics, in Room 10.

Convener: Shaun Casey, Berkley Center for Religion, Peace & Global Affairs, Georgetown University

4:30-6:30pm Hosted by Jewish Initiative for Animals (JIFA) and CreatureKind *Room 6* "Food Ethics in Practice: How to Work with Your Institution to Create Sustainable Food Practices"

More and more academic communities are putting concerns for humans, animals, and the environment into practice by serving more plant-based meals and sourcing higher welfare animal products. Join us to learn about the tools and strategies you can use to engage your catering services, academic colleagues, students, and institutional leaders to align their food choices with their values.

We will ask questions, share our experiences, and brainstorm with fellow participants about ways to use these tools effectively in our respective communities.

Open to anyone affiliated with an academic institution (staff, faculty, students). Kosher dinner provided. RSVP requested: sarah@becreaturekind.org

5:00-6:00pm Students Reception with Senior Scholars

Room 11

5:30-7:00pm	Wesleyan / Methodist Ethicists	Room 7
Norman Wirzba,	, Duke Divinity School	
"Food and Faith'	"	
Respondent: K	ristopher Norris, Wesley Theological Seminary	
and ecological production and	f eating, far from being reducible to a mechanical act filling a gu worlds that defy comprehensive description. In this session we consumption intersect in multiple ways with lives of faith, and ansform food systems.	will explore how the complexities of food
Conveners:	Bradley Burroughs, Allegheny College Sondra Wheeler, Wesley Theological Seminary	
6:00-9:00pm	Exhibits Open	Grand South
	Posters on Display	Grand Foyer

	7:00-8:30pm	Concurrent Session I
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Asian Working Group

"Yellow Christianity: An Intervention on Christian Antiracism Discourse"

Panelists: Luke Bretherton, Duke University

KC Choi, Seton Hall University Terrence Johnson, Georgetown University Grace Yia-Hei Kao, Claremont School of Theology Andrea White, Union Theological Seminary

Respondent: Jonathan Tran, Baylor University

It is commonplace to regret the negative effects of the white/black binary on non-black racial minorities, especially Asian Americans. Jonathan Tran's *Yellow Christianity: An Intervention on Christian Antiracism Discourse* understands its scope more broadly than this usual framing, and uncomfortably so. Rather than wonder about how certain views of race negatively affect Asian Americans, *Yellow Christianity* reframes the entire conversation about racism. Five panelists engage this groundbreaking new text and discuss its implications for future conversations about race and racism in Christian ethics.

Conveners: Agnes Chiu, China Evangelical Seminary North America James McCarty, University of Washington

"From White Guilt to Intentional Action: Deconstructing Roadblocks to White Allyship" *Mt Vernon A* Panelists: Molly Greening, Loyola University Chicago

Sheryl Johnson, Graduate Theological Union

Dannis Matteson, Loyola University Chicago

Because the burden of confronting and dismantling oppressive structures of white supremacy falls too often upon the backs of marginalized individuals and groups, white people need to interrogate their own privileged identities and create new ways of relating to power. Within a Christian context, this task poses unique challenges given the specific ways in which whiteness intersects with religious identity, economics, gender, and citizenship to create complex webs of domination and subjugation. Panelists will locate religious, political, and social spaces in which identities of power are constructed in relation to Christianity, touching primarily on the personal, communal/ecclesial, and transnational spheres.

Convener: Andrew M. Packman, University of Chicago

Jennifer Beste, College of St. Benedict/St. John's University

"Justice for Children: New Directions for Responding to the Catholic Clergy Abuse Crisis"

A major oversight in Catholicism's clergy abuse crisis is its failure to examine how assumptions about children and norms concerning adult-children interactions contributed to child sexual abuse and bishops' systematic cover-up. An adequate response must include new practices based on a revised child-centered account of what constitutes justice for children. In this paper, I develop an account of justice drawing on four sources: 1) Margaret Farley's account of justice; 2) the Catholic intellectual tradition; 3) the interdisciplinary field of childhood studies; and 4) research findings from my ethnographic study observing and interviewing Catholic second graders about the Sacrament of Reconciliation.

Convener: Mary M. Doyle Roche, College of the Holy Cross

Gerald J. Beyer, Villanova University

"Forms of Exclusion in the Neoliberal Corporatized University: A Christian Ethical Response" •

The corporatization of higher education causes or exacerbates exclusion and marginalization based on race, class, gender, sexual orientation and the casualization of the academic labor force. The tacit or explicit embrace of homo economicus partially explains why decision-makers largely accept abusive practices like adjunctification, channeling financial aid away from the disadvantaged, and "diversifying" an exploitative industry without changing its structures. Dickeson program prioritization and "Responsibility Centered Management" concretely exemplify the embrace of homo economicus. The relational anthropologies of Catholic social thought, Christian feminist, and womanist ethics should be marshalled to challenge the ethos and practices of the neoliberal corporatized university.

Convener: Meghan J. Clark, St. John's University, New York

Theo A. Boer, Protestant Theological University, Groningen Stef Groenewoud, Radboud University, Nijmegen "Dutch Reformed Support for Assisted Dying in the Netherlands 1969-2019"

Euthanasia is often advocated by secular thinkers whereas Christians seem to be more reserved. However, Dutch euthanasia practice, the most liberal worldwide, would not have been possible without the support of Reformed denominations, theologians, and media. In this paper, we will identify seven factors within Dutch Reformed thinking that contributed to this advocacy. We will then explore why this support faded since the turn of the century, illustrated by the results of a survey amongst Reformed pastors about the way they handle a parishioner's euthanasia request. The presenter was a member of a Regional Review Committee for Euthanasia 2005-2014.

Convener: Werner Wolbert, University of Salzburg

James F. Caccamo, Saint Joseph's University, Philadelphia "Just and Fruitful Employment for an Emerging Digital Workforce"

In our era of digital information and communication technologies, new modes of work are being created that significantly reconfigure existing labor models. This paper will identify four key trends in work emerging or strengthening in the digital and app economy, and then analyze these trends in light of their ability support sustainable and integral human development for workers, their families, and communities. The paper will suggest that these technologies do offer some new opportunities for greater workforce participation, particularly among members of marginalized populations. Yet they also represent new and powerful challenges to just and fruitful employment that need attention in advocacy and legislation.

Convener: Patrick Flanagan, St. John's University, New York

Room 2

Room 15

Room 14

Mt Vernon B

Thursday

Matthew Elia, Duke University

"From Mestizaje to Cimarronaje: Toward Afro-Latinx Ecologies"

The Spanish word '*cimarronaje*' refers to the theory and practice of marronage—the historical experience, across modern slaveholding societies of the Americas, by which enslaved African people fled plantations, escaped to surrounding hills, swamps, and mountains, and there reimagined new forms of life with indigenous communities, forged new ecologies together, and in the shadows of colonial empire, practiced kinship otherwise. Reexamining the limits of *mestizaje* as the central theme of Latinx theological ethics, this paper explores *cimarronaje* as a historically-grounded conceptual framework for expanding the *mestizo/a* symbol to address urgent contemporary challenges—ecological devastation, racialized climate migration, and militarized borders.

Convener: Alberto La Rosa Rojas, Duke University

Bryan Ellrod, Emory University

"Indictment and Conviction: Practicing Sanctuary between Sovereigns"

This paper examines the legal and public narratives that took shape around the Arizona Sanctuary Trials. In the courtroom, the prosecution's narrative rendered asylum seekers indistinguishable from immigration criminals, insulating national sovereignty from the moral demands they might otherwise pose. In a public media campaign, the Sanctuary Movement offered their counter-narrative, vividly depicting the migrants' plight and revealing the inhumanity of the United States' selective application of asylum law. Drawing on theories of narrative jurisprudence, I contend that the Sanctuary Movement's response was not only faithful, but also enacted a politics that resisted sovereign power where it appeared most entrenched.

Convener: Mark Douglas, Columbia Theological Seminary

Philip LeMasters, McMurry University

"Resources in Orthodox Christianity for Sustaining Peaceable Relations with other Religious Communities" •

Eastern Orthodox Christianity possesses resources for dynamic engagement in the praxis of peacemaking, including building peaceable relationships among adherents of various faith communities. Since liturgical practice manifests the theological and spiritual commitments that are most characteristic of Orthodoxy, the Divine Liturgy provides the most fitting context for addressing the Church's vision of harmony among human persons who bear God's image and likeness. Orthodox theological resources (such as affirmation of the universal sustaining presence of the Divine Energies in creation) and spiritual traditions (such as ascetical struggle for the healing of the passions) also provide resources for peacemaking.

Convener: Christopher Franks, High Point University

Marcus Mescher, Xavier University

"The Ethics of Encounter: Tenderness, not Tolerance"

In a time of rising social divisions and unjust inequalities, calls for civility and tolerance are insufficient for healing deep and pervasive separation. This paper responds to Pope Francis' call to build a "culture of encounter" for unity across difference by proposing an "ethics of encounter," an ethical framework for encounters marked by mutual respect and responsibility. Drawing on key themes in Francis' pontificate and examples of encounter in Scripture, the "ethics of encounter" are framed by five virtues (courage, mercy, generosity, humility, and fidelity) to be practiced on the personal, communal, and institutional levels in striving to heal the wounds that divide us.

Convener: Aleksandar Santrac, North-West University, RSA

Room 4

7-8:30pm

Room 9

Room 8

Thursday

Cari Myers, Pepperdine University

"The Hermeneutical Circle of Ethics as Qualitative Methodology: An Attempt to Decolonize the Gaze of the White Researcher" •

This paper proposes that the hermeneutical circle of ethics serves as one avenue for the white researcher to guard against potential colonizing aspects of qualitative research. Particularly when interviewing a demographic she does not represent, an ethical researcher must be concerned about speaking on behalf of others if she desires to approach research in a liberative manner. While recognizing that the potential for power imbalance remains, employing a hermeneutical circle of ethics as defined initially by liberation theologians as a personal plumb line during each stage of the research process places an intentional check on the power of the researcher.

Convener: Thomas Massaro, S.J., Fordham University

Jean Ponder Soto, Santa Clara University

"Experiencing and Appropriating Sexual Ethics Through Beauty"

In this context of sexually saturated media and hookup culture, college students show a need for discerning authentic sexual values. Beauty is an apt medium for educating sexual ethics; the beautiful carries and arouses feelings of genuine sexual values. Adapting contemporary and traditional sources, students map a sexual ethic upon their choice of a beautiful object. This creatively symbolizes the correspondence of their inner values with the outer framework of the sexual ethic. Students can make their sexual living a work of art by integrating mind, heart, and bodily knowing, and acting upon the powerful motivation of values beautifully felt.

Convener: Christine Firer Hinze, Fordham University

Ashlyn Wintrell Strozier, Claremont Graduate University "The Welfare State's Impact on Black Women: A Womanist Ethic of Care"

In the paper I argue public policy surrounding the welfare state has impacted black women's health and safety, altering black women's performance of gender and/or sexuality in both home and community. I use a womanist care ethic model, which I insist provides a broader spectrum to discuss black women's health and safety, while considering all facets of black women's well- being. A womanist definition of health promotes wholeness by positing the necessity for spiritual, mental, and physical well-being. Womanist care ethics is concerned with the "wholeness" of black women and their decision-making process.

Convener: Nicole Symmonds, Emory University

SJE:

Lila Kagedan, New York Medical College, Boston Children's Hospital Laurie Zoloth, University of Chicago

"Testimony, Text, and Social Knowledge: The Measles Vaccination Crisis and the Haredi Community"

Vaccination against deadly childhood disease is one of the most widely celebrated successful medical innovation of the 20th century, saving 6, 0000 children a year just from measles deaths. Childhood vaccination was routine until a faked study raised doubts about side effects. For the first time, parental anxieties about technology coalesced into a popular movement to refuse vaccination.

It is the argument of this panel that despite the high barriers erected to keep communities apart, and despite traditional religious authorities which have long supported vaccination as a normative medical procedure, ideas of "naturalness" and a falsely remembered "traditional way"—both of which ideas are hallmarks of classic paganism—have become a part of Orthodox community structures via a women's discursive network opposing vaccination.

Respondent: Zackary Berger, Johns Hopkins University Convener: Alyssa Henning, Independent Scholar

8:30pm SCE Nominations Committee

Room 16

Room 1

Room 5

Room 3

Room 13

7-8:30pm

7:00am-6:00pm Conference Desk Open

7:45-8:45am	The Journal of Jewish Ethics Board Meeting	Penn Quarter
7:45-8:45am	Conversation with an Author Food and beverages available for purchase at the Liberty Market, Lobby Level	Renaissance East
-	ond Kemp, New Testament Micro-Ethics: On Trusting FreedomTh ticultural Living (Wipf and Stock Publishers, 2018) Kristyn Sessions, Agnes Scott College	e First Christians'
Eerdmans Publish	Christ and the Common Life: Political Theology and the Case for I ning Co., 2019) Christopher DiBona, Brown University	Democracy (Wm. B.
Cahill, Lisa Sowle 2019) Facilitator:	e, Blessed Are the Peacemakers: Pacifism, Just War, and Peacebuil Michael Grigoni, Duke University	ding (Fortress Press,
Choi, Ki Joo (KC (Wipf and Stock I Facilitator:), Disciplined by Race: Theological Ethics and the Problem of Asian Publishers, 2019) Andrew M. Packman, University of Chicago	n American Identity
Couenhoven, Jess Facilitator:	e, <i>Predestination: A Guide for the Perplexed</i> (T&T Clark/Bloomsbe Patrick Flanagan, St. John's University, New York	ury, 2018)
Curran, Charles E Facilitator:	., Diverse Voices in Modern US Moral Theology (Georgetown Univ Stewart Clem, Aquinas Institute of Theology	versity Press, 2018)
Douglas, Mark Al Facilitator:	lan, Christian Pacifism for an Environmental Age (Cambridge Univ Derek Hostetter, University of Dayton	ersity Press, 2019)
Contingency and	J. and James Keenan, S.J. (Eds), <i>Journal of Moral Theology, Specia</i> <i>Catholic Colleges</i> (Wipf and Stock Publishers, 2019) Mary Beth Yount, Neumann University	al Issue on
	M. and Daniel Augsburger (deceased), <i>Honorable in Business: Businetive</i> (Wipf and Stock Publishers, 2019) David Messner, Emory University	ness Ethics from a
	Molly Greening (Eds), <i>Unaccompanied Migrant Children: Social, L</i> ington Books/Rowman & Littlefield, 2019) Mary M. Doyle Roche, College of the Holy Cross	egal, and Ethical

Grand Ballroom Foyer

7:45-8:45am	Conversation with an Author (continued) Food and beverages available for purchase at the Liberty Market, Lobby Level	Renaissance East
Hirschfeld, Mary 2018)	L., Aquinas and the Market: Toward a Humane Economy (Harvard	University Press,
Facilitator:	Elisabeth Rain Kincaid, Nashotah House Theological Seminary	
Johnston, Laurie a Press, 2018)	and J. J. Carney (Eds), The Surprise of Reconciliation in the Catholi	c Tradition (Paulist
Facilitator:	James P. O'Sullivan, Saint Joseph's University	
Jung, Kevin (Ed), Facilitator:	, <i>Religious Ethics and Constructivism: A Metaethical Inquiry</i> (Routl Bharat Ranganathan, Case Western Reserve University	edge, 2018)
US Healthcare in	ael and M. Therese Lysaught (Eds), <i>Catholic Bioethics and Social Ju</i> <i>a Globalized World</i> (Liturgical Press, 2018) Leonard Gaines, Garrett-Evangelical Theological Seminary	ustice: the Praxis of
•	nthia Diane and Bruce C. Birch, Jacqueline E. Lapsley, Larry L. Ras <i>istian Life: A New Conversation</i> (Fortress Press, 2018) Joshua Beckett, Fuller Theological Seminary	mussen, Bible and
	W., Sustainable Abundance for All: Catholic Social Thought and Ad Wipf and Stock Publishers, 2018) Kenneth Weare, University of San Francisco	ction in a Risky,
Method (Orbis Bo	and Michael G. Lawler, <i>Virtue and Theological Ethics: Toward a Rooks</i> , 2018) Ramon Luzarraga, Benedictine University Mesa	Renewed Ethical
Skillen, James W Stock Publishers,	., God's Sabbath with Creation: Vocations Fulfilled, The Glory Unv	
Stone, Ronald H., 2019)	, Reinhold Niebuhr in the 1960s: Christian Realism for a Secular Ag	e (Fortress Press,
Facilitator:	Andy Dunning, St. Andrew UMC	
Whitmore, Todd Facilitator:	David, Imitating Christ in Magwi: An Anthropological Theology (To William George, Dominican University	&T Clark, 2019)
Surrendering My Church (Westmin	lip, What Matters: Words of Wisdom, Hope, and Love (Abingdon Pre Ordination: Standing Up for Gay and Lesbian Inclusivity in the Un aster John Knox Press, 2018)	ited Methodist
Facilitator:	Melanie Dobson, Lutheran Theological Southern Seminary, Lenoir	-Rhyne University

8am-7:15pm	Exhibits Open
	Posters on Display

Grand South Grand Foyer

9:00-10:30am SCE Plenary

James F. Keenan, S.J., Boston College "Vulnerable to Contingency"

This presentation explores the growing reality of contingency at schools of higher education and utilizes the recent data from the "Contingency Survey of the Religion Disciplines." So as to respond to the differences between those who are contingent faculty and those who are tenure and tenure track, I will depend on an ethics of vulnerability (following contributions from Judith Butler, Jessica Benjamin, and Linda Hogan, among others) and invite the full Society of Christian Ethics to explore both the precarity of contingency and the capacious vulnerability of the SCE.

