

An abstract painting with a rich, textured background. The colors are primarily deep blues, greens, and reds, with bright yellow and orange splatters and streaks. The brushstrokes are visible, creating a sense of movement and energy. The overall composition is dynamic and colorful.

# 2023 ANNUAL MEETING

HILTON PALMER HOUSE | CHICAGO, IL

JANUARY 5-8, 2023  
SCE | SJE | SSME

FINAL PROGRAM

**FUTURE ANNUAL MEETINGS**

2024  
January 4-7, 2024  
Palmer House Hilton  
Chicago, Illinois

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

**SOCIETY CONTACT INFORMATION****Society of Christian Ethics**

19 Mantua Road  
Mount Royal, NJ 08061

[www.SCEthics.org](http://www.SCEthics.org)  
[sce@scethics.org](mailto:sce@scethics.org)  
Phone: 320-253-5407  
Fax: 320-2526984

**Society of Jewish Ethics**

Center for Ethics  
Emory University  
1531 Dickey Drive  
Atlanta, GA 30322

[www.societyofjewishethics.org](http://www.societyofjewishethics.org)  
[admin@societyofjewishethics.org](mailto:admin@societyofjewishethics.org)  
Phone: 860-818-1046

**Society for the Study of Muslim Ethics**

PO Box 64  
South Hadley, MA 01075

[www.SSMEthics.org](http://www.SSMEthics.org)  
[info@ssmethics.org](mailto:info@ssmethics.org)  
Phone: 413-538-2381  
Fax: 413-538-2323

*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.*

**BE SOCIAL**

Twitter: @sofcethics

Facebook: [www.facebook.com/The-Society-of-Christian-Ethics-682673455244215/](https://www.facebook.com/The-Society-of-Christian-Ethics-682673455244215/)

Meeting Hashtag: #sofcethics23

Have a question? Reach out to the SCE Social Media Coordinator, Andrew Edwards, via email at [socialmedia@scethics.org](mailto:socialmedia@scethics.org)

**REGISTRATION DESK**

The registration desk will be open the below times:

Thursday, January 5	12:00 PM – 6:00 PM
Friday, January 6	7:30 AM – 6:00 PM
Saturday, January 7	7:30 AM – 6:00 PM
Sunday, January 8	7:30 AM – 10:30 AM

**2023 ANNUAL MEETING**

"Vision, Imagination, and Dreams in the Work of Ethics"

Thursday, January 5 - Sunday, January 8, 2023

**Wednesday, January 4**

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7:00 PM – 10:00 PM

**Lutheran Ethicists**

Logan Room - Floor 3

**Thursday, January 5**

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7:30 AM – 5:00 PM

**SCE Board Meeting**

Wabash - Floor 3

7:00 AM – 5:00 PM

**Lutheran Ethicists**

Logan Room - Floor 3

12:00 PM – 6:00 PM

**Registration**

Bays 1-4 – Floor 4

5:00 PM – 6:30 PM

**Students and Invited Senior Scholars Reception**

Crystal Room – Floor 3

5:00 PM – 7:00 PM

**Exhibit & Poster Hall Open**

Exhibit Hall – Floor 4

7:00 PM – 8:15 PM

**CONCURRENT SESSION #1*****Partnership: Queer Ethics at the Intersections - LGBTQI+ Working Group***

Salon 3 - Floor 3

Evan Marsolek, Loyola University Chicago

Kathy Chow, Yale University

Shatavia Wynn, Vanderbilt University

Respondent: Kris Trujillo, University of Chicago

Conveners: Brandy Daniels, University of Portland

William Boyce, Wake Forest University School of Divinity

What does queer ethics owe its conversation partners and what can these partners learn from scholars of Christian ethics and queer studies? How does partnering as a metaphor bring coherence to this work, and what does it presume or obscure? Attending to the ways queer ethical reflection has been impacted by Christian traditions, and vice versa, this panel gives space to the multiple avenues of constructing and deconstructing queer ethics as it “partners with” other disciplinary, methodological, and experiential emphases. Junior scholars will present their own cutting-edge scholarship at these intersections and their impressions about the future of this work.

***Hope in Community: Recovering the Most Elusive Social Virtue in American Church Practice***

Salon 1 - Floor 3

Brian E. Stiltner, Sacred Heart University

Convener: Xavier M. Montecel, St. Mary's University (San Antonio, TX)

Do American Christians have hope in community, within their congregations and in the wider society? Should they? Drawing upon fieldwork in church communities and on theological and philosophical literature on virtues, I will show that they do-if tenuously-and that they should. There are more reasons to hope in hope if we understand it not only as a theological virtue--being aware that we rely not fully on our own powers but on God's promises and grace--but as a social virtue. This paper will develop an account of hope as a social virtue, in which connections that are forged with others, both inside and outside a church, develop a realistic, forward-looking trust in social relationships and the fate of the world. One of the key frameworks in this paper will derive from Pope Francis's encyclical letter *Fratelli tutti*, which encourages practices of dialogue and outreach motivated by, and in turn to grow, the virtue of political love.

***Along the Edges of Non-Reformist Reforms and Abolitionism:  
A Spectrum of Radical Faith-Based Responses to Carcerality***

Salon 2 - Floor 3

Tobias Winright, Saint Patrick's Pontifical University

Amy Levad, University of St. Thomas

Reggie Williams, McCormick Theological Seminary

Convener: Mark Douglas, Columbia Theological Seminary

Abolitionist and non-abolitionist responses to criminal legal crises and the expansion of the carceral state have often been conceived as oppositional: one is either for or against abolition of police, prisons, etc. Behind this opposition is a perception that, apart from abolition, reforms of criminal legal systems inevitably maintain these systems (and their broader social, cultural, and political contexts) while merely “tinkering at their edges.” However, many people may eschew the moniker of abolitionist for important ideological, institutional, and practical reasons, while also adopting “non-reformist reform” positions. They argue that their positions do not simply fine-tune criminal legal systems in a top-down manner, but seek comprehensive transformation of criminal legal systems (and their broader contexts) much like those that abolitionists advocate. This panel will explore abolitionism and non-reformist reformism as lying on a spectrum, rather than as oppositional.

***Organizing Visions: The Past, Present, and Future of  
Christian Social Ethics and Organizing Movements***

Salon 4 & 5 - Floor 3

Aaron Stauffer, Vanderbilt University Divinity School

Charlene Sinclair, Center for Race, Religion and Economic Democracy

Gary Dorrien, Union Theological Seminary (NYC)

Nicholas Hayes-Mota, Boston College

Convener: C. Melissa Snarr, Vanderbilt University Divinity School

The vision and imagination of Christian social ethics has been shaped by its engagement with social movements and it has long sought to inform the latter. Today, however, this question is not only of scholarly method, but of institutional alignment and pedagogy. This panel will feature four voices who offer a range of organizing experiences, from reproductive justice, mass incarceration, inter-religious, and community organizing. Collectively, the papers reflect on the current state of the field and its complicated relation to organizing as a productive site of vision and imagination for the scholarly and pedagogical future of Christian social ethics.

***Agnes Maude Royden's Theological Ethics: A Forgotten Public Theologian's Vision, Imagination, and Dreams***



Salon 10 - Floor 3

Eugene Harold Breitenberg, Jr., Randolph-Macon College

Convener: Federico Cinocca, Boston College

Maude Royden was a famous and influential British preacher, author, and public intellectual of the early 20th Century. This paper calls attention to an important figure, now largely lost to church and academy, analyzing her theological ethics while giving attention to her vision, imagination, and dreams for church, society, and the world. Royden's interests included suffrage, pacifism, labor, education, and women's ordination. An acclaimed orator, she became the first woman to preach from Calvin's pulpit. Her views were regularly solicited and widely publicized. Royden is an important, influential, and effective public theologian whose life and work merit recovery and study.

***"Giving up on a Dream?": Lessons on Moral Compromise for the Morally Compromised***

Salon 6 - Floor 3

Elizabeth Sweeney Block, Saint Louis University

Convener: Joe Blosser, High Point University

Recent scholarship in Christian ethics has centered on moral compromise: deliberate loss of a good, associated with agent regret, understood by some scholars as recognition of and engagement with otherness. Moral compromise in a morally plural world is inevitable and often requires "giving up on a dream." This paper argues that the tension between moral dreams and moral failure, reflected in moral compromise, yields necessary disruption of moral purity in favor of ambiguity. Turning to frameworks suggested by Yeager and Herman, Tessman, and Vasko, this paper challenges traditional assumptions about morality and virtue, replacing moral perfection with uncertainty and humility.

***Implications and Challenges of Archbishop John Wester's Pastoral Letter on Nonviolence, Just War, and Nuclear Weapons - Conflict, Nonviolence, and Just Peace Interest Group***

Salon 7 - Floor 3

Julie Hanlon Rubio, Jesuit School of Theology of Santa Clara University

Myles Werntz, Abilene Christian University

Convener: Eli McCarthy, Georgetown University

This panel will reflect on the implications of Archbishop Wester's "Living in the Light of Christ's Peace: A Conversation Toward Nuclear Disarmament" for academia and the Christian community. Attention will be given to his arguments about nonviolence and just war in the context of shifting teaching on nuclear weapons. How does this document contribute to a vision for the role of the Christian church in situations of hostile conflict? What theological and ethical insights does he offer? How does he deepen our understanding and praxis of nonviolence? What are the implications for the institution of war? What gaps are left?

***Resisting Structural Violence with Forceful Nonviolence: Climate Activism in a Crisis-Packed Time***

Salon 8 & 9 - Floor 3

Keunwoo Kwon, Loyola University Chicago

Convener: Dan Scheid, Duquesne University

Recently, some climate activist groups have adopted nonviolent direct action that aims to disrupt the business-as-usual of dominant society. In this paper, I aim to demonstrate that the climate activists' adoption of nonviolent resistance can be best appreciated when couched within the political tradition of nonviolent direct action articulated by Martin Luther King Jr. and Judith Butler. I hold that nonviolent direct action not only exposes and challenges the destructive structural forces but also is radically democratic. The current agonistic climate activism has created a "constructive tension," essential for a better public moral deliberation required in this crisis-packed time.

***Integral Ecology, Alterity, and the Good that is Common***

Salon 12- Floor 3

Monica Marcelli-Chu, Regis College, University of Toronto

Convener: Hilary Nwainya, Boston College

This paper places Charles Taylor's narrative on the movement toward disengaged reason in Christian practice in dialogue with integral ecology and the thought of M. Shawn Copeland on solidarity and the imago Dei. I argue that integral ecology engenders a moral landscape that inclines toward the space in between distinct bodies and worldviews where "cross pressures" are felt and the common good is discovered and built. First, Copeland specifies the consequences of disengaged reason according to the bodies it oppresses. Second, central to both Taylor and Copeland is the recognition of difference that enables the emergence of shared good.

***SSME: Imagining Possibilities for Transformative Twelver Shia Politics***

Indiana Room - Floor 3

Samaah Jaffer, Narjis Nichole, Laila Taqueer, Halema Wali, Muhammad Yousuf

Discussant: Maryam Kashani

Convener: Shereen Yousuf

**SJE: *Community, Trauma and Respect: Transhistorical Approaches to Jewish Ethics***

Kimball Room - Floor 3

Convener: Adrienne Krone, Allegheny College

“Trauma-Based Propaganda in Early Rabbinic Sources,”

Matthew Goldstone, Academy for Jewish Religion

Drawing upon the fields of trauma studies, propaganda theory, and rhetorical criticism, in this paper I explore the social-psychological mechanisms the early rabbis employed in order to fashion their vision of reality. My analysis revolves around a pair of passages in Mishna and Tosefta Sotah in which references to the deaths of the founding rabbis are interspersed into descriptions of the destruction of the Temple and the proliferation of murders. I argue that this rhetorical construction establishes the demise of the rabbis as global traumas, which serve as conceptual echoes of the catastrophic epicenter of the collapse of Jewish sovereignty.

“Seeing the Face of your Dying Enemy: A Levinasian Reading of the Petichta of Masechet Semachot,”

Ranana Dine, University of Chicago

Masechet Semachot, a minor tractate dealing with the Jewish laws of death and dying, opens with an enigmatic passage about the plague of the Egyptian first-borns and why they had to remain alive, although dying, until morning so that the Israelites would be forced to see them. Using both the philosophy and method of Emmanuel Levinas I read this text as providing a strenuous ethic of obligation to the dead and dying, who we become responsible for upon seeing their living, yet dying, faces. The dying face generates a more rigorous obligation of commemoration for the dead than simply care for the body.

“‘Do You Even Know What the Star of David Means?’ Micro Aggressive Behavior Against Jews of Color,”

Ellen VanDyke Bell, Yale Divinity School

With the publication of the “Beyond the Count: Perspectives and lived experiences of Jews of Color” by the Jews of Color Initiative. I read several stories of negative experiences that Jews of color faced particularly in Jewish spaces. I would like to believe that most instances of racism and biases in Jewish spaces by non Jews of color against Jews of color is unconscious racism and/or unconscious bias. However, since in law, ignorance of the law is no excuse. I wanted to explore whether the same concept applies to situations of unconscious racism or unconscious biases and if it does apply then what are we as Jews ethically required to know and then ethically required to do to avoid racism/bias statements and behavior. If ignorance of the law is not an excuse then what are our obligations as Jews to recognize and address instances of bias and racism particularly against Jews of color, especially in Jewish spaces.