Respondent: Karen Peterson-Iyer, Santa Clara University Convener: Lisa Sowle Cahill, Boston College

10:30-11:00am Break/Greeting International Scholars

11am-12:30pm Concurrent Session II

2020 Global Scholar

Myung-Su Yang, Ewha Womans University, Seoul, Korea "Luther's Reformation and His Political and Social Ideas for Korean Church and Society"

Luther's argument about two different kingdoms can help Korean Church set itself free from the deeply rooted political attachment which stems from the ideological conflict with North Korea over the last 6 decades. Secondly, Luther's theory of the priesthood of all believers is expected to hit the superstitious hierarchical codes in Korean Church and encourage Korean society to be in transition out of competitive desire of imitation by strengthening individual's self-world independent of the multitude and enhancing autonomous self-determination. Lastly, Luther's vocation theory gives the vision of organic society beyond the possessive individualism widely spread during the rapid economic growth in Korea.

Convener: Ilsup Ahn, North Park University

Latino/a Working Group Conflict, Nonviolence, Just Peace Interest Group "Ethno-Nationalism, Globalized Religion, and the Tightening of Borders" Panelists: Eric Martin, Fordham University Bobby Rivera, St. John's University, NY

Alexandra M. Rosado-Román, Vanderbilt University

As imposed by the U.S., the colonial Christian project in Puerto Rico has created a border around the bodies of Puerto Rican women. Subjected to an oppressive economy of desire and narrative of sexual decency, the efforts of Christian women's liberation movements are susceptive to the patriarchal structures that they work against. This work looks closely at the Woman's Christian Temperance Union (1899-present), one of the highest moral compasses of women's politics of embodiment in Puerto Rican society, and analyzes the historical complexity of its liberative aims. Finally, this paper concludes with a promiscuous God-talk to continue building a theological reflection on God outside the borders of the exoticization of violence.

Conveners: Daniel Cosacchi, Marywood University (Conflict, Nonviolence, Just Peace) Nichole Flores, University of Virginia (Latino/a) Eli McCarthy, Georgetown University (Conflict, Nonviolence, Just Peace) Rubén Rosario Rodríguez, St. Louis University (Latino/a)

Grand North/Central

Grand South

Room 15

Room 10

27

William A. Barbieri, The Catholic University of America

"More than a Metaphor: Implications of Moral Ecology for Ethical Theory"

The theory of "integral ecology" presented by Pope Francis in *Laudato Si'*, with its nested subcategories of environmental, economic, social, cultural, and human ecologies, raises intriguing questions about the relevance of ecological conceptions to moral theory. After outlining how principal features of ecology can be applied to moral relationships, I evaluate the promise of the notion of "moral ecology" as an emergent paradigm of ethical reasoning that departs in various ways from older schemas such as natural law, virtue ethics, and deontology. I also consider links between moral ecology, systems theory, and theories of intersectionality.

Convener: Elizabeth Block, St. Louis University

Lorraine Cuddeback-Gedeon, Mount St. Mary's University Room 14 "Sin, Sins, and Intellectual Disability: An Ethnographic Contribution to Conversations about Moral Agency and Structural Sin"

Theological discussions of intellectual disability (IDD) often avoid sin, except on a structural level (e.g., ableism). Moreover, people with IDD are often viewed as "holy innocents" or moral exemplars, due to dependency on others and God — obscuring their actual moral agencies. Using ethnographic fieldwork, I illustrate how people with IDD participate in sin, sharing culpability in structural and interpersonal sin alike. Through my fieldwork, we gain better tools for recognizing the full, complex humanity of people with IDD — not dismissing them as either sinners or saints — while also recognizing all persons' accountability to resist structural sin.

Convener: Jon Kara Shields, University of Notre Dame

Cara Curtis, Emory University

"No One Left Behind': Learning from a Multidimensional Ethic of Care in a Women's Prison in the U.S. South"

Drawing on qualitative research in a theological studies program at a women's prison, this paper describes a multidimensional ethic of care practiced by the program's students. This ethic has three key dimensions: it emphasizes attention to the neglected; it cultivates trust in an unsafe space; and it affirms unconditional, mother-like love as a need and right of all. Articulated by one student a commitment to "no one left behind," I argue that this ethic points toward an understanding of *imago Dei* as inviolable—and care as a way that the *imago* is revealed and honored in the world. Exploring this ethic both helps to extend understandings of care within Christian ethics, and offers practical wisdom for resisting structures that devalue human life.

Convener: Emily Dubie, Duke University

Elise M. Edwards, Baylor University

"A Womanist Consideration of Architecture and the Common Good"

Womanist religious thought centers the experiences of black women but addresses the holistic liberation of communities from multiple and hybridized religious, spiritual, and cultural identifies. As such, it offers valuable insight for examining the moral aims of the common good and identifying challenges to the good of particular communities. Adopting a womanist approach, this paper raises suspicions about some conceptions of the common good and offers suggestions for expanding and refining the idea in relation to public architecture and public spaces. It articulates a liberatory vision of the common good and community-building through architecture.

Convener: Bradley B. Burroughs, Allegheny College

Room 13

Room 3

Jason King, Saint Vincent College

"Contingent Faculty in Catholic Colleges and Universities"

There is little research on contingent faculty at Catholic colleges and universities. Utilizing data from Integrated Postsecondary Education Data System (IPEDS), this paper finds that Catholic schools are doing better than most – with only 30% of the faculty now contingent as compared to 70% of higher education overall. However, this rise is correlated with a combination of race, gender, and endowment. Thus, the rise of contingent labor at Catholic colleges and universities threatens their religious identity that commits them not only to upholding the dignity of workers but also condemns discrimination on race and gender.

Convener: Matthew Gaudet, Santa Clara University

Luke Beck Kreider, University of Virginia

"The Fog of War: Christian Ethics and the Environmental Consequences of War"

A major challenge for Christian ethics today is to understand and engage the links between violence and the environment. This paper engages the Christian Just War Tradition about the environmental consequences of war. Exploring the Persian Gulf War as a case study, the essay offers a critical assessment of modern Just War discourses, and enlists the help of Environmental Justice frameworks to suggest how an ecological account of peace-anchored by an enriched conception of human dignity and environmental integrity within the orders of creation-could renew the tradition and prepare Christian ethics to confront emerging patterns of ecological violence.

Convener: Tobias Winright. Saint Louis University

Marilyn Lee Matevia, Northeastern Ohio Synod/Tree of Life Ecojustice Center "Creature Comfort: Foundations for Christian Hospitality Toward Nonhuman Animals"

Can human co-existence with other animals be mediated by an ethic of hospitality? Some Christian environmental and animal ethicists have outlined ways Christians can model a more expansive, imaginative, and informed hospitality toward nonhuman animals. This paper will explore philosophical and theological underpinnings for such a practice, to ask whether it can have any prescriptive "teeth" when human and nonhuman animal interests collide in ways that humans perceive as costly. The paper will argue that a commitment to interspecies hospitality can indeed ground a biocentric and biblical form of justice that adapts and extends community to our fellow creatures.

Convener: Trevor Bechtel, University of Michigan

Kevin J. O'Brien, Pacific Lutheran University

"Climate Change and Intersectionality: Christian Ethics, White Supremacy, and Atmospheric Defilement"

Christian ethicists need to approach climate change as an intersectional issue, attending to diverse identities and interlocking systems of oppression. This essay argues that white-identified ethicists in the United States should do so by emphasizing white supremacy as centrally complicit in the causes of, exacerbating the impacts of, and impeding serious moral attention to climate change. Learning primarily from texts by womanists, indigenous scholars, and thinkers in the two-thirds world, the essay demonstrates how attention to white supremacy can indict the logics of genocide, slavery, and orientalism at the roots of atmospheric defilement.

Convener: Kathryn D. Blanchard, Alma College

Joe Pettit, Morgan State University

"Blessing Oppression: The Implicit Support of Churches for Housing Apartheid and Racial Inequality"

Denominational efforts to recognize their complicity in the history of racial oppression have come up short in at least two respects. First, they entirely ignore the crucial role the churches played in supporting decades of housing apartheid in the United States. Second, the churches continue blessing racial oppression today by absolving members of responsibility for eliminating racial inequality. To overcome these failures, denominations and congregations should teach the consequences of historical and present policies on racial inequality and should empower their members to become politically active in order to reduce racial inequality. Second, the churches must consider some policy of reparations.

Convener: David Clairmont, University of Notre Dame Mt Vernon A

Room 8

Mt Vernon B

Room 5

Mari Rapela Heidt, Notre Dame of Maryland University "We Need More Kidneys: Reconsidering the Rules for Donations from Living Organ Donors"

More than 100,000 Americans are currently on the waiting list for a kidney transplant, the most common transplant today. To reduce deaths from kidney disease, there is a growing emphasis on donation from living donors. Although people of color suffer from chronic kidney diseases at a high rate and make up approximately half of the transplant list, they are least likely to receive a living donation. The rules for living donations unintentionally disadvantage people of color, shutting many of them out of the opportunity for a transplant. This paper examines these rules and the outsized effects they have on people of color, unintentionally leading to more deaths among these groups.

Convener: Aline Kalbian, Florida State University

Aaron Stauffer, Union Theological Seminary in the City of New York Room 9 "The Politics of Sacred Value in Broad-based Community Organizing"

In broad-based community organizing (BBCO) sacred values are thought to manifest in "unwinnable" issues, and so are excluded from the coalition's political life. This approach fails to pay attention to the role of sacred values in the most pressing political issues today: those of racial domination, death, and oppression. This paper argues that evaluative attitudes like sacred values are grounded in broader social practice of practical reasoning. By focusing on matters of sacred value in BBCO organizers can leverage theologically and politically rich discourses in politically powerful ways to address horrendous evils in our political life.

Convener: Matt R. Jantzen, Hope College

SJE: Beyond Human

Beth Berkowitz, Barnard College

"A Species-Inclusive Genealogy of the Jewish Family"

Four "animal family" laws are scattered throughout the Torah but have been recognized as thematically related since antiquity: 1) Do not cook a kid in his mother's milk; 2) Leave an animal with their mother for the first week of life; 3) Do not slaughter an animal and their child on the same day; 4) Shoo away the mother bird before taking her chicks from the nest. This paper looks at the rhetoric of family in the Mishnah's treatment of these laws as it aims to expand the genealogy of the Jewish family to include other species within it.

Daniel Nevins, Jewish Theological Seminary

"Robotic Bar Mitzvah: The Implications of AI and Autonomous Machines for Jewish Law and Ethics"

In this session we will apply four halakhic discourses to the ethical challenges presented by AI and autonomous machines: the rules of agency and the role of non-human agents; the rules of damage caused by animals and property under indirect control of a person; the prioritization of lives when loss is inevitable; and the (im)possibility of including a human-made android or golem in the minyan. Then we will turn to practical questions, realizing that this technology is new and that we can hardly anticipate all the capabilities that will be developed and the religious dilemmas that they will engender.

Respondent: Adrienne Krone, Allegheny College

Convener: Yonatan Brafman, Jewish Theological Seminary 11am

Room 4

Room 11

SSME: Articulating Ruptures of the "Sacred" in Muslim Ethics Syeda Beena Butool, Florida State University "Did Calvin Rupture Islamic Economic Ethics?"

Until Calvin, medieval Christian and Muslim theologians had an identical distaste for usury. On the contrary, Calvin's ideas on usury legitimized and gave ethical cover to modern financial transactions. I argue that Calvin's economic ethics brought the first rupture between medieval Islamic and Christian economic ethics. I also argue that this rupture was most visible in the realm of international finance and commerce which slowly gave way to European domination and later transformed the rules of international finance. Could it be that Calvin transformed the definitions of economic well-being, financial fitness, and simultaneously the very definition of "success" for pre-modern Muslim economies?

Chris Haufe, Case Western Reserve University

"The Modernization of Knowledge"

There is an astonishing degree of historical and internal overlap between the structure and historical development modern scientific inquiry and Islamic law. The correspondence is indeed so close that it is impossible to resist the suspicion that we are in fact looking at two instances of the same general process, played out in vastly different contexts dealing with vastly different phenomena, driven overwhelmingly by epistemic concerns. I attempt such an explanation toward the end of the paper.

Sarra Tlili, University of Florida

"Partners in Sacred History: Nonhuman Other in Early Islam"

Literatures discussing the early years of Islam often attribute active roles to nonhuman beings and portray them as agents and partners in Muslims' sacred history. For example, the Prophet's she-camel's decision to cut short the pilgrimage trip during the events that led to the Hudaybiyya treaty was honored and defended by Muhammad as a divinely guided act. In this presentation I propose to read Islamic sources through the lenses of Actor Network Theory with the aims of recovering nonhuman beings' historical agency and conceptions of the nonhuman other in early Islam.

Respondent: Martin Nguyen, Fairfield University

Convener: Sam Houston, Stetson University

12:45-1:45pm	SJE Board Meeting	Room 7
12:45-1:45pm	SCE Bylaws Listening Session	Room 10
12:45-2:00pm Convener:	Junior Faculty Caucus (No lunch served.) Courtney Fitzsimmons, Whitman College	Penn Quarter
12:45-2:00pm	JRE Editorial Board	Offsite at Clydes, 707 7 th St, NW

2:00-3:30pm SJE Plenary

Amy-Jill Levine, Vanderbilt University

"Pedagogy and Christian Students: Anti-Judaism, Christian Privilege, Christian Fragility, and Theological Awareness"

Respondent: Amanda Mbuvi, High Point University

Many students hold negative stereotypes of Jews and Judaism. Even those who positively view the "Old Testament" perceive Jesus' Jewish context (if not all Jewish life) as characterized by legalism, greed, misogyny, xenophobia, militarism, hypocrisy, and a G-d of wrath. They then regard Jesus as inventing social justice and a loving Lord. Faculty should adduce the misinformed readings, explain their origins, and help students recognize the ethical implications of their hermeneutical choices. Faculty must also address Christian fragility, signaled by responses such as "I didn't mean all Jews," "You're overreacting," "The Talmud curses Jesus," and, of course, "I'm not anti-Jewish."

Convener: Emily Filler, Earlham College

2-3:30pm Meeting of SCE Working groups and caucuses conveners, *Room 1* International Scholarly Relations Committee chair with SCE Leadership

Grand North/Central

3:30-4:00pm Break/Networking

4:00-5:30pm Meeting of International Scholarly Relations Committee

4:00-5:30pm Concurrent Session III

African American Working Group

Panelists: Yolanda Pierce, Howard University Divinity School Emilie M. Townes, Vanderbilt University

"Disrupting the Establishment: Black Women and the Ethics of Visionary Leadership"

The visible power of Black women in government roles is glaring. In fact, many political pundits claim that Black women will determine the next presidential nominee of the Democratic Party. By bringing together two Black Women, we propose to examine this phenomenon through the lens of church and state. Questions such as what is creating this major shift in national politics? What role does religion play in the change?

Convener: Shawnee M. Daniels-Sykes, Mount Mary University

Ethics and Catholic Theology Interest Group

"Friendship, Love, and Aquinas: The Contribution of Paul Wadell to Theological Ethics"

Panelists: Frederick Bauerschmidt, Loyola University Maryland

Charles Pinches, University of Scranton

For the past thirty years, since the publication of Friendship and the Moral Life, Paul Wadell has written and taught us about love and friendship, particularly in light of the thought of Thomas Aquinas. In this session, Frederick Bauerschmidt and Charles Pinches will offer reflections on the significance of Wadell's work, as a way spark a collective conversation on how theological and ethical scholarship has developed in this area, how Wadell has contributed to it, and how we can move further along the trajectory that he has set forth. This gathering will include a response by Paul Wadell himself.

Conveners: Michael Baxter, Regis University, Denver CO John Berkman, Regis College, Toronto, Canada

Margaret B. Adam, St Stephen's House, University of OxfordRoom 3David Grumett, University of Edinburgh"Engaging U.S. Churches with Farmed Animal Welfare: Insights from a U.K. Collaborative Research

Project"

Most Christians consume at least some farmed animal products; work on farms, in production, in retail; and are potential participants in public policy debates and votes about farmed animal welfare. Yet, churches rarely connect the faith they profess with the lives of the farmed animals they consume. Christian Ethics of Farmed Animal Welfare is a 3-year, U.K., AHRC-funded grant addressing this issue, with and for 14 U.K. Christian denominations and organisations. Two members of the CEFAW Research Team, describe the U.K. project to date and propose a research agenda for a U.S.-specific similar project.

Convener: Cari Myers, Pepperdine University

Alda Balthrop-Lewis, Australian Catholic University "Thomas Merton, Asceticism, and Environmental Justice"

This paper examines Thomas Merton as an example of what I have argued should be called 'political asceticism.' Like Henry David Thoreau and others, Merton saw contemplative life and social and political movements for justice as deeply related. This paper focuses especially on Merton's integrated interest in ecology and the sin of white racism. In a period when much white environmentalism was inattentive to racial injustice, Thomas Merton integrated concern for racial justice with piety toward the natural world.

Convener: Andy Dunning, St. Andrew UMC

Grand South

Room 1

Mt Vernon A

Mt Vernon B

Jesse Couenhoven, Villanova University

"Toward a Professional Ethics of Religious Ethics: Research Standards and the Pressure to Publish"

My paper is meant to promote conversation about our research standards, especially the widely-felt pressure to publish early and often. This trend is further advanced in other fields, and we can learn from the "slow publishing" movement in journalism and the burgeoning discussion of research methods in the sciences (especially psychology). These fields have begun to realize that the widespread fixation on maximizing publication speed and quantity has created perverse incentives that tend to lower the quality of published work. Their experiences provide not only a warning but also some insight concerning how to rectify the situation.

Convener: Stewart Clem, Aquinas Institute of Theology

James Calvin Davis, Middlebury College

"Privilege as Moral Vice: A Christian Critical Perspective on Higher Education in the U.S."

The admissions cheating scandal illustrated how colleges and universities in the U.S. depend upon and reinforce socioeconomic privilege. The first part of this paper uses virtue theory to analyze privilege in education as an ethical problem. Understanding privilege as vice clarifies the relationships between practices, attitudes, and intentions we associate with privilege. The second part of this paper contrasts ethical frameworks prominent in the discourse on higher education with a commitment to the common good. Within an ethics of the common good, privilege's function as vice becomes clear, as does its deleterious effect on U.S. higher education's "original intent."

Convener: James T. Bretzke, S.J., John Carroll University

David Chiwon Kwon, Saint Mary's University of Minnesota

"Human Security: Revisiting Michael Schuck's Augustinian and Kenneth Himes's Thomistic Approaches to Jus Post Bellum"

There is a growing discussion of the idea of *jus post bellum (jpb)* and what it means as an addition to just war thinking. This essay connects the *jpb* to the thought of Augustine and Aquinas, so that *jpb* appears as an integral in that tradition. To make this case, I argue that achieving *jpb* is key to building a just peace, of which the fundamental characteristic must be human security, and thus defines two approaches to the study of human security that emerges from the theological development of *jpb* ethics: Michael Schuck's Augustinian *jpb* approach and Kenneth Himes's Thomistic *jpb* approach. I argue that they both emphasize the importance of human security, as shown by their arguments for building humanitarian norms *post bellum*, but have different aims and *jpb* moral implications.

Convener: Emily Reimer-Barry, University of San Diego

Seung Woo Lee, Fuller Theological Seminary

"Communication and Symbiosis: Toward a Christian Ethics of Deliberative Democracy"

As a revolutionary political ideal, deliberative democracy requires fundamental changes in the bases of political decision making to realize the public deliberation of free and equal citizens. To construct a Christian ethics of deliberative democracy, I will critically engage Jürgen Habermas's theory of deliberative democracy with Calvinist jurist and political theorist Johannes Althusius's symbiotic political theory. I contend that by comparing and synthesizing the works of Althusius and Habermas, Christian ethics will not only gain a richer, more complete understanding of deliberative democracy, but will also be able to identify the benefits of Althusius's political theory in promoting democratic principles.

Convener: Nathan Hershberger, Duke University

Brett McCarty, Duke Divinity School

"The Politics of Health: Christian Bioethics and the Opioid Crisis"

What might Christian bioethics have to say about the opioid crisis? Drawing from fieldwork done in southern Appalachia, this paper considers three responses. The first, inspired by Paul Ramsey's *Patient as Person*, focuses on encounters between patients and clinicians. The second, following Lisa Cahill's *Theological Bioethics*, engages the arena of public policy and social ethics. The third approach brings together the work of Emilie Townes and Luke Bretherton to argue that Christian communities organizing in response to the opioid crisis offer a model that holds together concern for individual moral agency and the social realities that structure contemporary health care.

Convener: David Messner, Emory University

<u>3:30pm</u>

Room 5

Room 2

Room 10

Room 8

Christina McRorie, Creighton University

"Markets as Moral Architectures"

This paper proposes that Christian ethics is well poised to develop a nuanced analysis of markets as moral contexts that attends to their complex interactions with moral agency. It begins by sketching the depiction of markets regularly operative in public discourse in which markets are merely spaces of moral expression, and not of formation. It then lifts up a number of conversations on agency and context currently developing within our field. Finally, it puts these into dialogue with research in behavioral economics (including on the influence of "choice architectures") in order to argue that markets are variable and morally significant architectures, and to reflect on the implications of this for Christian ethics.

Convener: Bharat Ranganathan, Case Western Reserve University

Karen Peterson-Iyer, Santa Clara University

"Hookup Culture and Sexual Agency: Moving the Conversation Forward"

This paper examines the practice and culture of college "hookup sex," with a focus on how sexual agency is compromised therein. Hookup culture relies upon gendered tropes regarding the body, individual choice, and sexual agency. This cultural context—including the damaging objectification of women's bodies and the straightjacketing ideal of hypermasculinity—structures and restricts sexual expectations for real women and men as they navigate profoundly dehumanizing sexual possibilities. The paper contests a reductive reliance upon simplistic consent, instead promoting a holistic understanding of human agency marked by emotional integrity, one that challenges the multiple social injustices structuring college sexual culture.

Convener: Megan K. McCabe, Gonzaga University

Lisa D. Powell, St. Ambrose University

"The Resurrection of the Body and Disability"

This paper engages the debate around embodiment in the resurrected life, drawing from sources in disability theology, black theology, and womanist ethics. Do we retain "body marks" as M. Shawn Copeland calls them in her consideration of the scars and wounds on black bodies? Or, as Nancy Eiesland and Amos Yong discuss it: do we retain our impairments as Christ did after his resurrection? I will describe the debate, highlight concern over continuity of identity, and use J. Kameron Carter's work on theology and race to propose an alternative approach.

Convener: Heike Peckruhn, Daemen College

Willa C. Swenson-Lengyel, Villanova University

"Finding Non-Apocalyptic Hope at the 'End of the World""

Hope is of increasing interest to environmental thinkers, for many reasons: bleak futures predicted, uncertainty about earth systems' stability, and suspicion that hope and/or hopelessness are related to the inattention and in-sufficient-action many see. Here, I argue that the focus on eschatological hope by Christian thinkers is insufficient to attend to the issues arising from drastic climate change. Instead, it is a Christian theological anthropology of hope, focusing on hope as a created and fallen good, that can give the insight needed to make sense of the complexity of human hoping and its importance in responding to climate change.

Convener: Peng Yin, Harvard University

<u>3:30pm</u>

Room 11

Room 12

Room 9

SJE: Text and Pedagogy

Room 16

John Berkman, Regis College, University of Toronto

"What Kant Should be Taught? Rethinking the Kantian Canon in Ethics in Light of Kant's Cosmopolitan Supersessionism and Racism"

In the last decades of his life, Kant emphasized that ethics was his primary concern. From 1785 to 1795, Kant continuously developed and defended his racial theories. Jay Carter argues that Kant's racism arises from his supersessionism. Kant seeks to translate Christian theology into a moral religion. Kant's Jesus must overcome his Jewishness to become the rational, self-legislating Christ. This paper argues that, contrary to popular belief, Kant's (racist and supersessionist) anthropology informs his ethics. In light of this, I present some Kantian texts integral to a better understanding of his moral theory and its implications.

Ethan Schwartz, Harvard University

"Plato's Euthyphro and the Challenge of Teaching Biblical Ethics"

Plato's Euthyphro is widely used as a foundational text for teaching ethics in general and theological ethics in particular. This paper explores how this customary pedagogical use has the side effect of reifying cultural assumptions about philosophical monotheism that make it challenging to teach the ethical thought of the Hebrew Bible in the contemporary American academy. I suggest that if the questions raised by Western reception of the Euthyphro are properly contextualized, it is possible to create a pedagogical space for taking biblical ethical thought seriously on its own terms.

Sarah Zager, Yale University

"Like a Dead Weight on the Intellect's Wings: Can We Read Moses Mendelssohn's Pedagogy as Non-Ideal Theory?"

This paper will explore the possibility—and potential limits—of using Moses Mendelssohn's thought as a resource for "non-ideal theory" about ethics and politics. As a case study, I will offer a close reading of Mendelssohn's first Hebrew writing, the ethical periodical Qohelet Musar. There, Mendelssohn offers a description of a form of pedagogy that can be used to both talk about our ethical aspirations, without ignoring our "civic condition." The paper will conclude by exploring which, if any, of Mendelssohn's pedagogical techniques can be applied in contemporary classroom contexts where ideal theory and non-ideal political realities intersect.

Convener: Heather Gert, University of North Carolina, Greensboro

SSME:

Room 14

"Conversations in Islamic Ethics: A Discussion on Martin Nguyen's Modern Muslim Theology: Engaging God and the World with Faith and Imagination"

Panelists: Jonathan Brown, Georgetown University Maria Dakake, George Mason University Irene Oh, George Washington University Homayra Ziad, John Hopkins University Martin Nguyen, Fairfield University (Author)

The recently published book *Modern Muslim Theology* engages the contemporary theological discourse by reexamining and reframing key theological concepts from the Islamic tradition. This panel brings together the author and three respondents to discuss with each other and the audience the book and its significance, the themes, issues, and methodological points it raises, resolves, and provokes, and most significantly, what new conversations and trajectories this work inspires. The respondents will bring to bear their respective disciplinary perspectives to the broader issues raised by the book concerning contemporary Islamic ethics.

Convener: Robert Tappan, Towson University

4:47pm	Shabbat Candle Lighting	On your own
5:45-6:45pm	SSME Board Meeting	Room 7

5:45-6:00pm	SCE Lifetime Achievement Award Recipient: Donald W. Shriver, Jr. Presenter: Eric Mount, Centre College	Grand 1	North/Central
6:00-6:30pm	SCE Presidential Address President: Patricia Beattie Jung	Grand 1	North/Central
6:30-7:00pm	Celebration of Service: Linda Schreiber	Grand 1	North/Central
6:45pm	SSME Dinner	1	Offsite
7:00-8:00pm	SCE Presidential Reception	1	Grand South
7:00-7:45pm	Kabbalat Shabbat Services (Please bring your own <i>siddur</i> .) Service is in Hebrew; all are welcome.		Penn Quarter
7:45-9:15pm	Shabbat Dinner SJE Presidential Greetings: Joel Gereboff, Arizona State Univer (Pre-registration required for dinner. Meal is kosher vegetarian.	rsity	Penn Quarter
8:00-9:30pm	Interest and Working Groups I		
Christo Sarah I Respondent: Ro This panel will r	gical Ethics Dawes, Diocese of Salisbury, Church of England opher D. Jones, Barry University M. Moses, University of Mississippi ss Kane, Virginia Theological Seminary respond to Michael Banner's Bampton Lectures, <i>The Ethics of Everyday L</i> rgument about Christian ethics in particular aspects of everyday life. Victor Lee Austin, Episcopal Diocese of Dallas Sarah Moses, University of Mississippi		<i>Room 2</i> 2014), and engage
Christianity and Papelists: Kathry	Prison Abolition		Room 3

Panelists: Kathryn Getek Soltis, Villanova University Katie Walker Grimes, Villanova University Vincent Lloyd, Villanova University

Once, prisons seemed like a necessary part of life. Today, they are viewed as a moral problem, even a moral abomination. We aim to encourage a variety of critical approaches to incarceration that draw on traditions of Christian ethical reflection, creating a space for discussing the implications of challenging incarceration at its roots, as those roots are entangled with race, class, gender, disability, and other issues. What would it look like to imagine, collectively, a world without prisons? How can academic Christian ethicists learn from the communities most affected by incarceration – perhaps changing how we understand Christian ethics?

Convener: Nathaniel Grimes, Villanova University
Ethics and Law

"Debating Religious Liberty" Panelists: David Hollenbach, Georgetown University Terrence Johnson, Georgetown University

The Ethics and Law Interest Group will explore legal and ethical questions related to religious liberty. Debates about religious liberty have become increasingly polemical regarding competing individual and institutional claims about dignity, agency, and rights. Several forthcoming Supreme Court decisions will add to the growing body of legal discourse on religious liberty. Panelists David Hollenbach and Terrence Johnson will address key issues in recent political and legal debates, followed by discussion with members of the audience.

Conveners: M. Cathleen Kaveny, Boston College Jonathan Rothchild, Loyola Marymount University

Health Care Ethics

Mt Vernon B

"Health Care and Environmental Responsibility"

Panelists: Laura Anderko, Mid-Atlantic Center for Children's Health and the Environment Sarah Spengeman, Health Care Without Harm, U.S. and Canada Julie Trocchio. The Catholic Health Association

Christian concerns for justice and creation should inform how we focus on the crisis of climate change and the responsibilities of health care. Three scholars will help us think about health care's role in addressing climate change. Sarah Spengeman, Ph.D., is the Associate Director of the Climate and Health Program of Health Care Without Harm. Dr. Laura Anderko is the Robert and Kathleen Scanlon Endowed Chair in Values Based Health Care at Georgetown University, and Julie Trocchio is senior director of community benefit and continuing care at the Catholic Health Association of the United States.

Conveners: Joseph J. Kotva Jr., Indiana University School of Medicine-South Bend Gerald R. Winslow, Loma Linda University

Latino/a Working Group

"Alternative Models of Political Engagement: Forging the Language of Social Conscience in a Secular Age"

Panelists: Peter Casarella, University of Notre Dame

M.T. Davila, Merrimack College

Eliezer Rolón Jeong, Claremont School of Theology Rubén Rosario Rodríguez, Saint Louis University

Stephanie Mota Thurston, Princeton University

The Latino/a Interest Group hosts a panel on the work of Peter Casarella on the meaning and role of Christian witness in the world today. Beyond merely dying for one's faith, the example of the Christian martyrs throughout the ages has always carried a special weight for the church—and made an impact in the broader society and culture that can guide the faithful navigate the complexities of today's political conflicts. An engagement of Casarella's work in dialogue with Pope Benedict's 2009 encyclical *Caritas in Veritate* ("Charity in Truth") will facilitate a roundtable discussion on alternative models of resistance and/or political participation.

Conveners: Nichole Flores, University of Virginia Rubén Rosario Rodríguez, Saint Louis University Room 4

Friday

LGBT and Queer Studies

"The Future of, and in, Queer Ethics"

Panelists: Brandy Daniels, University of Virginia Julian Forth, The Festival Center

Traci C. West, Drew University

What is the future in, and of, LGBT and Queer Studies in ethics? Panelists will reflect on past developments and consider possibilities for and at the intersections of Christian ethics and queer studies. Exploring issues ranging from the responsibilities of queer Christian ethics in light of the future (and futurity) to the communities of those doing work at these intersections, this panel will highlight and uncover emerging pathways for the development of a variety of disciplines and practices contributing to robust scholarly discourse surrounding queer Christian ethics, and consider how those contributions might shape this interest group in the future.

Conveners: Benae Beamon, Boston University Brandy Daniels, University of Virginia

Monetary Policy

Ilsup Ahn, North Park University

"Rethinking Credit and Monetary Policy in an Age of Financialization"

The purpose of this paper is to address a key structural injustice of neoliberalism—the deepening colonization of "social capital" by "financial capital." This paper first analyzes the genealogical origin of the separation between financial capital and social capital. It, then, comes up with ethical principles to re-anchor financial capital in social capital through a critical and interdisciplinary exploration. Based on such principles, the paper also engages in an in-depth discourse with MMT (Modern Monetary Theory) to formulate possible monetary policy changes.

Eric Schnitger, Azusa Pacific University

"(de)Growing Monetary Policy?: A Christian Engagement with the Degrowth Movement"

The degrowth movement has found increased interest since the Great Recession of 2008. It rethinks society and economy with the aim of securing the well-being of all through personal and cultural change. Implementing degrowth would require radical changes in monetary policy. This would include reimagining measurements of economic success such as GDP and the goal of ever-increasing material wealth. There are real risks to such changes, including the possibility of creating another economic collapse. Yet the moral problems that the degrowth movement hopes to address overlap with essential Christian moral convictions.

Tyler Womack, Southern Methodist University

"The Reality of Finance: Thinking Theologically About the Place of Finance in a Financialized Economy"

In her book, Christianity and the New Spirit of Capitalism, Kathryn Tanner suggests that our current iteration of capitalism is "finance-dominated." This presentation will begin by examining what a finance-dominated or "financialized" economy looks like before posing the question, "how should we think about financial practices, products, and institutions in such an economy?" It will suggest that one's response to this question depends largely on how one understands the nature of money. It will then offer up for consideration a particular approach to thinking theologically about both money and finance based on the work of Karl Polanyi and Modern Monetary Theory economists.

Conveners: Ilsup Ahn, North Park University Norman Faramelli *Room 12*

Pedagogy

Room 14

Panelists: Betsy Barre, Wake Forest University Julie Mavity Maddalena, Lakeland University James McCarty, University of Washington Tacoma

Moral disagreement is a common experience in the real world and in the ethics classroom. How can teachers of ethics facilitate and manage moral disagreement among students in a way that enhances moral education? In this session experienced ethics instructors will explore best practices for incorporating moral disagreement into classroom instruction, attending specifically to strategies for cultivating deliberative virtues, empathy, and openness to other views. The panel session will offer attendees practical guidance for managing moral conflict in the classroom in ways that help professors achieve critical learning outcomes.

Conveners: Elizabeth Barre, Wake Forest University Victor B. McCracken, Abilene Christian University

Scripture and Ethics

Mt Vernon A

"Sex and Violence: Illustrations of Biblical Engagement with Current Ethical Discourse" Panelists: Tommy Givens, Fuller Theological Seminary

Hank Spaulding, Mount Vernon Nazarene University

Scripture is frequently cited in Christian moral debates. Scripture occupies a central place in these debates because it provides stories that exemplify the moral life, prohibitions, and commands to perform specific moral actions. Though its world is distinct from the contemporary world, Scripture still serves as a central text for moral inspiration in the academy, the Church, and the world. For the 2020 SCE Annual Meeting, the Scripture and Ethics Interest Group will discuss uses of Scripture in contemporary moral debates. The speakers will present on the topics of violence and sexuality in order to illustrate Scripture's place in moral debate.

Convener: Erin Dufault-Hunter, Fuller Theological Seminary

9:30-11:00pm Vanderbilt University Reception

6:45-7:15am Contemplative Prayer

Silent, contemplative prayer presents opportunities for solidarity in worship, spiritual practice, and ethical witness across ecumenical and interfaith/interspiritual traditions. And many scholars and members of our societies (SCE, SJE, and SSME) engage in meditation or contemplation as part of both their personal spiritual practice and their scholarly work in teaching and research. This contemplative prayer service is open to all, and will include a brief meditation from the Jewish, Christian, and Muslim Scriptures, followed by 20 minutes for silent contemplation, concluding with a brief prayer. No prior experience necessary – please join us!