Friday, January 6

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7:30 AM – 6:00 PM

**Registration**

Bays 1-4 – Floor 4

7:45 AM – 8:45 AM

**CONVERSATION WITH AN AUTHOR**

Red Lacquer – Floor 4

*Ticketed event. Pre-registration required. Please show your ticket at the door.*

***Aging and Loving: Christian Faith and Sexuality in Later Life*** | Fortress Press

James M. Childs, Trinity Lutheran Seminary at Capital University

Facilitator: Roger Willer, Evangelical Lutheran Church of America

***American Liturgy: Finding Theological Meaning in the Holy Days of US Culture*** | Cascade Books (Wipf & Stock)

James Calvin Davis, Middlebury College

Facilitator: Hal Breitenberg,

***Christianity and the Law of Migration*** | Routledge

Kristin Heyer, Boston College

Silas Allard, Emory University

Facilitator: Aimee Allison Hein, Oblate School of Theology

***Environmental Guilt and Shame: Signals of Individual and Collective Responsibility and the Need for Ritual Responses*** | Oxford University Press

Sarah E. Fredericks, University of Chicago

Facilitator: Mark Douglas, Columbia Theological Seminary

***Introducing Christian Ethics: Core Convictions for Christians Today*** | Front Edge Publishing

David P. Gushee, Mercer University

Facilitator: Jan Jans, Tilburg University - Retired

***Marriage, Scripture, and the Church: Theological Discernment on the Question of Same-Sex Union*** | Baker Academic

Darrin Windsor Snyder Belousek, Ohio Northern University

Facilitator: David Clairmont, University of Notre Dame

***Pope Francis and the Transformation of Health Care Ethics*** | Georgetown University Press

Todd A. Salzman, Creighton University

Michael G. Lawler, Creighton University

Facilitator: Jason T. Eberl, Saint Louis University

***The Aesthetics of Solidarity: Our Lady of Guadalupe and American Democracy*** | Georgetown University Press

Nichole M. Flores, University of Virginia

Facilitator: Sara Williams, Garrett-Evangelical Theological Seminary

***The Ethics of Paul Tillich*** | Mercer University Press

Ronald H. Stone, Osher at Carnegie Mellon University

Facilitator: Hilary Nwainya, Boston College

***Wealth, Virtue and Moral Luck: Christian Ethics in an Age of Inequality*** | Georgetown University Press

Kate Ward, Marquette University

Facilitator: Sara Bernard-Hoverstad, Boston College

***White Evangelicals and Right-wing Populism: How Did We Get Here?*** | Routledge

Marcia Pally, New York University, Humboldt University-Berlin

Facilitator: Luke Bretherton, Duke Divinity School

***Worshipping in Season: Ecology and Christ through the Liturgical Year*** | Rowman and Littlefield

Joseph E. Bush, Wesley Theological Seminary

Facilitator: Byron Wratee, Boston College

***Christian Ethics: A New Covenant Model*** | Eerdmans

Hak Joon Lee, Fuller Theological Seminary

Facilitator: Luke Zerra, Stevenson School for Ministry, Episcopal Diocese of Central Pennsylvania

***Towards Friendship-Shaped Communities: A Practical Theology of Friendship*** | Wiley Blackwell

Anne-Marie Ellithorpe, Vancouver School of Theology

Facilitator: Andy Dunning, University Park United Methodist Church

8:00 AM – 7:30 PM

**Exhibit & Poster Hall Open**

Exhibit Hall – Floor 4

9:00 AM – 10:30 AM

SCE Plenary: **"The Continuing Challenge of King's Dream Today"**

Grand Ballroom – Floor 4

Dr. Kelly Brown Douglas, Episcopal School of Divinity at Union Seminary

Respondent: Lincoln Rice, Independent Scholar

10:30 AM – 11:00 AM

**Break in Exhibit & Poster Hall**

Exhibit Hall – Floor 4

Greet International Scholars

11:00 AM – 12:00 PM

**SCE Presidential Cabinet Meeting**

Wabash – Floor 3

11:00 AM – 12:15 PM

**CONCURRENT SESSION #2*****Ethnic Perspectives on Racial Capitalism and Christian Ethics - Latino(a) Working Group***

Salon 1 - Floor 3

SueJeanne Koh, University of California, Irvine

Terrence Johnson, Georgetown University

Rubén Rosario Rodríguez, Saint Louis University

Conveners: David Lantigua, University of Notre Dame

Liam de los Reyes, Mount Angel Abbey and Seminary

There has been no capitalism except racialized capitalism.” These compelling words from Jonathan Tran’s Asian Americans and the Spirit of Racial Capitalism offer a conversation starter for this panel organized by the African/African-American, Asian/Asian-American, and Latino(a) Ethics Working Groups. Our joint session explores the topic of racial capitalism, broadly construed, from various perspectives among the represented Working Groups to consider distinctive ethnic contributions to the field of Christian ethics. Certain questions serve to facilitate our discussion: What is racial capitalism and why is the category important descriptively, politically, and ethically? Is it more accurate to speak of racial capitalisms in view of these different perspectives and geopolitical backgrounds? Who is overlooked or what is generally missing from this conversation in the field of Christian ethics? How might ethicists approach the teaching of racial capitalism uniquely in the classroom? Overall, these orienting themes and questions frame what promises to be a vibrant and deepening conversation about racial capitalism for the Society of Christian Ethics.

***Challenging Catholic Social Teaching Through Queer and Decolonial Concepts of Belonging***

Salon 2 - Floor 3

Molly Greening, Loyola University Chicago

Convener: Alex Santrac, Loyola University, Maryland

This paper will engage queer, feminist, and decolonial insights about belonging through an analysis of the ways that gender, sex, race, and nation are underexplored in considerations of two principles of Catholic Social Teaching: Solidarity and the Call to Family, Community and Participation. Through a close reading of Male and Female He Created Them (Congregation for Catholic Education), this paper will particularly focus on decentering the heterosexual reproductive nuclear family as the locus of moral formation, looking toward queer and decolonial concepts of belonging for insights into alternative modes of kinship that facilitate social transformation.

***Toward a Womanist Ethics of Encounter: Theorizing Breaking the Body of Evangelical Whiteness in Anti-Trafficking Work***

Salon 4 & 5 - Floor 3

Nicole Symmonds, Mercer University

Convener: Karen Peterson-Iyer, Santa Clara University

In response to the white evangelical stronghold on anti-trafficking interventions, I propose a womanist ethic of encounter that utilizes the Black feminist and womanist methodology to center the lived experience of Black women and talk back to the history of Evangelical whiteness in vice reform and anti-trafficking work.

***Conspiring for Community: The Implicit Imaginaries Driving Conspiracy-Theory Politics and Intractability in Civic Discourse***

Salon 12 - Floor 3

Conor M. Kelly, Marquette University

Andrew Kim, Marquette University

Convener: Andrea Vicini, Boston College

As conspiracy theories' influence in U.S. politics has expanded, efforts to blunt their appeal by disproving their fraudulent claims have yielded limited results. Addressing these shortcomings, this paper highlights the importance of the religious imaginary in the success of conspiracy theories, arguing that adherents are attracted by a narrowed vision of community that builds social bonds by dividing the true believers, who will accept seemingly incredulous claims, from the masses, who rely on rational falsification. In response, the paper reorients Christians' role in civic discourse away from logical refutation and toward the development of an alternative vision for community belonging.

***Interrogating Martin Luther King, Jr.'s Ethics of Nonviolent Resistance in the Authoritarian Context of Hong Kong***



Salon 3 - Floor 3

Tsz Him Lai, Drew University

Convener: Joshua Beckett, Loyola Marymount University

Mainstream Western media reported that the tactics of occupation used in the Hong Kong pro-democracy protests were inspired by the Occupy movement. However, I will argue that King's notion of nonviolence played a more critical role. This paper will first examine how King's Letter from Birmingham City Jail influenced Hong Kong activists to engage in nonviolent resistance. Second, this paper will demonstrate how the coexistence of numerous means of resistance in Hong Kong can underscore the limitations of the violent/nonviolent dichotomy. Lastly, I will advocate for King's ethics of hope. King's vision is vibrant to everyone actively fighting against authoritarianism.

***Imagining Global Society in Catholic Social Thought***

Salon 6 – Floor 3

Scott G. Hefelfinger, Augustine Institute Graduate School of Theology

Convener: Eric Gregory, Princeton University

This paper draws on Catholic social thought of the early twentieth century to link it with recent work on law and the common good and to construct an argument in favor of strong international authority by way of a legal regime rather than a governmental regime. A central component of this argument balances the importance and the limits of human imagination in the formation of law. In short, although political authority pertains to sub-global societies, international authority in the form of international law can serve to guide a global community of nations.

***The Age of Cain: The “Anthropocene,” Western Extractive Colonialism, and the Christian Imagination***

Salon 7 - Floor 3

Daniel P. Castillo, Loyola University Maryland

Convener: Kevin O'Brien, Pacific Lutheran University

Western extractive (neo)colonialism has profoundly influenced the politico-ecological contours of the Anthropocene, the contemporary geological epoch in which human beings have become a primary driver of biophysical change on the planet. In light of this influence, this paper argues that the Anthropocene ought to be understood, not generically as the age of “the human,” but more precisely as the age of “Man,” the white, extractive-colonizing, male. Retrieving key symbols from the Christian imagination, I develop an analogy between the conception of Man developed by various decolonial thinkers and the biblical figure of Cain. Framed in this manner, the Anthropocene appears as “the Age of Cain,” an epoch demanding repentance and reparation.

***The “traumatic imagination”: Hermeneutics of trauma and the future of liberative theology***

Logan Room - Floor 3

Stephanie C. Edwards, Boston Theological Interreligious Consortium

Convener: Marcus Mescher, Xavier University

Weaving together medical knowledge of somatic and psychic trauma, as well as trauma’s emerging use as a hermeneutic, this paper presents a grounded, practical, and ultimately hopeful contribution to the work of rebuilding our individual and collective worlds. It outlines our current social world as one defined by trauma, and introduces trauma as a hermeneutic: one that is central to expanding our imaginations within theology. I then read liberative theologies through this hermeneutic, that by so doing have the potential to respond to our current moment. Necessarily practical, my final movement suggests how reading theology with a “traumatic imagination” can open spaces to co-create new ways of being.

***From Sacrifice Zones to Sacred Zones: Thinking with One Environmental Activist's Vision to Transform Expendable Places into Places of Sacred Life***

Salon 8 & 9 - Floor 3

Ryan Juskus, Princeton University

Convener: David Henreckson, Whitworth University

This paper draws on fieldwork among and textual analysis of environmental justice activists to theorize environmental justice as transforming “sacrifice zones” into “sacred zones.” Sacrifice zones are places where harmful toxins and ecological devastation are concentrated to secure the wellbeing of other places. During the movement against mountaintop removal coal mining in West Virginia, one prominent activist borrowed from Martin Luther King to envision Appalachia’s transformation from a sacrifice zone into a sacred zone, thus working constructively with the concept of sacrifice – “to make sacred.” This paper examines the promise this way of framing environmental justice holds for Christian ethics.

***Vision, Surveillance, and Questioning Omniscience: Seeing Kenotically***

Indiana Room – Floor 3

Jesse Perillo, DePaul University

Convener: Susan Ross, Loyola University Chicago

When speaking of vision within Christian Ethics, vision serves as a process or a goal through which people and ideals are seen better; however, as the SCE comes to Chicago, a metropolis with nearly thirty-thousand surveillance cameras linked to a city system, then this discourse might also need to include whether a Christian notion of vision also demands requiring certain state and business entities to not see people. Surveillance, as a practice of vision, serves as a univocal authority defining legitimate behavior, community, and interpersonal relations, and Christian life following the embodied kenosis of Jesus demands resistance to such practice.

***SSME: Health, the Body, and Scientific Ethics***



Salon 10 - Floor 3

Convener: Aasim Padela

Ayman Shabana, Between Amelioration and Alteration of God’s Creation: Islamic Discussions on Human Bodily Modifications

Aasim Padela, Maqāṣidī Models for an “Islamic” Medical Ethics: Problem-Solving or Confusing at the Bedside?

Harald Viersen, Flattening the moral landscape: Aḥmad Amīn’s Book of Ethics and the introduction of a scientific ethical vocabulary

**SJE: Roundtable; Religious Freedom: Dobbs and Beyond**

Kimball Room – Floor 3

Convener: Elias Sacks, University of Colorado

Joshua Shanes, College of Charleston

Rebecca Epstein-Levi, Vanderbilt University

Mary Ann Case, University of Chicago Law School

Anna Bialek, Washington University in St. Louis

Questions of religious freedom—including those pertaining specifically to Jewish communities—have played a significant role in the recent round of Supreme Court Decisions. This roundtable brings together scholars of Jewish ethics to explore the political, social, and ethical implications of these decisions.

12:30 PM – 1:30 PM

**SJE: Society of Jewish Ethics Board Meeting**

Kimball Room – Floor 3

12:30 PM – 1:30 PM

**JRE Editorial Board Lunch**

Price Room – Floor 5

1:00 PM – 1:45 PM

**Conveners of Working Groups, Caucuses & International Scholarly Relation meet with Leadership**

Wilson - Floor 3

1:30 PM – 3:00 PM

**SSME: SSME Plenary - *Revisiting Law and Ethics in Islamic Studies***

Grand Ballroom – Floor 4

Marion Holmes Katz, Professor at NYU

3:00 PM – 3:30 PM

**Break in Exhibit & Poster Hall**

Exhibit Hall – Floor 4

3:30 PM – 4:45 PM

**CONCURRENT SESSION #3*****Interreligious Solidarities: Challenges and Promises - Asian and Asian-American Working Group***

Salon 1 - Floor 3

Sunder John Boopalan, Canadian Mennonite University

Convener: SueJeanne Koh, St. Mark's Presbyterian Church

Building on one of the most heterogeneously diverse communities, namely Asian Americans, the panel considers challenges and promises of interreligious solidarities by asking: What are some historical and sociological circumstances that have contributed to the creation of interreligious communities of support and care? How does Orientalism impact various Asian American religious communities differently? Are there particular theological or ethnic commitments that create barriers to the creation of interreligious solidarities? Apart from the rhetoric of inclusion and tolerance, what ethical discourses or frameworks might support the creation of interreligious solidarities, and how might they interrogate liberal narratives of assimilation and belonging?