7:15-8:45am Interest and Working Groups II

African and African American Working Group

"White Nationalism, Race, Religion and the Political Crisis in Black Life"

Panelists: Victor Anderson, Vanderbilt Divinity School Terrence L. Johnson, Georgetown University Jennifer Leath, Iliff School of Theology Cheryl Sanders, Howard University

The nation will never forget the moment when President Donald Trump said there are "very fine people on both sides" a day after white supremacists at the Unite the Right rally chanted "Jews will not replace us" and "White Lives Matter" as they clashed with supporters of Black Lives Matter in Charlottesville, Virginia in 2017. More than two years later, African Americans are continuing to grapple with the psychic, ethical and political dimensions of White Nationalism during the Trump presidency. The panel will explore how African American ethics, religion and political philosophy might respond to this moment of deep uncertainty.

Conveners: Shawnee M. Daniels-Sykes, Mount Mary College Terrence L. Johnson, Georgetown University

Caucus for Contingent Faculty Concerns

Student Caucus

"The Ethics of Graduate Education in an Adjunct World"

Panelists: Debra Erickson Sulai, Bloomsburg University of Pennsylvania

Michael Spalione, University of Aberdeen

The Caucus for Contingent Faculty Concerns (CCFC) and Student Caucus are hosting a panel exploring the ways in which Christian universities and seminaries can do graduate theological education in an ethically responsible way. Adjunct professor Debra Erickson Sulai will explore the notions of vocation, work, and ministry in graduate education. Noting the uncertain status of PhD candidates in finding full-time tenure-track positions, doctoral candidate Michael Spalione will scrutinize the temptation to tread lightly, keep one's head down, and maintain the status quo. Please note: the CCFC will have its business meeting from 7:15-8am. The panel will begin promptly at 8am.

Conveners: Matthew Gaudet, Santa Clara University Lincoln Rice, Marquette University Ryan Juskus, Duke Graduate School Nikia Robert, Claremont School of Theology

<u>6:45-7:15am</u>

Room 10

Mt Vernon A

Mt Vernon B

Saturday

Christian Ethics in Historical Context

"Interrogating Protestant and Catholic Narratives of Modernity: Part II"

Anthony Bateza, St. Olaf College

"Incommensurate and Impotent? Brad Gregory's Misdiagnosis of Modern Moral Communities and the Reformation's Legacy"

Elisabeth Rain Kincaid, Nashotah House Theological Seminary

"Francisco Suárez, S.J.: Translating the Tradition in Early Modern Spain"

David Lantigua, University of Notre Dame "Theology, Law, and Early Modern European Expansion: Some Ethical Inquiries"

Thomas A. (Tal) Lewis, Brown University

"Jane Austen and the Cultivation of Critical Reflection: Or, On Zombie Narratives of Modern Ethics"

Widely discussed books such as *The Unintended Reformation* and *After Virtue* have offered influential narratives about the relationship between the Reformation, early modernity, and modernity. Our panelists will offer responses that seek to challenge these narratives and their persistence, as well as to probe the work these narratives perform in our political moment.

Convener: Jesse Couenhoven, Villanova University

Climate Justice

Environmental Ethics and Theology

"Green New Visions: The Power of Moral Imagination"

Panelists: Alda Balthrop-Lewis, Australian Catholic University

Tallessyn Grenfell-Lee, Boston University School of Theology

Daniel P. Scheid, Duquesne University

Respondent: J. Andy Smith, III, Penn State Great Valley

In this session, three of our interest group members will share their work on moral imagination as it relates to environmental solutions. Dan Scheid will discuss his work on "green imaginaries" as a way to unlock the mental blocks that fuel our addiction to fossil fuels. Alda Balthrop-Lewis will discuss her embodied activism in food justice as a way of enacting the green kingdom of God in contemporary form. Tallessyn Zawn Grenfell-Lee will reflect on communities and climate resilience chaplaincy in response to grief, disaster, and new ways of organizing. We expect a lively discussion at the intersection of hope and fear, imagination and ethics, apocalypse and responsibility.

Convener: Laura M. Hartman, Roanoke College

Comparative Religious Ethics

Presenter: Simeon Ilesanmi, Wake Forest University

The phrase "human dignity" is ubiquitous in ordinary discourse, moral and political debate, and in judicial decisionmaking. Despite this ubiquity of usage, the meaning, role, history, and utility of human dignity language is hotly contested. In this special session, Simeon Ilesanmi will examine the concept of human dignity within the field of comparative religious ethics, by focusing on conceptions of human rights and human dignity in contemporary Africa. Discussion will center on his pre-circulated paper on the topic, which will be available at https://scethics.org/groups/comparative-religiousethics.

Convener: Sumner B. Twiss, Florida State University

Room 9

7:15am

Room 2

Saturday

Evangelical Ethics

Panelists: Jonathan Cahill, Boston College

Maria Kenney, Asbury Theological Seminary David Lilley, University of Aberdeen

This meeting revolves around the theme, 'The Christian community as a caring community.' It will focus on the particular shape of the Christian community and how that informs its care for vulnerable persons both within and beyond itself. Three members of our interest group of the rising generation will address this theme in various ways as it intersects with their ongoing research. Jonathan Cahill will speak to the social element of emotion formation and the place of emotions in social and moral life. David Lilley will describe the practice of Sabbath as both a site of welcome for vulnerable persons and a practice that forms participants to offer such welcome. Maria Kenney will draw on several academic strands to reflect on this connection from extensive pastoral and personal experience.

Conveners: Theo A. Boer, Protestant Theological University, Netherlands Christine Pohl, Asbury Theological Seminary Mary M. Veeneman, North Park University

Fieldwork in Ethics

Panelists: Emily Dubie, Duke University

Mike Grigoni, Duke University Ryan Juskus, Duke University Ashley Theuring, Xavier University Todd Whitmore, University of Notre Dame Sara Williams, Emory University

Respondents: Kyle Lambelet, Emory University Jon Kara Shields, University of Notre Dame

While the ethnographic turn in Christian ethics continues to generate methodologically innovative projects, the theological impetus for these projects remain diverse. In preparation for a special issue of *Ecclesial Practices*, this session will open with a panel exploring the challenge of bridging description and norm, post-liberal and liberationist influences on theological work employing ethnography, and the significance of these conversations for the use of ethnography by Christian ethicists. The session will then continue with an open discussion about the development of a digital network or platform for Christian ethicists engaging ethnography that would support online collaboration, exploration, and experimentation.

Conveners: Michael Grigoni, Duke University Sara Williams, Emory University

Moral Theory and Christian Ethics

Panelists: Mary Jo Iozzio, Boston College School of Theology and Ministry Frederick Simmons, Princeton Theological Seminary Sandra Sullivan Dunbar, Loyola University Chicago

"Dependence, Disability, and Disvalue"

Most western moral theories, especially varieties of moral realism, proceed from a picture of human life that takes certain basic human capacities as the basis for normative judgments. This panel will examine the impact that disability studies and theologies rooted in experiences of dependency and vulnerability have on moral theory. Among the topics the panelists will consider are the meaning of human embodiment and physiological development for articulating basic values and norms, the role of dependency and vulnerability in understanding the meaning of Christian love and eudaimonism, and the transformative nature of disability studies for articulating standards of justice.

David Clairmont, University of Notre Dame Conveners: Per Sundman, Uppsala University, Sweden

Room 5

Room 12

Room 4

7:15am

Reformed Theol	Reformed Theological Ethics <i>Room 15</i>		
Panelists: Jennifer Herdt, Yale University			
	anne Joy Koh, University of California Irvine		
	r Pickett, New York University		
"On the Margins:	Reformed Social Ethics and the Border"		
Over the past two years, we have been shocked by images of migrant families at the border: exhausted, separated and lost, locked in cages, and finally joined in death. This panel asks how Reformed faith is complicit in this inhumanity, and alternatively, how it might contribute to the cause of healing and justice. While some might, for instance, point to the Reformed tendency toward legalism, others might highlight the tradition's history of solidarity with the disenfranchised. Join us as Jennifer Herdt, SueJeanne Koh, and Xavier Pickett lead our discussion of Reformed faith and the border.			
Conveners:	David True, Wilson College		
	Tim Verhey, St. Andrews University		
7:45am	SCE Latino/a Working and Interest Groups Business Meet Please make every effort to attend as we will plan the 2020 annual meeting	8	
8:15am-6pm	Exhibits Open	Grand South	
-	Posters on Display	Grand Foyer	
	x v	2	
8:15am-6:00pm	Conference Desk Open	Grand Ballroom Foyer	
9:00-10:30am	Shabbat Services (with Torah Reading) Service is in Hebrew; all are welcome. (Please bring your own <i>siddur</i> .)	Penn Quarter	
	SCE Plenary es, Vanderbilt University in the Marrow of Our Bones" Jennifer Harvey, Drake University	Grand North/Central	
10:30-11am	Break/Greeting New Members	Grand South	
11am-12:30pm	SCE Annual Business Meeting	Grand North/Central	

11am-12:30pm SSME:

Room 9

Justice, Critique & Intimacy: Appropriations & Intersections in Muslim Ethics Iman Abdoul Karim, US-UK Fulbright Postgraduate Scholar

"Contemporary Muslim Love Ethics: Examining the Ethical Discourses Derived from Women's Activism"

This paper draws on qualitative interviews with Muslim members of a U.K. feminist network and U.S. Muslim women engaged in the Black Lives Matter movement to examine the ethical discourses derived from their activism. Analyzing participants' work through black feminist notions of love politics and love ethics, this paper argues that participants' intersectional activism points to an emerging Muslim love ethic, one grounded in their experiences as religious-racial minorities but ultimately defined by a commitment to create communities absent of gendered, racial, and sexual oppression.

Faraz Sheikh, College of William & Mary

"Islamic Virtue Ethics, Moral Fallibility and the Liberal Public Sphere"

Insights from the burgeoning field of Islamic virtue ethics seldom find their way into conversations about the place and scope of identitarian religious claims in the liberal public sphere. In this paper, I bring the moral psychology of 20th century Kurdish Quran exegete, Said Nursi (d. 1960), into conversation with Akeel Bilgrami's assessment of the impasse between liberal and religious moral psychologies in a liberal public sphere. I ask: what are the epistemic conditions under which committed Muslims can engage equitably with other members of a liberal society.

Sam Houston, Stetson University

"The 'Metaphysical Monster' and Muslim Theology: William James, Sherman Jackson, and the Problem of Black Suffering"

By placing Black American Muslim theologian Sherman A. Jackson's work, especially his *Islam and the Problem of Black Suffering*, in conversation with the work of William James, I explore the pragmatic dimensions of Islamic thought through an examination of Jackson's account of classical Islamic theology put forward in response to the problem of black suffering. I argue that there are both remarkable parallels in his emphasis on the "practical effectiveness" of the "web of beliefs" constituting Islamic doctrines of God and telling disjunctures with James' own uncritical discussion of the role of experience in the verification of religious belief.

Betsy Mesard, Villanova University

"Marx in Muslim Ethics"

There is a well-known pattern of transformation among Muslim thinkers of the 20^{th} century from Marxism to Islamism, yet relatively little has been written on the ethical commitments or values that might account for the connection between these approaches. This paper will explore whether and how the engagement with Marx shapes and leaves traces in the ethical thought of several key figures to examine how they have drawn on Marx to develop their moral judgments in the realms of ethics and politics.

Respondent: Zahra Ayubi, Dartmouth College

Convener: Shannon Dunn, Gonzaga University

12:30-2:15pm SJE: Shabbat Lunch and Text Study

(Pre-registration required for the kosher vegetarian meal.)

David Seidenberg, Neohasid.org

"Tikkun Ha-olam: A Revised History of the Evolution of the Concept of 'Repairing the World' and its Coherence, from Antiquity to Social Justice and Kabbalah"

The commonplace understanding among scholars is that the concept of tikkun ha-olam, "repairing the world" has meanings that differ radically between periods, genre, and milieu that it is not possible to infer coherence or continuity between them from one milieu to the next, and that the meaning of social justice is a relatively late interpretation developed by liberal Jews in America. However, a thorough analysis of the evolution of the term shows that the meaning of social justice goes back at least to Sefer Habrit, Pinchas Hurwitz's highly influential book published in 1797, and the connection between tikkun ha-olam and loving one's neighbor goes back to Bahya ibn Pakuda or even further.

Our text study will go both backwards and forwards from these inflection points, and will include Bereishit Rabbah, Tanchuma, and Tanna Devei Eliyahu befor Bahya, Maimonides, Menachem HaBavli, Shlomo Marini (author of the 17th cent. work Sefer Tikkun Olam) between Bahya and Hurwitz, and Moshe Chaim Luzzati, Natan Friedland (a founder of Chibat Zion), Avraham Yizhak Kook and Yehudah Ashlag after Hurwitz. We will also touch on the problem of Aleinu, and on the significance of the American-based teachers that people often identify as the originators of social justice tikkun ha-olam, Alexander Dushkin and Shlomo Bardin. Among other things, the sources will demonstrate unequivocally that the social justice interpretation of tikkun ha-olam predates what is touted as the Kabbalistic interpretation, and that the polemic that social justice Judaism is somehow less authentic or less historically grounded is completely unsupportable.

12:30-2:15pm Lunch

12:45-2:15pmWomen's Caucus
(Pre-registration required for lunch.)Conveners:Emily Dumler, Saint Louis University
Shannon Dunn, Gonzaga University

Offsite at Clydes, 707 7th St, NW

Room 15

2:30-4:00pm Concurrent Session IV

Family and Social Responsibility Interest Group "Mental Health, Families, and Moral Agency" Panelists: Dana Dillon, Providence College Peter Fay, Boston College

Responding to inadequate scholarship in the area of mental illness and moral agency, Peter Fay and Dana Dillon present papers exploring how this affects family life *ad intra* and *ad extra*. Fay's paper argues that current accounts of the family by Christian ethicists who write about serious mental illness fail to address the formation of families in the virtues of love and courage and envision the family through the lens of political engagement. Dillon examines more closely the uneven compromise of agency that almost always accompanies these illnesses as they experience acute and residual stages, clouding the intellect and will. She claims that subsidiarity demands parishes and other communities must do more to support families facing mental health issues.

Conveners: Kari-Shane Davis Zimmerman, College of Saint Benedict/Saint John's University Marcus Mescher, Xavier University

<u>12:30-2:30pm</u>

Penn Quarter

"Christian Perspectives on Disability Identity"

Panelists: Sarah Barton, Western Theological Seminary Christopher Ostertag, Saint Louis University Kevin Timpe, Calvin College

This panel will illustrate ways in which the Christian tradition enriches discussion of disability identity and correlative rights, providing avenues for maintaining dialogue and building bridges within the broader disability community. Sarah Barton will focus on how Christian sacramental practices support a theological anthropology robustly inclusive of people with a range of disabilities. Kevin Timpe will look at recent work on virtue and disability, arguing that how we define disability and well-being makes all the difference. Christopher Ostertag will discuss the practice of prenatal diagnosis and selective abortion, highlighting ways in which the Christian tradition can enrich the secular debate.

Convener: Jason T. Eberl, Saint Louis University

Christina A. Astorga, University of Portland

"Gender, Violence, Inequity, and Resistance: Asian Context"

Gender violence is a phenomenon across cultures around the world, with focus on the Philippines and India. Gender inequity, which is at the root of gender violence, is perpetuated by religious beliefs and cultural practices. This link between religion, culture, and violence is critically examined. Accounts of gender resistance which are unearthed from the history and tradition of women in the Philippines and India show that the claim of subjugation and dominance which is refused in the hidden domains of the mind and heart is at the core of the wider social movements of women.

Convener: Wonchul Shin, Columbia Theological Seminary

Matthew T. Bersagel Braley, Viterbo University

"Generative Justice in a Degenerate World: Refugees, Restorative Practices, and the Reimagining of Democracy in America"

This paper argues that conventional Christian moral language in support of restorative justice may be expanded and strengthened by 1) deeper engagement with participatory ethics and 2) sustained reflection on the emergent practices of democratic participation among religiously diverse restorative justice processes. A restorative justice program that brings together Somali-Americans with members of majority communities to address harms caused by adolescents serves as an illustrative case study for examining the potential of restorative justice processes to create relational webs of solidarity across differences in a community and foster a richer democratic moral imagination among community members from diverse religio-cultural backgrounds.

Convener: Christopher Vogt, St. John's University, New York

Joe Blosser, High Point University

"And It Was Good: A Theological Economics of Sufficiency"

The Christian origin story begins with a God capable of creating and of being satisfied with creation. This stands as a sharp rebuke to the neoliberal economy that knows no end to creation or monetary accumulation. Economically privileged Christians cannot claim to love our lower-income neighbors if we participate in and reinforce limitless economic structures. Christian traditions offer reservoirs of practices, stories, and symbols that can aid contemporary Christians in knowing how to say "enough." This paper argues there is no genuine community, service, or love of neighbor if Christians cannot live out a theological conception of what is enough.

Convener: Liam de los Reyes, University of Notre Dame

Room 2

Room 12

Room 8

Saturday

Janna L. Hunter-Bowman, Anabaptist Mennonite Biblical Seminary

"The Anatomy of Duress: Thinking about Violence and Institutional Exclusion 'Otherwise'"

Engaging local Colombian histories and Latin American scholars, this presentation describes multiple forms of constraint that converge to shape the context of constructive theological agents under duress in situations of armed conflict. They include borders of socio-political, economic, religious, and racialized power. Each border between self and "other" being discrete, transforming one does not lead to the possibility of transforming the other. Tracing borders that emerged through several centuries creates an analytic frame that contributes to theological peacebuilding by opening a world other-wise. Paradoxically, the borders are constraints communities suffer but that also underlie their epistemologies of transformation.

Convener: Vincent Lloyd, Villanova University

Melanie C. Jones, Union Presbyterian Seminary

"Our Saviors are Ourselves: Black Women and the Politics of Redemption in the U.S."

America re-awakened to the power of Black women with the 2017 Alabama Senate election. 98% of Black women voted for Doug Jones ensuring Roy Moore was not *rewarded* with a congressional seat following alleged sexual misconduct. A womanist reckoning with Black women's redemptive virtues for communities and selves traces through generations as in Walker's exchange between mother and daughter "'Mama, I'm walking to Canada'...'It wouldn't be the first time." Black women redeeming the soul of America is not new. Who will save Black women from tropes that mischaracterize our agency? This paper engages the promise of womanist theologies of redemption for U.S. Black women.

Convener: Traci C. West, Drew Theological School

Jong Hwa Kim, Fuller Theological Seminary

"Rethinking Just Peacemaking in the East Asia Context: A Study of Ham Seok-heon's Ethics of Peace"

Ham Seok-heon (1901-1989) was a significant Korean thinker in social movements that advocated human rights and nonviolence during the 20th century. Ham's robust ideas regarding just peacemaking were greatly influenced by Jesus, the Lao-Chuang thought, Gandhi, and his own Quaker tradition. In particular, Ham's ethics of peace and nonviolence endorse a bottom-up approach supported by solidarity between civil societies and religious traditions, for which he proposes the idea of "living together as '*ssial*' (ordinary people)." This paper seeks to explore how Ham's ethics of peace, especially in the East Asian context, can embrace, inherit, criticize, or overcome the Western tradition of peacemaking.

Convener: Joshua Mauldin, Center of Theological Inquiry

Amy Levad, University of St. Thomas

"Of Tragedies and Myths: Subsidiarity and Common-Pool Resource Management in Response to Ecological Collapse"

Garrett Hardin's landmark article, "The Tragedy of the Commons," established two primary strategies for responding to environmental degradation: strict government regulation (controlling rational individuals from exhausting resources), or privatization (incentivizing stewardship of resources for individual owners). Political scientist Elinor Ostrom, however, has demonstrated that many "common-pool resources" (CPRs) have been managed sustainably without government regulation or privatization, often more effectively than these other strategies. Christian ecological ethicists have paid relatively little attention to Ostrom's contributions. This paper explores CPRs as a third-way forward that better exemplifies Christian moral claims about human persons, communities, and subsidiarity.

Convener: Kevin J. O'Brien, Pacific Lutheran University

Michael McCarthy, Loyola University Chicago "Beyond a Bourgeois Bioethics"

Metz argues the "memory of suffering" allows for a perspective that is rooted in solidarity and a sense of responsibility "for the most distant stranger." Starting with the memory of suffering, resonates with the foundations of a truly Christian bioethic that makes "the memory of the crucified Lord...present as a dangerous memory within the social systems of a technological civilization" (Metz). This session will: 1) describe an alternative methodology for bioethics, 2) explore political structures that prioritize profit at the expense of the health needs of vulnerable communities, and 3) reexamine the ethics of research, clinical practice, and public health.

Convener: Robyn Boeré, University of Toronto

<u>2:30pm</u>

Mt Vernon B

Mt Vernon A

Room 11

Room 13

<u>Saturday</u>

Ryan Andrew Newson, Campbell University "Concrete Christlikeness and the Limits of Civility"

In this paper, I seek to name some criteria by which Christians can judge between healthy and toxic calls for civility. After differentiating civility from the virtue of tolerance, I argue that calls for civility cannot be assessed without considering the context within which such calls are made. While civility can name a type of conflict that leads to liberation, for Christians civility must always remain subordinate to the ultimate goal of following Jesus—in particular, the Jesus who is not always "civil," but rather instills in his disciples an ethic of solidarity with the suffering and resistance to injustice.

Convener: Joshua Beckett, Fuller Theological Seminary

David VanDrunen, Westminster Seminary California "New Testament Ethics as Mutual Burden-Bearing: Matthew and Paul on the Law"

Interpreting the Mosaic law in light of Christ's coming was a central challenge for early Christianity, and it still preoccupies NT scholars. Many of them claim that Paul ("anti-law") and Matthew ("pro-law") represent different ends of the spectrum of early Christian belief. This paper engages these NT-studies debates from the perspective of Christian ethics, focusing on "fulfillment" of the law (Matthew 5:17; Galatians 5:14; 6:2; Romans 8:4; 13:8-10). In distinctive ways, *both* authors thought Christ's coming had transformed the Mosaic law such that Christians' law-keeping centers around a specific kind of love, characterized by non-retribution, reciprocal service, and mutual burden-bearing.

Convener: Elisabeth Rain Kincaid, Nashotah House Theological Seminary

J. Philip Wogaman, Professor Emeritus, Wesley Theological Seminary "Should There Be a Moral Statute of Limitations?"

The late ethicist/theologian John C. Bennett asked whether there should be a kind of "moral statute of limitations," analogous to legal provisions in all states and the Federal Government. This paper will examine that question, referring to historical illustrations, and such recent cases as Virginia Governor Northam and the Brett Kavanaugh confirmation hearings. The paper will suggest several criteria to help judge the extent to which a moral statute of limitations should be observed in our assessment of people, especially in leadership positions, whose past moral flaws are now rightly condemned.

Convener: Mark Allman, Merrimack College

SJE: Text, Ethics, and Practice

Vincent Calabrese, University of Toronto "Heschel's Theory of Halakhah"

Although he did not serve as a halakhic decisor, Abraham Joshua Heschel did, throughout his career, make theoretical claims about how Jewish law ought to be understood, as well as practical advice for his colleagues serving in judicial roles. This paper attempts to survey Heschel's writings on halakhah as a whole, in order both to determine his interlocutors and sources of influence, and to evaluate whether they add up to a consistent 'theory of halakhah.' Finally, I will suggest that Heschel's preoccupation with the categories of 'leniency' and 'stringency' can lead to a halakhic decision-making process which relies on ethical content which is both problematic and unexamined.

Mira Beth Wasserman, Center for Jewish Ethics, Reconstructionist Rabbinical College "What's the Opposite of Aggada? (It's Not Halakha)"

The conventional understanding of Halakha and Aggada as oppositional categories constrains and confounds contemporary efforts to use rabbinic literature as a source for Jewish ethics. This paper seeks to break free of the persistent hold of the Halakha/Aggada binary. It zeroes in on a talmudic parable of two rival wives (B. Baba Kama 60b) that is often invoked in defining Halakha and Aggada as opposites and demonstrates how a misreading of the parable epitomizes a larger problem in the field.

Respondent: Deborah Barer, Towson University

Convener: Julia Watts Belser, Georgetown University

Room 4

Room 16

Room 5

Room 14

2:30pm

Saturday

SSME: Muslim Bioethics in Theory and Practice

Zahra Ayubi, Dartmouth College

"Theorizing Life and Death in Muslim Women's Biomedical Ethics Experiences"

In Islamic Biomedical Ethics, scholars have attended to concepts of life, death, and the ethics whether medical procedures transgress Islamic scriptural or legal principles. However, there is a serious lacuna in gender considerations in the field, even in so-called "women's health" topics such as assisted reproductive technologies or abortion. Women's experiences in tough biomedical ethics situations tell us about Muslim ideas about how human life, decision-making processes, and life and death decisions are gendered. The purpose of this paper is to develop a gender-sensitive theoretical framework for evaluating ethics questions of life and death in Islamic thought and praxis.

Ayman Shabana, Georgetown University Qatar

"Islamic Discourses on Bodily Enhancement in the Wake of the Genetic Revolution"

This presentation examines the impact of modern genetics on the traditional Islamic conception of the human body and explores the range of Islamic responses to the numerous vexing questions that genetic technologies raise, with a particular focus on the notion of bodily enhancement. It investigates the adequacy of the distinction between necessary medical treatment and unnecessary enhancing techniques and explores the extent to which this distinction addresses existing as well as emerging ethical concerns associated with bodily enhancement.

Siman Nuurali, Children's Hospital Minnesota Samreen Vora, M.D., Children's Hospital Minnesota Sirin Yilmaz, Children's Hospital Minnesota "Informed Consent"

Disparities in end of life care have been highlighted in the literature. Islam views humans as composite physiological, psychological, and spiritual beings. This is the mental model that many Muslims approach end of life discussions. Therefore, in the field of pediatric critical care where the cases are nuanced and options are ever advancing, sometimes it is critical to have an appropriately qualified Muslim scholar to provide an Islamic legal opinion to clarify what decisions fit within their religious beliefs. This allows parents to make informed decisions without carrying a religious burden with them for the rest of their lives.

Respondent: Mairaj Syed, UC-Davis

4:30-5:30pm	Conversations with Poster Presenters	Grand Foyer
4:00-5:30pm	SCE Nominations Committee	Room 1
4:00-4:30pm	Break/Networking	Grand South
2:30-4:00pm	JSCE Editors, SCE President, and Management	Room 6
Convener:	Sarra Tlili, University of Florida	

Allison Covey, Villanova University

"Wounded Sheep: Moral Injury and Attitudes toward Religion among Female Animal Rights Activists"

Kerry Danner, Georgetown University "Highlights of AAR Best Practices"

Daniel Finn, St. John's University/College of St. Benedict "How Critical Realism Can Help: Medical Ethics, Peace and Violence, and Gender and Race"

Courtney Fitzsimmons, Whitman College

"Believing Ourselves to be White: Towards a New Account of Moral Responsibility"

Room 10

2:30-4:30pm

Room 16

Matthew J. Gaudet, Santa Clara University "Spiders, Ants, and Bees: A Justice Allegory"

Kristin Heyer, Boston College James Keenan, Boston College "On Making an Ethics Poster for the SCE"

Mary Jo Iozzio, Boston College "Imago Dei Diversity: Disability, the Common Good, and Preferential Justice"

Irene Ludji, Claremont Graduate University "The Virtue of Solidarity in the Age of the Electronic Global Village"

Brian Stiltner, Sacred Heart University "The State of Contingency and Tenure in the SCE"

Cristina Traina, Northwestern University "Highlights of the Taskforce on Contingent Faculty's Recommendation to SCE"

Joshua Allen Wopata, University of Dayton "American Lay Saints: Supernatural Satiety in Secularity"

4:30-5:30pm SJE: Performance and Moral Pedagogy

Geoffrey Claussen, Elon University

"Teaching Modern Jewish Ethics Through Role Play"

This paper considers the use of role-playing pedagogy in a Jewish Ethics course, focusing on a course activity in which students represent diverse modern Jewish thinkers and debate how Jews should understand particular moral virtues. As an example, I describe a class in which students represented eight modern Jews with diverse perspectives on love, kindness, and compassion and engaged in character with questions regarding gender, violence, selfhood, and Jewish identity, among other issues. I explore how such activities helped students to recognize the diversity of modern Jewish ethical traditions and to reflect on their own approaches to ethical reasoning.

Respondent:	Benjamin Ricciardi, Independent Scholar
Convener:	Sandra Lawson, Elon University

5:30-6:30pm	SSME Business Meeting All members are invited.	Room 12
5:45-7:00pm	Catholic Eucharist	Mt Vernon A
6:27pm	Havdalah	On your own

7:00-9:00pm Music in Lobby. Cash bar and Tapas available for purchase

8:00-9:30pm Working and Interest Groups III

Asian American Working Group

"An East-West Conversation on *Homo Technicus* and Religious Humanism: From AlphaGo to Avatar" Panelists: Myung-Su Yang, Ewha Womans University, Seoul, Korea

William Schweiker, University of Chicago Divinity School

Respondent: Ilsup Ahn, North Park University

How does technology have to do with religious humanism? Should Christian ethicists support the unlimited development of all human technologies from genetic enhancement to robotics? What should Christian faith say about technology? The purpose of this panel is to engage these issues by inviting two leading Christian ethicists from the East and the West: Dr. Myung-Su Yang from East Asia (South Korea) and Dr. William Schweiker from North America (the United States). This panel is not for a debate between two scholars; instead, it attempts to facilitate mutual learning by intently listening to each other.

Conveners: Agnes Chiu, China Evangelical Seminary North America James McCarty, University of Washington

Contemplative Ethics

Panelists: Scott Hefelfinger, The Augustine Institute of Theology Elisabeth Rain Kincaid, Nashotah House Theological Seminary Aaron Pidel, S.J., Marquette University

"Prayer and Action in Spanish Spiritual Theology"

This panel will investigate what early modern Spanish Ignatian and Carmelite theology contributes to discussions about the connection between prayer, practical reason, and action in Christian ethics. Rather than seeing prayer as a transcendent and otherworldly practice, Spanish mystics believed that encounters with God through prayer were the engine which drove the development of practical reason and led to decisive action within the world. Along with historical retrieval, the panelists will also consider how this approach can contribute to recovering a connection between prayer, practical reason, and action in Christian ethics today.

Conveners: Thomas Bushlack, SSM Health David Clairmont, University of Notre Dame

Ethics and Sexualities

This panel will survey the connection between sexual ethics and the current political climate under the Trump Administration. In particular, the panel will discuss "Trump Tweets" and how they shape rhetoric regarding sexual ethics, including attitudes towards LGBT persons. Participants will be invited to discuss philosophical and theological issues related to the body, gender, and sexuality including an interdisciplinary examination of justice/sex, marriage/family, queer/transgender studies, and sexual violence under the current administration.

Convener: Robert Doyle, Marymount University California

<u>8pm</u>

Mt Vernon A

Room 5

Saturday

Future Scholars

"It's Complicated: The Relationship between Ethics and Politics"

Brian Boyd, University of Notre Dame

"Property Rights and Racial Wrongs: Linking Thomas Jefferson's Heretical Christian Imagination with his Dispossession of Indigenous Peoples"

A Lockean view of property rights is often blamed for offering ideological justification of the taking of Indigenous land in North America. I argue, however, that Thomas Jefferson's views on property were far more egalitarian than Locke's, and not the deepest cause of his policy of dispossession. Rather, the root problem was Jefferson's heretical Christian racialized imagination and its views on 'civilizability' and paternalistic 'betterment.' My portrait of Jefferson is informed by Willie Jennings's *The Christian Imagination*, and my concluding thoughts towards restorative justice are framed by reading Jennings along with Alasdair MacIntyre's *Ethics in the Conflicts of Modernity*.

Enoch H. Kuo, Princeton University

"Beyond Ethics and Politics: Lessons from Science Studies"

The conception of an "ethical theory" independent of politics is a modern invention. Whereas Aristotle situated ethics squarely within politics, Kant distinguished sharply between the two, identifying the former with inner autonomy over one's desires and the latter with external coercion involving others. Insofar as the Enlightenment conversations from which these concepts arise often take for granted a particular conception of science, paying attention to how scholars in the field of Science Studies have been attempting to radically rethink the relationship between nature, politics, and God can be instructive for attempts to rethink the relationship between ethics and politics.

Mary Nickel, Princeton University

"Conceiving Anew: What Motherhood Can Teach Us about the Relationship between Ethics and Politics"

Politics is about maintaining the cooperation that is indispensable to society. But cooperation doesn't just bring about roads, homes, and schools. We owe our very selves to the cooperation of others—whether in sexual intercourse or through assisted reproductive technology. Childbearing and childrearing thus belong to the domain of politics. Yet the choice to bear and rear children is deeply personal. Indeed, some of the most odious violations of rights in human history involve state interventions in reproduction. This paper considers motherhood to rethink the relationship between ethics and politics, both affirming the need for politics and underscoring its limits.

Foster J. Pinkney, University of Chicago Divinity School "Unveiling a Hermeneutics of Black Theology: The Ethics of Using Identity as a Tool for the Oppressed"

It is my contention that hermeneutic theology holds the theoretical key to making sense of experience as it relates to political beliefs and the role of faith in public life. Using David Walker's *Appeal* in conversation with Keeanga-Yamahtta Taylor's *How We Get Free*, and Paul Ricoeur's hermeneutical reasoning, I will make the case for identity as a necessary medium through which to create meaningful coalitions of power. These experiential solidarities can be used to advocate for the interests of the despised classes without sacrificing the symbolic importance of alterity and, in this instance, blackness as a mode of both being and understanding.

Respondent: Vincent Lloyd, Villanova University Convener: Ryan Juskus, Duke University

Interrupting White Privilege

Panelists: Ashley Goff, Arlington Presbyterian Church Kristopher Norris, Wesley Theological Seminary

With the 2020 elections looming, this session will focus on scholars, activists, and Christian leaders interrupting white privilege while leaving space for participants to share ideas for continuing this work in academic, communal, and ecclesial settings during the election cycle. The Rev. Ashley Goff is Minister for Spiritual Formation at Church of the Pilgrims in Washington, D.C, and has engaged in liturgical, sacramental, and communal justice work in this area. Dr. Kristopher Norris will share his work on uncovering the dangers of white fragility and recognizing a perceived "legitimation crisis" of whiteness that led to the 2016 election.

Conveners: Julie Mavity Maddalena, Lakeland University Sarah Neeley, Iliff School of Theology, University of Denver

Mt Vernon B

8pm

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Liturgy and Ethics

Mindy Makant, Lenoir-Rhyne University University Justin Nickel, Living God Lutheran Church
The neglect of preaching in studies of liturgy and ethics is engaged by analyzing Luther's preaching. Although the common understanding of Luther (and Lutherans) on preaching is that divine action outweighs human moral agency, Justin Nickel will show that Luther both describes and performs real human agency under grace in his preaching on the law (both including and surpassing the so-called third use of the law). Respondents Mindy Makant will engage Nickel through the lenses of suffering, imagination, and identity, and Melanie Dobson will engage Nickel through the lenses of grace, virtue, and moral agency.

Panelists: Melanie Dobson, Lutheran Theological Southern Seminary

Conveners: Brent Laytham, St. Mary's Seminary and University Debra Dean Murphy, West Virginia Wesleyan College

Neuroethics and Theology (Co-sponsored by SCE, SJE and SSME) Panelists: Neil Arner, University of Notre Dame (SCE) Stephanie Edwards, Boston College (SCE) Patrick T. Smith, Duke University Divinity School (SCE) Paul Root Wolpe, Emory University (SJE) "What Can Theology Offer to Neuroethics and Vice Versa?"