***Disabling Witness: Barth's Vision of the Christian Life for People with Intellectual Disabilities*** Salon 2 – Floor 3

Daniel Rempel, University of Aberdeen

Convener: Kevin Jung, Wake Forest University

For Karl Barth, the controlling principle of Christian ethics is one's witness to Christ. The responsibility of the Christian is witnessing to the way that God has acted in the world on our behalf. Following Barth, I argue that people with intellectual disabilities operate as witnesses in the sense that Barth conceives, suggesting that Barth's theology of witness provides a liberative mode of being a Christian for people with disabilities. Barth's ethic of witness offers a way in which people with intellectual disabilities can live distinctly Christian lives and imagines a way where they can also teach us about God.

***Expanding the Virtues: Black Churchwomen's Theo-Moral Imagination during the U.S. Civil Rights Movement***

Salon 4 &amp; 5 - Floor 3

AnneMarie Mingo, Penn State University

Convener: Rebecca Todd Peters, Elon University

During the U.S. Civil Rights Movement, Black women's Theo-moral imagination was often associated with revelations connected to the Christian faith as articulated through their hope for a more just future. This virtue ethics was transgenerational and opened a second sight aligned with a mandate of justice. As this virtue shaped their lives it often led the women to take bold actions they believed were ordained by God. Therefore Theo-moral imagination prompted them to understand their direct activism in the face of oppression and the risk their choices invoked as something they "had to do."

***A Vision for Reproductive Ethics***

Salon 6 – Floor 3

Margaret D. Kamitsuka, Oberlin College

Hille Haker, Loyola University Chicago

Amy Laura Hall, Duke Divinity School

Danielle Tumminio Hansen, Candler School of Theology

Convener: Jennifer Leath, Queens University

Supporting women's moral agency is basic to a vision for reproductive ethics and necessary in light of patriarchal church efforts to suppress sexual expression, impose a gender hierarchy, and dictate maternal roles. While differences exist between Catholics and Protestants, conservative voices in both traditions unite to impede women's agency regarding abortion. Some progressive Christians rebuttals rehearse principles found in secular reproductive rights movements; however, significant ethical arguments can be made from a Christian perspective in support of women's reproductive moral authority. This panel offers four different approaches to the ethics of abortion that contribute to a Christian moral vision.

***The Beauty of the Beloved Community: A Study of Aesthetic Vision and Practice in Martin Luther King, Jr.'s Ethics***

Salon 7 - Floor 3

Hak Joon Lee, Fuller Theological Seminary

Convener: Darren Yau, Princeton University

King is known as a dreamer and a visionary. This paper claims the aesthetic bent within King's ethics as the source of his attraction and inspiration, the stimulus for moral imagination and shared dreams for his followers. Relying on Hans Urs Von Balthasar's aesthetic theory, this paper studies King's vision of the beloved community and the practice of nonviolence as the major examples of King's aesthetics. The paper concludes by assessing the importance of King's aesthetical ethics in the context of the growing challenges of global warming and economic inequality.

***How Can Neuroscience Inform Christian Ethical Reflection on Transgender?***

Logan Room – Floor 3

Neil G. Messer, University of Winchester

Convener: Jan Jans, Tilburg University- Retired

Some Christian ethical argument about transgender assumes that it makes an ethically significant difference whether gender incongruence has biological or psychological origins. This paper critically examines that assumption and explores the ethical significance of a scientific understanding of transgender. First, current neuroscientific understandings of transgender are outlined. Second, Christian ethical arguments relying on scientific claims are critically surveyed. Third, some proposals are made for how a neuroscientific understanding of transgender can inform a Protestant ethical perspective. The paper thus offers both a Christian ethical reflection on transgender and a case study of Christian ethical engagement with science.

***Critiquing Criticisms of Conspiracy Theories:  
Apocalyptic Materialism as Dissolving Agent***

Salon 12 - Floor 3

Ryan Andrew Newson, Campbell University

Convener: Kevin Carnahan, Central Methodist University

This paper argues that criticisms of conspiracy theories often neglect the material circumstances that undergird their appeal, particularly the way conspiracy theories give voice to a felt but inarticulate sense of alienation. Conspiracy theories provide narratives that make sense of the world; they function at the level of imagination rather than information. Thus, a better response to conspiracy theories is counter-narration that directs attention toward the actual drivers of inequity in our neoliberal context. Insofar as this response unmasks material dynamics hidden from view, it is apocalyptic in nature, and akin to what one finds in the book of Revelation.

***Abolition and Law: Visions, Imaginations, and Dreams Then and Now***

Salon 10 – Floor 3

Emily Jaye Dumler-Winckler, Saint Louis University

Convener: Matt Jantzen, Hope College

Christian ethicists have noted various analogies between religious antebellum abolitionists and contemporary movements for prison abolition. Both imagine and struggle for radical socio-political and economic changes that appear impossible. Still, many contemporary ethicists suggest that abolitionism then and now is inimical to earthly laws, norms, and justice. I argue rather that, differences aside, antebellum abolitions affirmed the injustices of slavery and the justice of certain divine and constitutional ideals, laws, and norms. This imagination that weds the abolition of unjust laws and institutions with the affirmation of just laws and institutions might inform movements for prison abolition today.

***Envisioning Farmed Animal Flourishing: Engaging Churches  
with the Ethics of Consuming Animals***



Salon 3 - Floor 3

David L. Clough, University of Aberdeen

Convener: Abbylynn Helgevold, Wartburg College

This paper reflects on a project that bridges academic Christian ethics and church policy and practice. The Christian Ethics of Farmed Animal Welfare (CEFAW) project brought an interdisciplinary research team into dialogue with representatives of UK Christian denominations, with the aim of influencing church practice in relation to the consumption of animals. The result was an approach that began from the vision of God's delight in creaturely flourishing as encompassing the animals humans raise for food, evaluated how far current farming systems enable this flourishing, and reached clear and consensual conclusions about the implications for church policy and practice.

***The End of Whiteness: Why a Secularist Vision Will Never Defeat Racism*** 

Salon 8 &amp; 9 - Floor 3

Erin Elizabeth Dufault-Hunter, Fuller Theological Seminary

Convener: Theo Boer, Protestant Theological University

While almost all disavow racism, white Christians cannot agree about how “whiteness” itself factors into its logic. Many want to dismantle white supremacy, commit to antiracist work, and align themselves with movements such as BLM. Yet these Christians encounter resistance by others who feel beleaguered and frustrated by criticism of “white” people. Upon examination, these rifts expose the spirituality underlying racism and its telos: division of the many for domination by a few. Such is the nature of whiteness as a “power and principality,” incapable of creativity and beauty, set upon our imprisonment. But with alternative imagination, white Christians can reject racism’s shriveling spirituality of self-protection and violence.

***SSME: The Body in Muslim Ethics***

Indiana Room – Floor 3

Convener: Juliane HammerNuri Friedlander, *Between Anger and Justice: Finding a Place for Muslim Rage in Anti-Racist Struggle*Dana Lee, *Inviolability, Value, and the Human Body in the Islamic Legal Tradition: The Case of Necessity*Arafat A. Razzaque, *Disgust in the Early Islamic Thought: Moral Aversion and the Decomposing Body in Zuhd Traditions*Joseph Leonardo Vignone, *Rest Your Hearts, That They Might Better Remember’: Memory and the Health of the Human Heart in Medieval Islamic Ethics*Raissa von Doetinchem de Rande, *Classical Islamic Philosophy and the Gendered Perfection of Bodies and Minds: Engaging a Complex Discourse*

5:00 PM

**SJE: Kabbalat Shabbat (Candle Lighting 4:16 PM)**

Kimball Room – Floor 3

All are welcome!

6:30 PM

**SJE: Shabbat Dinner**

Pre-registration required

5:00 PM – 6:15 PM

**Lifetime Achievement Award & SCE Presidential Address**

Grand Ballroom – Floor 4

Lifetime Achievement Award (5:00-5:15)

SCE Presidential Address (5:15-6:15)

Introduction: D. Steven Long, Southern Methodist University

Bryan N. Massingale, Fordham University

6:15 PM – 7:15 PM

SCE Presidential Reception

Exhibit Hall – Floor 4

8:00 PM – 9:15 PM

**INTEREST & WORKING GROUPS #1*****Big Data, Big Concerns: Uses and Abuses of Healthcare Information - Health Care Ethics***

Salon 1 - Floor 3

Rachelle Barina, Senior Vice President and Chief Mission Integration Officer for Hospital Sisters Health System

Paul Scherz, Associate Professor of Moral Theology and Ethics at Catholic University of America

Mark Repenshek, Vice President of Ethics and Church Relations for Ascension

Conveners: Christian Cintron, Anne Arundel Medical Center

Joseph Kotva, Indiana University School of Medicine

Gerald Winslow, Loma Linda University

All understandings of patient autonomy include protection of patient privacy, but the evolution of data collection technologies complicates the protection of sensitive health information. High profile data breaches across industrial sectors increase worries about sensitive health information. Three experts in healthcare data use and protection will outline the central ethical questions and explain the challenges of data governance: Rachelle Barina, Senior Vice President and Chief Mission Integration Officer for Hospital Sisters Health System, Paul Scherz, Associate Professor of Moral Theology and Ethics at Catholic University of America, and Mark Repenshek, Vice President of Ethics and Church Relations for Ascension.

***Constitutional Rights I: Debates on Abortion Rights - Ethics and Law***

Salon 2 – Floor 3

Hille Haker, Loyola University Chicago

Rebecca Todd Peters, Elon University

David VanDrunen, Westminster Seminary California

Conveners: Jonathan Rothchild, Loyola Marymount University

Cathleen Kaveny, Boston College

As part of a three-year series on constitutional rights, the Ethics and Law Interest Group will focus this year on abortion rights. In light of recent state legislative interventions and anticipated Supreme Court decisions (e.g., *Dobbs v. Jackson Women’s Health Organization*), debates regarding abortion have remained at the forefront of public discourse and raised questions about competing perspectives and claims, rights to access and the public good, and other social justice considerations. Panelists Hille Haker, Toddie Peters, David VanDrunen will address a range of theological, ethical, and legal issues within an American and comparative contexts.

***Virtue theory and the psychological sciences: Friends or foes?***

Salon 4 &amp; 5 - Floor 3

***Moral Theory and Christian Ethics***

Angela Carpenter, Hope College

Emily Dumler-Winckler, Saint Louis University

Elizabeth Cochran, Duquesne University

Chris Jones, Barry University

Conveners: Christina McRorie, Creighton University

Matthew Puffer, Valparaiso University

The behavioral sciences are ubiquitous in everyday life, as political campaigns, big tech, corporations, and public officials alike leverage psychological studies to nudge individual preferences and behavior in ever more sophisticated ways. Does this research threaten the coherence of virtue theory? How ought theological accounts of moral formation respond to challenges from the empirical sciences? This panel gathers ethicists engaging a variety of fields in psychology-behavioral, social, developmental, and cognitive-whose work examines the implications of current empirical research for virtue ethics, and critically reflects on claims emerging from this literature about character and moral agency.

***Inaugural LGBTQI+ Working Group Celebration and Visioning  
LGBT and Queer Studies in Ethics***



Salon 3 - Floor 3

Conveners: Brandy Daniels, University of Portland

William Boyce, Wake Forest University School of Divinity

As newly and officially recognized, the LGBTQI+ Working Group invites scholars of Christian Ethics to celebrate our new Group, bid adieu to the interest group, and to envision, imagine, and dream together about what our work might entail in the years to come.

***Decarcerate Your Classroom's workshop - Christianity and Prison Abolition***

Salon 12 – Floor 3

Mary Beth Yount, Neumann University

Anne-Marie Ellithorpe, Vancouver School of Theology

Sarah Jobe, Duke University

Conveners: Nathaniel Grimes, Villanova University

How can we push back against carceral logics in our teaching, and develop classroom practices that help us imagine a world without prisons? In this session participants will be invited into facilitated discussions based on the interest group's recently compiled training resource 'Top 10 Tips to Decarcerate Your Theology, Ethics, or Religion Classroom,' sharing ideas and best practices for conversations about harm which challenge incarceration and promote alternative visions for justice and healing.

***"God has a dream": Reflecting on the life and legacy of Archbishop  
Demond Tutu. - Anglican Theological Ethics***



Salon 8 & 9 - Floor 3

Luke Bretherton, Duke Divinity School

Walter Brownridge, The Episcopal Diocese of Vermont

James McCarty, Boston University

Elisabeth Rain Kincaid, Loyola University, New Orleans

Christopher Jones, St. George's Episcopal Church Nashville

In this panel, we will reflect on the significance of Desmond Tutu's life, writing, and work for justice for Christian Ethics. Our panelists will examine Tutu's contributions from the perspective of the Anglican theological tradition, social ethics, pastoral ministry, and activist work for justice, with special attention to the Anglican Theological Review's recent special edition on Archbishop Tutu.

***Ethical, Environmental Scholar-Activism in a World of Wounds -  
Environmental Ethics and Theology***



Salon 10 - Floor 3

Brian Sauder, Faith In Place.

Facilitator: Laura M. Hartman, Roanoke College

Conveners: Laura Hartman, Roanoke College

Dawn Nothwehr, Catholic Theological Union

Andy Smith

In this session, we bring together a local organization, Faith in Place, with scholarly discourse about scholar-activism. The goal is to explore the various roles and responsibilities that a scholar might assume in the face of grave environmental injustice. Many of us feel called to act but uncomfortable with the ways our action may or may not interact with our role in the academy. Come join this fascinating discussion at the intersection of the personal, the political, and the professional.

***Imagining Otherwise in Ethics and Politics - Future Scholars***

Salon 6 – Floor 3

Ted Smith, Emory University

Conveners: Darren Yau, Princeton University

Catherine Yanko, Catholic University of America

The Future Scholars Interest Group invites papers that examine the role of imagination in ethical, political, and theological reflection. Papers might engage in debates about eschatology or the apocalyptic in Christian ethics, the role aesthetic imaginaries “fiction and art” play in ethical reflection, or criticisms of imagination’s alleged otherworldliness and inability to bring about social transformation. Three 20 minute papers will be accepted from graduate students. Paper presentations will be followed by a response from a senior scholar.