Since its beginnings in the early 2000s, neuroethics has become a rapidly growing field, bringing together neuroscientific perspectives on ethics and morality with ethical reflection on neuroscience and neurotechnologies. Yet religious and theological voices are seriously under-represented in this interdisciplinary field. The aim of this group is to encourage greater engagement of Christian, Jewish and Muslim ethics with neuroethics. This inaugural meeting will take the form of a panel discussion on the theme: "What can theology offer to neuroethics, and vice versa?" There will also be an opportunity to share ideas and identify priorities for future activities.

Conveners: Neil Messer, University of Winchester Patrick T. Smith, Duke University Divinity School

Protestant Perspectives on Natural Law

"Feminism and Natural Law: Recapitulation and Reconsideration" Cristina Traina, Northwestern University

Respondent: Emily Dumler-Winckler, St. Louis University

Cristina Traina will first review the main claims that she put forward in *Feminist Ethics and Natural Law: The End of the Anathemas.* This ground-breaking book argues that Catholic natural law and feminist ethics can mutually benefit one another. Then Prof. Traina will reevaluate her own work, distinguishing those claims that garner more or less of her confidence 20 years after she first proposed them. She will also signal those respects in which "natural law feminism" provides an ecumenical bridge on which Catholic and Protestant scholars might convene. Respondent Emily Dumler-Winckler will specify where Protestant convictions may converge or diverge with natural law feminism.

Convener: Paul Martens, Baylor University

Room 4

8pm

Room 2

54

Saturday

Technology Ethics

Termology Lunes		
"Publicity, Pri	vacy, and Moral Agency Under Digital Surveillance"	
Panelists: W.	Bradford Littlejohn, The Davenant Institute	
Lui	is Vora Mount St. Mary's University	

Luis Vera, Mount St. Mary's University

The growth of tech giants like Google and Facebook has occasioned anxieties about surveillance, privacy, and public discourse. This session will analyze such concerns in terms of digital media's tendency to corrode and replace other spheres of responsibility that situate moral agency's cultivation and exercise. Littlejohn will argue that insistence on a 'right to privacy' actually intensifies this tendency. What we need rather is a recovery of appropriate communities of accountability. Vera will explain why problems surrounding the production and consumption of news require us to address the sense of unbounded responsibility opened by the digital mediation of public discourse.

Convener: Patrick Flanagan, St. John's University, NY

8:00-9:30pm "Muslim, Jewish, and Christian Responses to White Nationalism" Room 15 Panelists: Emily Filler, Earlham College (SJE) David P. Gushee, Mercer University (SCE) Martin Nguyen, Fairfield University (SSME) Nikia Robert, Claremont School of Theology (SCE)

Panelists from the SCE, SSME, and SJE will address the rise of white nationalism in the United States and around the globe. The basic premise of our discussion is that the current crisis demands critical collaboration between members of various religious traditions in practicing justice, expressing solidarity, and valuing religious and ethnic pluralism. Religious traditions can offer ethical resources in the fight against white nationalism in its implicit and explicit forms. These resources must be marshaled and articulated against forms of religious expression that are complicit in hateful ideologies.

Convener: Shannon Dunn, Gonzaga University (SCE, SSME)

- 9:30-11:00pm
Conveners:Student Caucus Meeting
Ryan Juskus, Duke University
Nikia Robert, Claremont School of Theology
- 9:30-11:30pm University of Chicago Reception

Penn Quarter

Mt Vernon B

<u>8-11:30pm</u>

Sunday		6:30-9am
6:30-8:45am	SCE Board Meeting Breakfast at 6:30am; Meeting 6:45-8:45am	Penn Quarter
7:00-8:45am	SJE General Business Meeting Open to all SJE Members	Room 16
7:30-11:30am	Conference Desk Open	Grand Ballroom Foyer
8:00-8:45am	Ecumenical Worship Service	Room 4
8:30-11:00am	Exhibits Open Posters on Display	Grand South Grand Foyer
9:00-10:30am	SCE Professional Conduct Committee	Room 6

9:00-10:30am Concurrent Session V

"Just Peace Ethics: Breaking Cycles of Violence and Building Sustainable Peace" Panelists: Leo Guardado, Fordham University

Eli S. McCarthy, Georgetown University

Maria Stephan, U.S. Institute of Peace

Respondent: Daniel Cosacchi, Marywood University

Just peace ethic discourse is gaining significant steam. This panel analyzes emerging empirical research and a case study utilizing this ethic focused on engaging conflict well, breaking cycles of violence and building a sustainable peace. The panel provides a cross-section of a broader, international case study project involving fifteen scholars. Leo Guardado wrote the case study on the U.S. immigration system and sanctuary. Maria Stephan draws on the latest research around the value and need for more integration between nonviolent civil resistance and peacebuilding approaches. Eli McCarthy wrote one of the framing chapters and edited the overall project.

Convener: James P. O'Sullivan, Saint Joseph's University

Elyse Ambrose, Drew University

"The Moral Good of Anger in Right-Relating"

Anger can be a useful resource in yielding right-relationships between persons and in society. In many ways, particularly in social discourse, anger is dismissed or reduced to irrationality when it is displayed namely by women and people of color (specifically, black people). Yet, as a source that aids in meaning-making, anger has the potential to transform ways of relating that are unjust and to generate space for healing in both the offended and offender. I argue for the usefulness and limits of anger in the pursuit of right-relatedness—justice—and the significance of anger as part of human goodness.

Convener: Allison Covey, Villanova University

Mt Vernon A

Daniel J. Daly, Boston College School of Theology and MinistryMt Vernon B"How Many Heart Valves Is One Person Owed? The Ethics of Multiple Valve Transplants for Patientswith Opioid Induced Endocarditis"

Patients suffering from opioid induced endocarditis (an infection the heart) should be given heart valve transplants as medically indicated. This position conflicts with the prevailing clinical practice, which limits such patients to one transplanted valve. The paper introduces a case as well as the cardiological science of endocarditis for patients suffering from opioid use disorder. Drawing on notions of human dignity and the virtue of distributive justice the paper argues that Christian hospitals should not account for the mechanism of infection when distributing replacement valves, and instead should provide valve replacements based on medical indications.

Convener: Benedict Guevin, O.S.B., Saint Anselm Abbey

Kathryn Getek Soltis, Villanova University

Katie Walker Grimes, Villanova University

"A Theology of Prison Abolition"

The prison abolition movement requires theologians to reconsider widely held conceptions of salvation, Divine sovereignty, and human dignity. Belief in a God who sends sinners to eternal death legitimizes the social death of prison. A religious ideology demanding submission to a Divine Master's will coheres with a justice system requiring obedience to the social order. Although leaders such as Pope Francis have portrayed incarceration as a reliable alternative to the death penalty, we find the prison to be irredeemable. An account of God and humanity grounded in liberation, salvation, and dignity demands the abolition of prisons as we know them.

Convener: Amy Levad, University of St. Thomas

Matt R. Jantzen, Hope College

"Ally, Accomplice, or Convert? Three Rival Frameworks of White Anti-Racism"

This paper offers an intervention in recent debates about white anti-racism by revisiting James Cone's treatment of this theme in his early writings. In the last decade, scholars and activists have sought to reimagine the conceptual framework of white anti-racism, criticizing the dominant paradigm of "the ally" and articulating an alternative: "the accomplice." The paper evaluates these two frameworks before offering a third alternative drawn from Cone: "the convert." Cone's account of anti-racist conversion both anticipates and adds constructively to the contemporary debate, incorporating the best aspects of the critique of allyship, while avoiding the weaknesses of the accomplice model.

Convener: Ryan Newson, Campbell University

Ryan Juskus, Duke University

"Ecopolitical Witness: Toward a Theology of Action in an Age of Extraction"

Natural resource extraction disproportionately determines the socio-ecological order and the violence undergirding it. While climate change and Anthropocene theories acknowledge the planetary effects of resource extraction, their preference for experientially-distant ethical abstractions and the agential capacities of experts and state entities hampers their ability to generate responsive moral and political agency. Drawing on original ethnographic fieldwork among those who assemble in places devastated by coal production in dialogue with debates in political ecology and theology, I reconceptualize action in an age of extraction in terms of ecopolitical witness through examining how democratized forms of knowledge production, Christian witness, and environmental action can be integrated.

Convener: Catherine Yanko, Catholic University of America

Room 15

Room 8

Sunday

Conor M. Kelly, Marquette University

"From Quandary Cases to Ordinary Life: Connecting Social Ethics and Health Care Ethics in a Lasting Way"

In Christian bioethics, the call for a greater integration of social ethics and medical ethics is a popular refrain, yet lasting progress toward this goal has been elusive, in part due to the traditional emphasis on quandary cases in medical ethics. This paper develops an alternative approach to moral discernment in health care, employing a theological interpretation of solidarity to promote greater social consciousness in ordinary health care decision making. This shifts the ethical analysis from abstract scenarios to everyday choices, elevating the moral significance of seemingly mundane concerns like diet and exercise, vaccination, and antibiotic use.

Convener: Mara Kelly-Zukowski, Felician University

Kyle B. T. Lambelet, Candler School of Theology, Emory University "Acts of God? Divine Violence, Climate Catastrophe, and the End of the World"

Is it theologically faithful and morally licit to read catastrophic weather events as acts of God? Read through the hermeneutic of what Walter Benjamin names divine violence, hurricane Katrina, its destruction of levies and lives, offers a critique of human ingenuity and hubris. Yet, reading the signs of the times in the weather forecast is prone to interpretive failure. Attributing extreme weather to God can reinforce a mythic violence that reinstates the divisions of domination rather than mortifying them. I argue that extreme weather events can be faithfully interpreted as acts of divine violence, but only with significant hermeneutical care.

Convener: Edward Zukowski, Mount Saint Vincent College, NY

David Lilley, First United Methodist Church, Woodbury Room "Generous Welcome and Limited Energy: Chronic Illness and Hospitality in the Christian Life"

This paper articulates a positive interrelation between the experience of chronic illness and the ministry of hospitality in the Christian life. It suggests that while chronic illness necessarily complicates hospitality, it can also enrich it by bringing persons into the openness to time hospitality requires. Chronic illness transforms time from a resource and measure of productivity into a space in which one is met by demands that come as if (or actually) from beyond oneself. In this transformation that hospitality also requires, the weakness of illness becomes a gift that extends to others and strengthens a welcoming communal life.

Convener: Sara-Jo Swiatek, University of Chicago

Paul Oslington, Alphacrucis College Sydney

"Economic Thinking about Inequality in Christian Context"

Economic inequality has risen dramatically in recent decades. Causes including free trade and capital movements, technological change, and changes in social norms are discussed. As well as the purely economic dimensions these changes have affected democratic processes and the sense of social solidarity, and trust.

What are we to make of these changes theologically? Historically the church has been more concerned about the dehumanizing effects absolute poverty than inequality, as well as the moral dangers of wealth at the other end of the scale. Part of this new concern about inequality is about effects on community of excessive differences in wealth.

Convener: Brad Barlow, Christ Church, University of Oxford

Daniel P. Rhodes, Loyola University Chicago, Institute of Pastoral Studies *Room 13* "Theology as Social Activity: Theological Action Research and Teaching the Knowledge of Christian Ethics"

Theological Action Research (TAR) is a way of doing and teaching theological ethics that surmounts the problems associated with both formal theologies and theological ethnographies. Drawing from models of action research developed in other fields, this paper outlines an approach to teaching theology/theological ethics grounded in a collaborative mode of inquiry capable of generating new insights into humanity's relation to God while engendering the ethical-political powers that give shape to that collective life. As a process of eth-o-graphy, Christian formation cannot be disconnected from the receptive, co-creative, and participatory communities of practice inherent to this kind social, ecclesial activity.

Convener: William McDonough, St. Catherine University

<u>9am</u>

Room 9

Room 12

Room 10

58

Mark R. Ryan, University of Dayton

"Coming to Terms with our Guns: Articulacy and the Moral Vision of Gun Ownership"

In this paper, I claim that contemporary discourse about guns in American life suffers from inarticulacy about moral formation in general. Contemporary studies in psychology and ethnography reveal that practices centered around guns are morally formative. Lack of awareness of ourselves as agents subject to formation through bodily conditioning, including that which is mediated by tools, renders us incapable of seeing how guns contribute to formation, with consequences for the Christian moral life. I point a way forward by describing the conditions for the kind of dialogue necessary for greater truthfulness among Christians about the moral significance of guns.

Convener: Michael Grigoni, Duke University

Peng Yin, Harvard University

"Equality of Opportunity and Inequality of Respect: A Thomistic Response"

Theorists of justice face a tension between two competing goods: the more equality of opportunity a society obtains, the more harm is incurred to self-respect. The paper draws from Thomas Aquinas's theology of providence, read in tandem with that of *imago dei*, to seek an alternative to John Rawls's "non-comparing group" and a supplement to T.M. Scanlon's diagnosis of "evaluative error." This account has the merit of affirming the worth of certain accomplishments while emphasizing human potentiality rather than stasis. Equal respect, on this account, is rooted in a providential order that is free, ongoing, immediate, non-competitive, and universally extensive.

Convener: Willa C. Swenson-Lengyel, Villanova University

SJE: Punishment, Shame, and Control

Aryeh Cohen, American Jewish University "Thinking Against Mass Incarceration"

In this essay, I read the inability to grapple with the carceral system and the refusal to condemn incarceration per se in the halakhic tradition, as stemming from a narrow view of the debate. That is, the halakhists herein considered trade away their strongest card by giving in to the reality of the existence of jails and prisons. Therefore they attempt to the best of their abilities to ameliorate an awful and unjust institution. I will suggest that stepping out of the punitive and futile world of the carceral system, to a place of real responsibility and the restoration of agency, using, of all things, the Talmudic discussion of the talion as read with William Ian Miller and Danielle Sered, allows the halakhic tradition to think and speak against (mass) incarceration.

Sarah Wolf, Jewish Theological Seminary

"Considering Shame in Rabbinic Law"

This paper examines the role of emotion in rabbinic law by analyzing the development of the concept of boshet. Tannaitic boshet, which deals with the social perception of someone's diminution of honor, shows Roman influence on rabbinic attention to subjectivity in a legal context. The Bavli then asks whether boshet is about a private feeling of shame or external humiliation, implicitly raising the question of whether the two can be disentangled. Boshet thus provides a fertile locus for considerations of the social dimensions of emotion in rabbinic literature and the complexities of the relationship between emotion and the law.

Respondent: Buffie Longmire-Avital, Elon University Convener: Rebecca Epstein-Levi, Vanderbilt University Room 5

9am

Room 14

Room 11

SSME: *Truth & Governance in Christian, Jewish and Muslim Ethics* Suzanne Last Stone, Cardozo Law School, Yeshiva University "Truth and Governance in the Jewish Tradition"

Given Judaism's development under foreign rule, the tradition tends toward political realism. The purpose of government, whether Jewish or non-Jewish, is the achievement of minimal justice through enforcement of the universal laws binding all societies. Others contend that Jewish government officials have the same (context-dependent) obligations of truthfulness that bind individual Jews. Neither approach provides a robust Jewish theory of truth and governance because the first denies that government is a culturally-specific category and the second denies that government is a conceptually distinct category. A more promising avenue of inquiry is the biblical treatment of utterances by those who occupy positions of trust in society, specifically prophets. Rabbinic reflection on true and false prophecy provides the building blocks for a theory of truthfulness (or, more precisely, trustworthiness) in the sphere of political action.

Christopher Tollefsen, University of South Carolina

"Truth and Governance in the Natural Law Tradition"

Natural law theorists hold that the foundational principles of morality direct human persons towards their fulfillment, individually, and in community. Of particular importance to such theorists is the relationship between politics, just governance, truth, and truthfulness. Central questions for the tradition include: To what extent are the principles of politics and just governance *founded* on truths? To what extent do truths *not* ascertainable by reason, but understood on the basis of revelation, appropriately shape politics and just governance? And, to what extent are concerns for truth and truthfulness essential parts of politics and just governance? This paper addresses all three questions.

Sohail H. Hashmi, Mount Holyoke College

"Truth and Governance: Muslim Perspectives"

Truthfulness looms large in the ethical system developed in the Qur'an and Hadith. It features prominently in classical works on Muslim piety and ethics, most famously in the *Revival of Religious Sciences* by al-Ghazali. But detailed applications of this central tenet of Islamic ethics to politics and good governance are harder to find in both classical and modern sources. This paper considers possible explanations and focuses on three questions addressed by Muslim theorists: Why is honesty a virtue for the ruler? Is it the duty of the state to enforce honesty and truthfulness in society? When is lying or deception permitted for political ends?