***Evangelical Ethics at the Crossroads - Evangelical Ethics***

Salon 7 – Floor 3

Theo A. Boer, Protestant Theological University, Netherlands

Christine Pohl, Asbury Theological Seminary

Conveners: Theo A. Boer, Protestant Theological University, Netherlands

Christine Pohl, Asbury Theological Seminary

In recent decades, the term “evangelical” has not only become associated with particular cultural and ethical positions but also with particular political positions. Increasingly, “evangelical” has become a highly contested descriptor. What are the implications of this for using the term “evangelical ethics” in the context of the SCE? Is it possible to cover the “substance” by using other terms? If continuing use of the term “evangelical” is preferred, for what reasons and on what conditions? Are there specific “evangelical” resources that are an asset to Christian ethics as a whole? Could American evangelicalism learn from its global counterparts?

***Teaching Introductory Ethics: Goals and Strategies for the Ethics Classroom -  
Pedagogy***

Logan Room - Floor 3

Laura Stivers, Dominican University of California

Elizabeth Sweeny Block, Saint Louis University

Ellen Ott Marshall, Candler School of Theology

Kevin Carnahan, Central Methodist University

Conveners: Dr. Julie Mavity Maddalena, Lakeland University

Vic McCracken, Abilene Christian University

Introductory ethics courses are common in university and seminary curriculum. What are the primary goals of these courses? What structures and strategies are effective in helping ethic educators achieve these goals? In this session a panel of experienced ethics educators will explore a variety of introductory ethics models they have utilized in introduction to ethics courses, providing practical guidance and space for participants to discuss best practices for effective course design and instruction.

Saturday, January 7

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7:30 AM – 6:00 PM

**Registration**

Bays 1-4 – Floor 4

7:30 AM – 8:45 AM

**INTEREST & WORKING GROUPS #2**

***Acedia and Gratitude in the thought of Aquinas - Christian Ethics in Historical Context***

Salon 1 - Floor 3

Christopher Jones, Barry University

Conveners: Jesse Couenhoven

Christian talk about acedia, which can be translated as sloth or despair, seems to overlap with therapeutic talk about depression. This session will take up questions about how deep that connection goes, including whether the vice of acedia is the deeper theological concept or one that ought to be carefully distinguished from related psychological terms. Discussion will focus on Thomas Aquinas's treatment of acedia, and on the virtues that oppose it, such as gratitude and hope.

***Imagining the Future of SCE's Restorative Justice Group - Restorative Justice***

Salon 2 – Floor 3

Conveners: David Byrne, Centennial College

Joe Wiinikka-Lydon, Guilford College

What is the current state of restorative justice? What do religious ethics have to contribute to restorative justice in the future? This year, the Restorative Justice Interest Group invites SCE members to join us in an open discussion on how the interest group should move forward, what social challenges it should address, and what is the role of restorative justice and issues of peace and peacebuilding in the life of our work together. There will be brief reflections from panelists, and then the meeting will open up for general participation.

Salon 4 & 5 - Floor 3

***Blind Necessity and Grace: Simone Weil on the Problem of Evil - Contemplative Ethics***

Kevin Jung, Wake Forest University

Respondents: Frederick Simmons, Princeton Theological Seminary

Christopher Krall, Creighton University

Conveners: Elisabeth Rain Kincaid, Loyola University, New Orleans

David Clairmont, University of Notre Dame

This paper explores Simone Weil's approach to the problem of evil as an alternative to those defenses and theodicies that offer "morally" sufficient reasons for God's permitting evil, whether in a possible or the actual world. As atheists and theists argue about the probability of those morally sufficient reasons, they use a conception of goodness indexed to what we have reason to desire, endorse, or bring about based on some benefit relation between a thing and us. In contrast, Weil takes goodness as consisting in our will fully conforming to God's will. On this view, goodness is neither attributive nor contributory. It is not determined by some criterion of rationality such as the satisfaction of our (informed) desires, human flourishing, the requirements of practical identity, or even instantiations of certain states of affairs. Weil sees evaluative properties as metaphysically grounded in God's relevant desires. The upshot of this approach is that it challenges us to fundamentally reconsider the nature of the problem of evil.

***Critical Perspectives: Neuroscience, Morality, and Political Economy - Neuroethics and Theology***

Salon 12 - Floor 3

Dr. Jeffrey Bishop, Saint Louis University

Dr. Emily Dumler-Winckler, St. Louis University

Dr. Andrea Vicini, Boston College

Conveners: Neil Messer, University of Winchester

Patrick Smith, Duke University Divinity School

This session will explore critical questions for neuroscience and neuroethics raised by Jeffrey Bishop, Therese Lysaught, and Andrew Michel in their new book *Biopolitics after Neuroscience: Morality and the Economy of Virtue* (Bloomsbury, 2022) – in particular, critical questions about contemporary neuroscientific discourse about morality and its connections with a neoliberal political and economic context. The session will begin with a summary presentation of the book's argument and two responses to it. Then the floor will be open for discussion of the issues raised, and the session will conclude with brief responses to the discussion from the panel.

***Scripture-thick Senses of King's Beloved Community***  
**by Jeff Liou - Scripture and Ethics**



Salon 8 & 9 - Floor 3

Jeff Liou, Fuller Theological Seminary, Theological Formation, InterVarsity Christian Fellowship

Conveners: Erin Dufault-Hunter, Fuller Theological Seminary

While many Christians utilize the phrase “Beloved Community,” too few can connect this vision to the Biblical vision. Linking King’s dream to Scripture’s drama fortifies and concretizes our pursuit for racial and economic justice. Extending King’s sensibilities for what the Beloved Community entails, Scripture provides a horizon against which we see not only what is possible. It also exposes why we often fail to embody such an appealing vision. We continue to need Scripture’s brutal but gracious honesty: about our tendency to complacency, our ease with speaking words of peace rather than pursuing lives of shalom, and our capacity for self-deception rather than humble correction by another’s insight.

***AI: The Promises and Ethical Challenges - Technology Ethics***



Salon 10 - Floor 3

Members of TEIG

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

As Siri, Google, and Alexa become increasingly popular, the growth of artificial intelligence (AI) seems unstoppable. As advancements are made in AI, while it is right to acknowledge its capability, AI does not come without its particular ethical challenges. This TEIG session will discuss the reality and reach of AI and address the critical ethical concerns that have emerged. Members will also consider possible moral issues that may surface as AI continues to be embedded in so much of our daily lives and work.

***Latino/a Ethics Book Symposium: Nichole Flores, The Aesthetics of Solidarity: Our Lady of Guadalupe and American Democracy - Latino/a Working Group***

Salon 6 - Floor 3

KC Choi, Princeton Theological Seminary

Lucila Crena, Emory University

Meghan Clark, St. John's University

Nichole M. Flores, University of Virginia

Convener: David Lantigua, University of Notre Dame

Liam de los Reyes, Mount Angel Abbey and Seminary

Nichole Flores's new book, *The Aesthetics of Solidarity: Our Lady of Guadalupe and American Democracy* (Georgetown Press, 2021), is a model of Latino/a lived theology. The book turns to the example of Chicana Catholics in Denver, Colorado, to forge an alternative path of public religion for strengthening US democratic society in sharp contrast to the liberal political tradition. The book’s attentiveness to theological aesthetics and sociopolitical engagement breaks down entrenched myths and falsehoods about religion in the public sphere that is especially important for revitalizing democracy through "lo cotidiano" (everyday life) after President Trump in a post-COVID world.