Convener and Respondent: William Galston, Brookings Institute

10:45am	Meeting of SJE/SSME/SCE Presidents and Talley Management Group	Lafayette
10:45am-12:	30pm The Journal of the Society of Christian Ethics Editorial Board Clydes, 707 7 th St NW	Offsite
11:00am	United States Holocaust Memorial Museum 100 Raoul Wallenberg Place, SW, Washington, DC 20024 Depart at 11am from hotel lobby sharing rides, 11:30am tour. Register in advance so tickets can be reserved.	Offsite
1:00pm	National Museum of African American History and Culture 1400 Constitution Ave NW, Washington, DC 20560 Depart at 1pm from hotel lobby sharing rides, 1:45pm tour. Register in advance so tickets can be reserved.	Offsite



WORKING GROUP CONTACT INFORMATION

Saturday, 7:15-8:45am Shawnee Daniels-Sykes, Mount Mary College: tel: 414-258-4810 ext. 473, email: sykess@mtmary.edu Terrence Johnson, Georgetown University; tel: 203-516-1720, email: tlj44@georgetown.edu Asian and Asian American Thursday, 7-8:30pm *Room* 11 Saturday, 8-9:30pm Agnes Chiu, China Evangelical Seminary North America; tel: 503-943-7046, email: agnesc@cesna.edu James McCarty, University of Washington; tel: 253-692-5699, email: jwmccar@uw.edu Latino/a Christian Ethicists Friday, 11am-12:30pm Room 15 Room 5 Friday, 8-9:30pm Saturday, 7:45-8:45am Room 7 Lucila Crena, University of Virginia; tel: 202-480-9510, email: lcrena@gmail.com Nichole Flores, University of Virginia; tel: 434-243-3937, email: nichole.flores@virginia.edu

African/African American Approaches to Christian Ethics Friday,4-5:30pm

- Rubén Rosario Rodríguez, St. Louis University; tel: 314-977-2855, email: rosarir@slu.edu
- Karen Ross, Loyola University Chicago; tel: 773-508-2350, email: kross5@luc.edu
- Eliezer Rolón Jeong, Claremont School of Theology; tel: 615-613-7950, email: eliezer.rolon@cst.edu

Caucus for Contingent Faculty Concerns Saturday, 7:15-8:45am

- Matthew Gaudet, Santa Clara University; tel: 408-554-3639, email: mgaudet2@scu.edu
- Lincoln Rice, Marquette University; tel: 414-342-1911, email: lincoln.rice@outlook.com

Junior Faculty Caucus

Friday, 12:45-2pm Courtney Fitzsimmons, Whitman College; tel: 509-386-3689, email: fitzsice@whitman.edu

Student Caucus

Saturday, 7:15-8:45am Saturday, 9:30-11pm

CAUCUS CONTACT INFORMATION

- Ryan Juskus, Duke University; tel: 630-752-5299, email: ryan.juskus@duke.edu
- Nikia Robert, Claremont School of Theology; tel: 646-924-7447, email: Nikia.robert@gmail.com

Women's Caucus

Saturday, 12:45-2:15pm

- Shannon Dunn, Gonzaga University; tel: 509-313-3625, email: dunns@gonzaga.edu
- Emily Dumler, St. Louis University; tel: 609-240-7009, email: Emily.dumler@gmail.com

INTEREST GROUP CONTACT INFORMATION

Anglican Theological Ethics

Friday, 8-9:30pm Victor Lee Austin, Episcopal Diocese of Dallas; tel: 917-806-5240, email: victorleeaustin@vahoo.com

Sarah Moses, University of Mississippi; tel: 662-915-1702, email: smoses@olemiss.edu

Animal Ethics

- Charles Camosy, Fordham University; tel: 718-817-3207, email: camosy@fordham.edu
- Grace Kao, Claremont School of Theology; tel: 909-575-7909, email: gkao@cst.edu

Christian Ethics in Historical Context Saturday, 7:15-8:45am

Jesse Couenhoven, Villanova University; tel: 215-732-8748, email: jesse.couenhoven@villanova.edu

Christianity and Prison Abolition Friday, 8-9:30pm

- Kathryn Getek Soltis, Villanova University; tel: 610-519-4498, email: kathryn.geteksoltis@villanova.edu
- Vincent Lloyd, Villanova University; tel: 404-413-6116, email: vincent.lloyd@villanova.edu

Climate Justice

Saturday, 7:15-8:45am Daniel Scheid, Duquesne University; tel: 412-396-6524, email: scheidd@duq.edu

Not meeting in 2020

Room 2

Room 9

Room 3

Room 2

Penn Quarter

Mt Vernon B

Mt Vernon B Mt Vernon B

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Mt Vernon A

INTEREST GROUP CONTACT INFORMATION

	Saturday, 7:15-8:45am Chico; tel: 530-898-4749, email: bgrelle@csuchico.edu y; tel: 850-644-4582, email: stwiss@admin.fsu.edu	Room 3
• Daniel Cosacchi, Marywood University; t	ormerly Peace and War) Friday, 11am-12:30pm el: 203-247-2327, email dcosacchi@marywood.edu l: 202-903-2809, email: esm52@georgetown.edu	Room 15
	Saturday, 8-9:30pm 768-8076, email: tom.bushlack@ssmhealth.com ne; tel: 574-631-3848, email: clairmont.1@nd.edu	Room 5
• Dawn M. Nothwehr, O.S.F., Catholic The	Saturday, 7:15-8:45am 540-375-2445, email: hartman@roanoke.edu cological Union; tel: 773-753-5336, email: nothwda@ctu.edu ey; tel: 610-644-1504, email: astherev@gmail.com	Room 2
	Friday, 4-5:30pm c CO; tel: 574-514-8859, email: mjtbaxter@gmail.com canada; tel: 416-922-5475 ext 242, email: john.berkman@utc	<i>Mt Vernon E</i> pronto.ca
	Friday, 8-9:30pm 617-552-4661, email: cathleen.kaveny@bc.edu Jniversity; tel: 310-338-1716, email: jrothchild@lmu.edu	Room 4
 Ethics and Political Economy James P. Bailey, Duquesne University; tell 		eeting in 2020
Ethics and SexualitiesRobert V. Doyle, Marymount University	Saturday, 8-9:30pm California; tel: 310-303-7256, email: rdoyle@marymountcal	Room 9 ifornia.edu
Christine Pohl, Asbury Theological Semin	Saturday, 7:15-8:45am versity, Netherlands; tel: +31 (0)88 3371-716, email: taboer nary; tel: 859-858-2284, email: christine.pohl@asburysemin ty; tel: 773-244-5617, email: mveeneman@northpark.edu	
kdavis@csbsju.edu	Saturday, 2:30-4pm f Saint Benedict/Saint John's University; tel: 320-363-5946, 513-745-3689, email: mescherm@xavier.edu	Room 15 email:
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	Friday, 8-9:30pm tel: 574-333-4908, email: Kotva@endsight.org tel: 909-558-7022, fax: 909-558-4086, email: gwinslow@ll	<i>Mt Vernon I</i> u.edu
•	Saturday, 8-9:30pm rsity; tel: 972-974-5142, email: mavmadja@lakeland.edu niversity of Denver; tel: 903-530-3132, email: sarah.a.neele	<i>Room</i> 8 y@gmail.com
LGBT and Queer Studies in Ethics	Friday, 8-9:30pm	Room 12

- Benae Beamon, Boston University; tel: 919-753-3730, email: benae.beamon@gmail.com
- Brandy Daniels, University of Virginia; tel: 615-767-6175, email: brandydaniels@gmail.com

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 Monetary Policy Ilsup Ahn, North Park University; tel: 773-2 Norman Faramelli, Waltham MA 02452-61 	Friday, 8-9:30pm 224-6200, email: iahn@northpark.edu 04; tel: 781-899-5624, email: norm_faramelli@msn.com	Room 8
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 Pedagogy Elizabeth Barre, Wake Forest University; te Victor B. McCracken, Abilene Christian University 	Friday, 8-9:30pm el: 336-758-4559, email: barreea@wfu.edu niversity; tel: 325-674-3718, email: vbm95u@acu.edu	Room 14
 Protestant Perspectives on the Natura Neil Arner, University of Notre Dame; tel: 5 Paul Martens, Baylor University; tel: 254-7 	574-387-5472, email: neil.arner@nd.edu	Room 12
 Reformed Theology and Ethics (formed David True, Wilson College; tel: 717-264-2 Tim Verhey, St. Andrews University; tel: 9 		Room 15
 Restorative Justice Elizabeth Bounds, Emory University; tel: 40 Amy Levad, University of St. Thomas; tel: 6 		eeting in 202
	Friday, 8-9:30pm 289-5208, email: chovey@ashland.edu y; tel: 203-919-6860, email: kyongjin@fuller.edu ninary; tel: 740-397-9000 ext. 3615, email: hankspaulding	<i>Mt Vernon</i> 25@gmail.com
 Fechnology Ethics Luis Vera, Mount St. Mary's University; tel Patrick Flanagan, St. John's University; tel: 	Saturday, 8-9:30pm : 706-296-5054, email: vera@msmary.edu 718-990-5432, email: flanagap@stjohns.edu	Room 3
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Lutheran Ethicists	Wednesday, 7:15-10pm Thursday, 8am-6pm	Room 3 Room 3
• Roger Willer, Evangelical Lutheran Church	in America; tel: 773-380-2823, email: roger.willer@elca.c	
 PCUSA Social Ethics Network Letitia Campbell, Emory University; tel: 40 John Senior, Wake Forest University; tel: 33 	Thursday, 9am-4pm 4-586-9951, email: letitia.campbell@emory.edu 36-758-5523, email: seniorje@wfu.edu	Offsite
	Thursday, 2-6pm : 570-577-3530, email: antoncco@bucknell.edu versity; tel: 310-338-2958, email: matthew.petrusek@lmu.e	<i>Room 1</i> edu
	Thursday, 5:30-7pm 919-943-9353, email: bradley.b.burroughs@gmail.com nary; tel: 202-885-8638, email: swheeler@wesleyseminary	<i>Room 7</i> .edu

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Keynote speakers include: John Barclay, David G. Horrell, Musa Dube, Andrew Louth

Esther Reed, President of SSCE; email: president@ssce.org.uk

Andrew Bowyer, Secretary of SSCE; email: secretary@ssce.org.uk

Societas Ethica

2020 Theme: Intercultural Ethics

- Arne Manzeschke, President of SE
- Galia Assadi, email: galia.assadi@evhn.de

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Not meeting in 2020 Jonathan Rothchild, Loyola Marymount University; tel: 310-338-1716, fax: 310-338-1947, email: jrothchild@lmu.edu

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September 10-12, 2020, St. Chad's College, Durham UK

September 24-27, 2020, Sarajevo

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The Catholic University of America Press

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ADDITIONAL ADS

Journal of Religious Ethics – page 69 Liturgical Press – back cover



Journal of Religious Ethics

The *Journal of Religious Ethics* seeks a two-person team to serve as the **General Editors** for a five-year-term beginning July 1, 2021, renewable for a second five-year term. *JRE* is an independent scholarly journal published quarterly by Religious Ethics, Inc., a not-for-profit corporation, through contract with Wiley Publishers. While the Nominating Committee contemplates choosing a team of General Editors, in exceptional circumstances one scholar may put forth a successful application to serve as the sole General Editor.

Duties include receiving submissions and performing an initial evaluation of them, arranging for blind external review, evaluating reviewers' responses and authors' revisions, deciding which submissions to accept for publication, and seeing accepted essays through to publication. In addition, the team of General Editors is responsible for planning future issues, including focus discussions, as well as special scholarly events in collaboration with the Board of Trustees. *JRE* currently receives upwards of a hundred unsolicited submissions a year. It publishes about thirty essays a year, including essays solicited for focus issues and book-discussion essays, divided among the four quarterly issues.

The two members of the team of General Editors also serve alternating terms as the president and vice president of Religious Ethics, Inc. The team of General Editors is responsible for providing an annual report on the state of the journal to the Board of Trustees. The team also oversees the performance of the publisher and is responsible for promptly reporting to the Board of Trustees any problems that may develop in that relationship. The team of General Editors represents the Board of Trustees in contractual negotiations with the publisher.

Support of the editorial office requires institutional assistance to supplement revenue returned to the journal by the publisher. Examples of assistance might include: funds for conference travel, subsidies for course load reductions, necessary computer equipment, and stipends for three graduate students who serve as part-time editorial assistants.

Interested persons are invited to express their interest in the General Editorship of *JRE*; others who are familiar with the publication are invited to suggest names and contact information for scholars whom they judge outstanding candidates for consideration. Initial contact should be by e-mail to the Chair of Nominating Committee.

The Nominating Committee: Cathy Kaveny, Chair (<u>cathleen.kaveny@bc.edu</u>), Scott Davis, Aline Kalbian, John Kelsay.

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Candidates for Vice President:

Jennifer Harvey



Position(s): Pr Ph U IA Publications: R W

Ph.D.:

Union Theological Seminary, NYC (2004) Christian Social Ethics
Professor of Religion, Drake University, Des Moines, IA, 2015-present, Faculty Director, Crew Scholars
Program, Drake University, Des Moines, IA 2013-present, Associate Professor of Religion, Drake
University, Des Moines, IA, 2009-2015, Assistant Professor of Religion, Drake University, Des Moines, IA, 2005-2009, Visiting Assistant Professor of Religion, Drake University, Des Moines, IA, 2005-2009, Visiting Assistant Professor of Religion, Drake University, Des Moines, IA, 2005-2009, Visiting *Up Children in a Racially Unjust America* (Abingdon Press, 2018). *Dear White Christians: For Those Still Longing for Racial Reconciliation* (Wm. B. Eerdmans Press, 2014). Whiteness and Morality: Pursuing Racial Justice through Reparations and Sovereignty (Palgrave Macmilllan, 2007). Disrupting White Supremacy from Within: White People on What <u>We</u> Need to Do, edited by Jennifer Harvey, Karin A. Case, Robin Hawley Gorsline (Pilgrim Press, 2004).
Member since 2003. Board 2013-2017. Referee for Annual JSCE and convened sessions on several occasions. Presented papers, panels or responses in 2019, 2010, 2008.

Participation:

Administrative Experience:

Bryan Massingale

S.T.D.: Position(s):	Academia Alphosianum, Rome, Italy (1991); Moral Theology Assistant Professor, Associate Professor, Professor of Moral Theology, Saint Francis Seminary, Milwaukee, WI (1991-2004); Associate Professor of Theology, Marquette University, Milwaukee, WI (2004-2012); Professor of Theological Ethics, Marquette University (2012-2016); Professor of Theological and Social Ethics, Fordham University, New York, NY (2016-present); James and Nancy Buckman Chair in Applied Christian Ethics, Fordham University (2017-present).
Publications (Selected):	Racial Justice and the Catholic Church (Orbis Books, 2010); A Church Where Black Lives Matter? (Orbis Books, 2020); "Malcolm X, Steve Biko, and the Religious Dream for a Multiracial Democracy," St. Augustine Papers: A South African Journal of Interdisciplinary Studies 20 (2019); "The Dark Night(s) of Malcolm X: Apophatic Mysticism and African American Spirituality," in Robert J. Rivera and Michele Saracino (eds.), Enfleshing Theology: Embodiment, Discipleship, and Politics in the Work of M. Shawn Copeland (Lexington Books, 2018); "The Erotics of Anti-Blackness: Police Sexual Violation of Black Bodies," in Vincent W. Lloyd and Andrew Prevot (eds.), Antiblackness in Christian Ethics (Orbis Book, 2017); "Beyond 'Authentically Black and Truly Catholic': Black Catholic Identity for a New Time," Journal of the Black Catholic Symposium 10 (2017): 41-61; "White Supremacy, the Election of Donald Trump and the Challenge to Theology," Concilium (2017/3): 65-73; "Beyond 'Who Am I to Judge?' The Sensus Fidelium, LGBT Experience, and Truth-Telling in the Church," in Bradford E. Hinze and Peter C. Phan (eds.), Learning from <u>All</u> the Faithful: a contemporary theology of the <u>sensus</u> <u>fidei. (</u> Wipf and Stock, 2016); "Conscience Formation and the Challenge of Unconscious Racial Bias," in David E. DeCosse and Kristin E. Heyer (eds.), Conscience and Catholicism: Rights, Responsibilities, and Institutional Responses (Orbis, 2015); "Toward a Catholic Malcolm X?" American Catholic Studies 125:3 (Fall 2014) 8-11; "Has the Silence Been Broken? Catholic Theological Ethics and Racial Justice," Theological Studies 75:1 (March 2014): 133-155; "Vox Victimarum Vox Dei: Malcolm X as Neglected 'Classic' for Catholic Theological Reflection," CTSA Proceedings 65 (2010): pp. 63-88. Regular
SCE Participation:	columnist for <i>U.S. Catholic</i> since 2014. Member since 2003. Presented papers or panels 2008, 2011, 2015, 2016, 2017, 2018. Breakfast with an Author (presenter) 2011. <i>JSCE</i> Editorial Board (2010-2014); Board of Directors (2016-present); Chair, Nominating Committee (2017-2018); Transition Committee (Fall 2018); Co-Chair, Personnel Committee (2019-present); Program Committee (2019-present); Executive Committee (2019-present).
Administrative Experience: Other:	Vice Rector, Saint Francis Seminary (1993-1997); Executive Committee and Chair, Milwaukee Archdiocesan Council of Priests (2002-2004); Chaired numerous faculty search committees. President, Catholic Theological Society of America (2009-2010); Convener (President), Black Catholic Theological Symposium (2008-2011); Editorial Board, <i>Theological Studies</i> (2016-present); Editorial Board, <i>Journal of Moral Theology</i> (2009-2014); Member, <i>North American Regional Committee of</i> <i>Catholic Theological Ethics in the World Church</i> (CTEWC) (2012-present).

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Candidates for Board of Directors: Full Members

Trevor Bechtel

Contraction of the local distance of the loc	Ph.D.:	Loyola University Chicago, 2008, Constructive Theology
1990	Position(s):	Associate Pastor, Charleswood Mennonite Church, Winnipeg, Manitoba, (1991-1993); Assistant Dean, The
900		Graduate School, Loyola University Chicago, Chicago, Illinois, (1998-2002); Visiting Instructor of
		Theology and Ethics, Seabury-Western Theological Seminary, Evanston, Illinois, (2002-2004); Assistant
		Professor of Religion, Bluffton University, Bluffton, Ohio, (2004-2011); Associate Professor of
		Religion, Bluffton University, Bluffton, Ohio; (2011-2014); Visiting Scholar, Victoria University of
		Wellington, Wellington, New Zealand, (2014); Dean and Associate Professor of Religious and Theological
		Studies, Conrad Grebel University College, Waterloo, Ontario, (2014-2016); Pastor, Shalom Community
		Church, Ann Arbor, MI (2018-present); Student Engagement Coordinator, Poverty Solutions at the
		University of Michigan, Ann Arbor, MI (2018-present); Adjunct Lecturer, School of Social Work,
		University of Michigan, Ann Arbor, MI (2019-present)
	Publications:	The Gift of Ethics (Cascade, 2014); Encountering Earth (Cascade, 2018);
	Participation:	Member since 2009. Referee for Annual/JSCE. Convened and responded at Breakfast with an Author
		sessions. Presented papers, panels 2013, 2012
	Administrative	Bluffton Honors Program Director (5 years); Acting Director, Toronto Mennonite Theological Centre;
	Experience:	Acting Director Graduate Programs in Business; University of Waterloo (6 committees including Faculty
		Senate), CGUC (5 committees including Chair, Academic Council; Chair, Promotion and Tenure), Bluffton
		(8 committees, including Faculty Vice Chair), Seabury (7 committees, including Chair, Academic Affairs),
		Loyola (5 committees); Conference Planning (3 conferences in lead positions); Lead Planner Speaker Series
		(Real World Perspectives on Poverty Solutions, U-M (2 times), Mennonite Writers, CGUC).
	Other:	Ordained as Theologian in Mennonite Church USA, 2012; Participated in numerous Wabash Center
		consultations; Creative Director, Anabaptist Bestiary Project.

Ki Joo (KC) Choi

Ki Joo (KC) Choi	
Ph.D.: Position(s):	Boston College, 2005 (Theological Ethics) Chair and Associate Professor, Department of Religion, Seton Hall University, South Orange, NJ (chair since 2015); Assistant Professor, Department of Religion, Seton Hall University (2006-2011); Instructor, Department of Religion, Seton Hall (2005-2006)
Publications (Selected):	Book <i>Disciplined by Race: Theological Ethics and the Problem of Asian American Identity</i> (Wipf&Stock, 2019); Other"Asian American Christian Ethics: The State of the Discipline," Journal of the Society of Christian Ethics, 38.2 (Winter 2018): 33-34; "The Priority of the Affections over the Emotions: Gustafson, Aquinas, and an Edwardsean Critique," Journal of the Society of Christian Ethics," 38.1 (Summer 2018): 113-130; "Should Race Matter? A Constructive Ethical Assessment of the Post-Racial Ideal," Journal of the Society of Christian Ethics, 31.1 (Spring/Summer 2011): 79-102; "The Deliberative Practices of Aesthetic Experience: Reconsidering the Moral Functionality of Art," Journal of the Society of Christian Ethics, 29.1 (2009): 193-218; "The Role of Perception in Jonathan Edwards's Moral Thought: The Nature of True Virtue Reconsidered," Journal of Religious Ethics, 38.2 (Summer 2010): 269-296; "Racial Identity and Solidarity" in Asian American Christian Ethics: Voices, Methods, Issues, eds. by Grace Y. Kao and Ilsup Ahn (Baylor University Press, September 2015), 131-152; "Mutuality, Equality, and Participation: Practicing Critical Ethics in Philanthropy," with Roseanne M. Mirabella, in Reframing Nonprofit Organizations: Democracy, Inclusion, and Social Change, edited by Angela M. Eikenberry, Roseanne M. Mirabella, and Billie Sandberg
SCE Participation:	(Irvine, CA: Melvin & Leigh, November 2018): 53-65. Member since at 2004, starting as graduate student member. Referee for JSCE multiple times, since 2005. Convened multiple concurrent sessions since 2005. Co-convener of the Asian American Working Group (2012-2014). Member of the Editorial Board of JCSE (2012-2015). Nominating Committee member (2011). Presented papers in 2008, 2010, 2012, 2017. Plenary Panel paper in 2018. Response to Plenary Address (by David Bentley Hart) in 2019.
Administrative Experience:	Chair, Department of Religion (Undergraduate Religion Program and Graduate Program in Jewish-Christian Studies), Seton Hall University (2016-present; Acting Chair in 2014-2015); Faculty Coordinator/Administrator for sophomore-level University Core Program, Christianity and Culture in Dialogue, Seton Hall University (2008-present); Co-Director, Medical Humanities Minor Program, Seton Hall (2019-present); Strategic Planning Committee, College of A&S, Seton Hall; Co-Chair, Academic Policy Committee, Seton Hall Faculty Senate (2019 - Spring 2020); Chair, Educational Policy Committee, College of A&S (2015 – 2016); Co-Chair, Seton Hall Middle States Re-accreditation Self-Study Assessment Working Group (2012 – 2014); Co-Chair, University Human Relations Council Diversity Recruitment Subcommittee (2007 – 2008)
Other:	American Academy of Religion Research Grants Jury (2018 to 2020); Board of Trustees, Sister Rose Thering Fund for Education in Jewish-Christian Studies, Seton Hall University (2015 – present); Association of Catholic Colleges and Universities Task Force for Institutional-Mission Assessment (Fall 2016); Vice President, Alumni Board, Yale Divinity School (2010 – 2012)

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Candidates for Board of Directors: Full Members (continued):

Nichole Flores



Contributing Author (masthead), *America: The Jesuit Review of Faith and Culture* (2017-Present); CTS Catherine Mowry LaCugna Award for Best Academic Essay in Theology by a Junior Scholar (2015)

Vincent Lloyd

	Ph.D.: Position(s):	University of California, Berkeley, 2008 Rhetoric [i.e., interdisciplinary humanities], including two terms as exchange student at University of Chicago Divinity School Assistant Professor of Religious Studies, Georgia State University (2008-2011); Assistant Professor of Religion, Syracuse University (2011-2016); Associate Professor of Theology and Religious Studies, Villanova University (2016-present)
	Publications:	Break Every Yoke: Religion, Justice, and the Abolition of Prisons (with Joshua Dubler, Oxford UP, 2019); In Defense of Charisma (Columbia UP, 2018); Religion of the Field Negro: On Black Secularism and Black Theology (Fordham UP, 2017); Black Natural Law (Oxford UP, 2016); The Problem with Grace: Reconfiguring Political Theology (Stanford UP, 2011); Law and Transcendence: On the Unfinished Project of Gillian Rose (Palgrave, 2009).
Participation: Joined in 2008. Mentee in junior scho session. Co-founder and co-convener		Joined in 2008. Mentee in junior scholar mentoring program, 2010. Author at Breakfast with an Author session. Co-founder and co-convener, Christianity and Prison Abolition interest group. Book reviewer, JSCE. Presenter or convener, 2016, 2019. Respondent to SCE Future Scholars Panel, 2020.
	Administrative	Director, Africana Studies Program, Villanova; Director, Villanova Political Theology Project (housing
	Experience:	Political Theology Network); Faculty Representative, Villanova Board of Trustees Stewardship Committee; Co-Chair, Diversity Committee, Villanova Theology / Religious Studies Dep't (2017-2018); Director of Graduate Studies, GSU Religious Studies (2008-2010);
	Other:	Journal co-editor, Political Theology (2012-present); Book series editor, Reflection and Theory in the Study of Religion (AAR/OUP); Mentor, AAR Race and Ethnic Minorities Committee, Mellon Mays Fellowship Program, and McNair Program; Board Member, Workers Center of Central New York (2011-2015)

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Candidates for Board of Directors: Full Members (continued):

Jonathan Rothchild

Ph.D.: Position(s):	University of Chicago Divinity School, 2004 Theological Ethics. Assistant Professor of Theological Studies, Loyola Marymount University, Los Angeles, CA (2004-2010); Associate Professor of Theological Studies, Loyola Marymount University, (2010-2018); Professor of Theological Studies, Loyola Marymount University (2018-present); Associate Dean, Bellarmine College of Liberal Arts, Loyola Marymount University (2017-present).
Publications:	Co-editor, <i>Value and Vulnerability: An Interfaith Dialogue on Human Dignity</i> (Notre Dame, in press); Co- editor, <i>Doing Justice to Mercy: Religion, Law, and Criminal Justice</i> (Virginia, 2007); "Federalism, Subsidiarity, and Voting Rights: Critiquing the <i>Shelby County</i> decision through Johannes Althusius and Catholic Social Teaching," <i>The Journal of Law and Religion</i> 32.1 (2017): 147-171; "Childhood without Life, Life without Childhood: Theological and Legal Critiques of Current Juvenile Justice Policies," <i>Journal of the Society of Christian Ethics</i> 33.1 (2013): 124-157; "Dispenser of the Mercy of the Government: Pardons, the Rule of Law, and Felony Disenfranchisement," <i>Journal of Religious Ethics</i> 39.1 (2011) 48- 70; "Moral Consensus, The Rule of Law, and The Practice of Torture." <i>Journal of the Society of Christian</i> <i>Ethics</i> 26.2 (2006): 125-156. "Ethics, Law, and Economics: The Case Study of the Legal Regulation of Corporate Responsibility." <i>Journal of the Society of Christian Ethics</i> 25.1 (2005): 193-232.
Participation:	Member since 2004; Referee for JSCE numerous times; Presented papers or served as panelist/respondent in 2004, 2006, 2008, 2010, 2011, 2012, 2014, 2016, 2018, 2019; Co-Convener, Ethics and Law Interest Group, 2009-present; Junior Faculty Mentor Program, 2011-present; Co-Convener, Chicago Writers' Group, 2011-2018; Nominations Committee, 2013-2014; Program Chair, Society of Christian Ethics, Pacific Section Annual Meeting, February, 2006, 2009, 2011, 2014.
Administrative Experience: Other:	Associate Dean (2 years); Department Chair (5 years); Graduate Director (1 year); Chair of University Social Justice Committee (5 years); Co-director, Lilly Endowment-funded LMU Youth Theology Institute (4 years; leadership and vocational development institute for high school students); Director, Post-Doc Teaching Fellows Program (3 years); Ignatian Colleagues Program, Cohort IV (18 months) Editorial Board, <i>Journal of the American Academy of Religion</i> (5 years); Steering Committee, Paul Tillich Section of AAR Annual Meeting (6 years); Associate Editor, <i>Bulletin of the North American Paul Tillich</i> <i>Society</i> (8 years); Mentor, Louisville Institute Fellow (1 year)

C. Melissa Snarr

	Ph.D.: Position(s):	Emory University, 2004. Religion: Ethics & Society Lecturer, Department of Religion, Emory University, Atlanta, GA (2000-2003), Assistant Professor of Ethics and Society, Vanderbilt Divinity School, Nashville, TN (2003-2011) [Affiliated Faculty, Community Research & Action, Women & Gender Studies], Associate Dean for Academic Affairs, Vanderbilt Divinity School, 2011-2018, Associate Professor of Ethics and Society, Vanderbilt Divinity School, 2011-
A A A A A A A A A A A A A A A A A A A	Publications:	Social Selves and Political Reforms: Five Visions in Contemporary Christian Ethics (T&T Clark/ Continuum, 2007), All You That Labor: Religion and Ethics in the Living Wage Movement (NYU Press, 2011); "A New Discipline? Beverly Harrison and 'Malestream' Christian Ethics" Journal of the Society of Christian Ethics. Fall/Winter 2005, v.25 (2): 79-94.; "Oh, Mary Don't You Weep: Progressive Religion in the Living Wage Movement" Political Theology. July 2007, v.8 (3): 269-279.; "Religion, Race, and Bridge Building in Economic Justice Coalitions" Working USA: The Journal of Labor and Society. March 2009, v.12 (1): 73-95.; "Waging Religious Ethics: Living Wages and Framing Public Religious Ethics" Journal of the Society of Christian Ethics. Spring/Summer 2009, v. 29 (1): 69-86.; "Working Women's Poverty: Feminist and Religious Activists in the Living Wage Movement" Journal of Feminist Studies in Religion. 2011. 27.1: 75–93.; "Elaborating Faith: Labor and Interfaith Resistance to Economic Inequality" Journal of
		<i>Religious Ethics,</i> 2017. 45.2: 251–273.; "Remembering the Poor: Interfaith Collaboration, Neoliberalism, and an Anti-Imperial Gospel" <i>Journal of the Society for Christian</i> Ethics, 2017. 37.1: 25-44.
P	articipation:	Full member since 2004. Regular referee for JSCE. Presented papers and panels in 2000, 2005, 2007, 2008, 2011, 2013, 2016; Co-Chair, Pedagogy Group, 2001-2009; Appointed Member, SCE Labor Policy Committee, 2006-2008; Active Member of Women's Caucus; Nominating Committee, 2020.
Ad	ministrative	Associate Dean for Academic Affairs, Vanderbilt Divinity School (7 years), Vanderbilt University: Co-
	Experience:	Chair of University-Wide Faculty Development Committee (with special focus on non-tenure track faculty), Member of University-wide Trans-institutional Programs Grants Selection, Lifelong Learning/Continuing Education (engaging varied constituencies in dynamic events and programs), Academic Pathways URM Post-Doctoral Fellowship Selection (diversifying and strengthening institutional support for emerging minority scholars), and Immersion Vanderbilt Committees; Steering Committee for Chief Academic Officer's Society for the Association of Theological Schools (3 years, planning and implementing the annual conference); Hispanic Summer Program Executive Committee (3 years).
	Other:	Ordination Committee Chair, Glendale Baptist Church (Cooperative Baptist & Alliance of Baptists, 5 years)

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Two-Year Candidates for Board of Directors: Student Members

Eliezer Rolón Jeong



Topic or Areas of Scholarly Interest:

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Publications:

SCE Participation:

Administrative or Organizational Experience:

Comments:

Nicole Sarita Symmonds



Institution: Dissertation Topic:

Ph.D.

Progress toward Degree Publications: SCE Participation:

Administrative or Organizational Experience:

Comments:

Ph.D. in Religion, Claremont School of Theology, Religion, Ethics and Society & Cultural Studies, 2021;
 Institution: Graduate Certificate in Strategic Leadership and Management, University of Illinois at Urbana-Champaign College of Business on Coursera, 2017; M.A. in Religion, Iliff School of Theology, Ethics & Society, awarded distinction, 2015; M.Div., Vanderbilt Divinity School, 2012; B.S. in Computer Science, University of Illinois at Chicago, 2003
 Dissertation Wy dissertation will explore how citizenship is constructed in the United States along ethno-racial lines and its

My dissertation will explore how citizenship is constructed in the United States along ethno-racial lines and its implication in the production of "good" or "bad" political subjects; in other words, how does ethnicity and race complicate our notions of what constitutes a good citizen.

General areas of interest include Christian and philosophical ethics, cultural studies, political theology, race and critical theory, globalization, post- and de-colonial studies.

I've completed all coursework and language requirements for my program. I'm in the final stages of finalizing drafts for my exams and I have completed a draft of my prospectus. I plan to schedule my exams no later than February of 2020 and I expect to be ABD soon thereafter.

I currently have two book reviews published: Eduardo Lalo, *Los paises invisibles*, Eduardo Lalo, Ediciones Corregidor, 2014, *Apuntes*, 37 No. 3, 2018; Teresa Delgado, A Puerto Rican Decolonial Theology: Prophesy Freedom, Palgrave McMillan, 2017, *Perspectivas* Issue 15, 2018.

I became an SCE student member in 2017 and have attended the past 3 annual meetings. I have participated with the Latina/o Working and Interest Groups and have also participated in student caucus meetings during the last 3 gatherings. I have been invited to present a response to a paper that will be presented in the Latina/o Interest Group Session during the 2020 annual meeting in Washington, DC.

I currently serve as Associate Regional Minister for the Christian Church in IL & WI where I am responsible for developing and implementing programming primarily for youth and young adults such as summer camps and retreats. I also help congregations with their vision planning, transitioning efforts, and program development.

Previously, I served as Director of Programs and Technology for Higher Education and Leadership Ministries where I was responsible for managing an undergraduate scholarship and fellowship program, a leadership development retreat for young adults, and a conference for Disciples seminarians. I was also responsible for maintaining the ministry's technology structure.

Currently, I serve as a director for Chalice Press, a Disciples-affiliated publishing house. This year, I am serving in the board's executive committee as its Secretary. I also served a four-year term in the Disciples' General Board. During that time, I served in the administrative committee and I chaired the General Minister and President's Vison Advisory Committee. I have also served on various church-related boards and advisory groups. As a Christian ethicist, I found a welcoming home among scholars in the Society of Christian Ethics. I understand, however, that a successful society is more than the invigorating exchange of ideas between colleagues. As indicated above and detailed on my CV, I have extensively engaged in strategic planning, policy review, development and implementation, financial oversight, and more through my contribution to many faith-based, non-profit institutions. I have faithfully and effectively served those entities and I am confident that, likewise, I can contribute to the Society of Christian Ethics to faithfully continue its mission.

Florida A&M University, BS: Journalism (2002); Candler School of Theology, MDiv: Theology & Ethics (2013); Emory University, PhD Candidate: Graduate Division of Religion, Ethics & Society (Expected 2020) My dissertation *Trafficking in God: Exploring the Intersection of Race and Sexuality in Commercial Sex Trade Interventions* explores how historical and theological understandings of race and sexuality influence the antitrafficking work organized by white Evangelicals and seeks to construct a Christian ethic that responds to the needs of the women of color who are impacted by that work.

I am currently in candidacy and anticipate completing my dissertation in the fall of 2020.

I have one co-authored a peer-reviewed journal article in the *Journal of the Society of Christian Ethics*: 38.1 I have attended two SCE meetings as a presenter, once as a co-presenter and once as an individual presenter in a concurrent session. I am also a member of the Fieldwork in Ethics group.

I have a diverse organizational experience background having served on committees such as the Graduate Division of Religion's Policy and Curriculum Committee to Student Health Insurance Advisory Board for Emory University at large. My primary experience is at the organizational level serving as a liaison between students and faculty with administrative experience limited to being responsible for recording and disseminating information between the two parties via e-mail, social media, and organized meetings.

I have consistently been active in positions that bridge the gap between departments, faculty, and students. I sit at various tables to represent my peers in regard to their concerns about everything from the structure of our curriculum to the viability of our healthcare. I take these opportunities and invitations to participate seriously because I see them as a chance to serve my community well and bring ethical theory to life by making real the relationship between theory and praxis. Therefore, I seek a position on the SCE Board of Directors to continue the work of representing my peers' interests, as well as that of the guild of ethics, in order to create more inclusive, just, and equitable systems within our guild.

The Society of Christian Ethics would like to recognize those who share treasures.

Beyond serving on committees and boards, members donate to support SCE's activities. Donations are accepted to the following areas:

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