***Reclaiming the Precursors, Looking Ahead: Expansive Legacies and Possibilities in Ethical Research on 'The Everyday' - Fieldwork in Ethics***

Salon 7 - Floor 3

Stephanie Mota Thurston, University of Illinois Urbana Champaign

Todd Whitmore, University of Notre Dame

Conveners: Sara Williams, Garrett-Evangelical Theological Seminary

Cara Curtis, Emory University

Stephanie Mota Thurston, University of Illinois Urbana-Champaign

Todd Whitmore, Notre Dame

Discussions of the “ethnographic turn” in Christian ethics have often been dominated by white scholars working out of a fairly specific anthropological understanding of ethnographic fieldwork. Long before and concurrent with this turn, however, other scholars in the field, often women of color, have employed an expansive variety of aligned research techniques. This session will build on our 2022 discussion of race and racism in qualitative methods to feature scholars exploring either their own or exemplary others’ experiences with “everyday” ethical approaches beyond the bounds of formal ethnography. Panelists will consider the particular benefits of these techniques, potential limitations, and possibilities for combining or experimenting across approaches.

***"If I were a University President: Dreams, Goals and Plans for the First 100 Days" - University Ethics***

Logan Room - Floor 3

Kerry Danner of Georgetown University,

Betsy Perabo of Western Illinois University,

Sara A. Williams of Garrett-Evangelical Theological Seminary

Moderator: Matthew Gaudet

Conveners: James F. Keenan, Boston College

Coming from different types of institutions of higher education, Kerry Danner of Georgetown University, Betsy Perabo of Western Illinois University, and Sara A. Williams of Garrett-Evangelical Theological Seminary will each present 15 minute provocations for a panel entitled: "If I were a University President: Dreams, Goals and Plans for the First 100 Days." A discussion will follow regarding the ambit of our newly established Interest Group. Afterwards a business meeting will select future conveners as well as set future agenda in terms of recruitment, presentations, and projects.

***Dreaming Disability Justice: A Response to the Challenges Raised by Leah Lakshmi Piepzna-Samarasinha - Christian Ethics and Disability Inclusion***

Salon 3 - Floor 3

Mary Jo Iozzio, Boston College

James McCarty, Boston University

Heike Peckruhn, Independent Scholar

Lorraine Cuddeback-Gedeon, Mercy High School

Conveners: Lorraine Cuddeback-Gedeon, Mercy High School

Sarah Jean Barton, Duke University

In “Care Work: Dreaming Disability Justice,” Leah Lakshmi Piepzna-Samarasinha helps us understand disability justice as both a concept and a practical, lived movement originated by queer, trans BIPOC that deconstructs how ableism intersects with and amplifies structural oppression. “Care Work” demonstrates how disabled collectives pursue both care and justice in radical, liberatory ways beyond the state. Our panel takes Piepzna-Samarasinha’s work and examines its implications for transformative justice, care work among intellectually disabled persons, and as an anti-colonial form of ethical strategy and action. These explorations argue that disability justice is a necessary component of a liberatory Christian vision.

8:00 AM – 6:00 PM

**Exhibit & Poster Hall Open**

Exhibit Hall – Floor 4

9:00 AM – 10:30 AM

SCE Plenary: **"Vision, Imagination, and Dreams in the Work of Ethics"**

Grand Ballroom – Floor 4

Kristin Heyer, Boston College

Terrence Johnson, Georgetown University

Grace Kao, Claremont School of Theology

Aristotle “Telly” Papanikolaou, Fordham University

10:00 AM

**SJE: Shabbat Morning Services**

All are welcome!

10:30 AM – 11:00 AM

**Break in Exhibit & Poster Hall**

Exhibit Hall – Floor 4

Greet New Members

11:00 AM – 12:30 PM

**SCE Business Meeting**

Grand Ballroom – Floor 4

Neil Messer, SSCE Representative

12:00 PM

**SJE: Shabbat Lunch**

Pre-registration required

12:30 PM – 1:30 PM

**Women's Caucus Lunch**Russian Tea Time  
77 E Adams St, Chicago, IL 60603

Ticketed event. Pre-registration required.

This event is at an offsite location that is a two-minute walk from the hotel. Please note that the venue chosen is both woman and Ukrainian-owned, staying true to our mission.

1:30 PM – 2:45 PM

**CONCURRENT SESSION #4*****Poetics and the Black Sacred Imagination -  
African and African-American Working Group***

Salon 3 - Floor 3

Terrence L. Johnson, Georgetown University

Georgette Ledgister, Harvard Divinity School

Nelly Wamaitha, Emory University

Dianne Stewart, Emory University

Convener: Terrence Johnson, Georgetown University

In this panel discussion, Stewart and her respondents will explore the ethical inner workings of the Orisa tradition in Trinidad through the conceptual schemes of sovereignty, nationhood, motherness, and the spiritual activism of shrines, especially those founded in the wake the Black Power Movement in Trinidad.

***"Any Law that Degrades Human Personality is Unjust": Liberative Forms of Natural Law***

Salon 1 - Floor 3

Neil Arner, University of Notre Dame; Craig Ford, St. Norbert College

Convener: Stewart Clem, Aquinas Institute of Theology

Though natural law is often understood as a tool for justifying the status quo, our session illustrates that natural law can promote liberative change. Neil Arner excavates antecedents of the Black natural law documented by Vincent Lloyd. The eighteenth-century Black authors Phillis Wheatley, Lemuel Haynes, and Ottobah Cugoano rely on even older ethical ideas in deploying a liberative natural law. Craig Ford responds to contemporary skeptics who view natural law as essentially oppressive, constructing a natural law that relies on moral realism in promoting queer and antiracist aims.

**Religion and Reproductive Ethics: Envisioning a New Dialogue  
SCE & SJE joint session**

Salon 2 – Floor 3

Teresa Delgado, Iona College (SCE)

Rebecca Todd Peters, Elon University (SCE)

Monique Moultrie, Georgia State University (SCE)

Zahra Ayubi, Dartmouth College (SSME)

Michal Raucher, Rutgers University (SJE)

Convener: Irene Oh, George Washington University

We've interviewed self-identified religious women (Jewish, Christian, Muslim), in North Carolina and extending (by 1/2023) to: New York, Illinois, California, Georgia, Florida. Initial findings: women feel confident about decisions to terminate pregnancy yet conflicted regarding their religious faith. Some have internalized antichoice Christian beliefs about abortion's sinfulness, yet express confidence in God's forgiveness. Some feel while their church wouldn't support their decision, church friends/family would. Anti-choice religious voices contribute to abortion stigma; elevating the voices of religious individuals who've had abortions, demonstrating how they consider these experiences within religious frameworks, offers a vital perspective on abortion, religion and moral agency.

***The Arc of the Moral Universe: Narrative Theology and Constructive Critique***

Salon 4 &amp; 5 – Floor 3

Russell P. Johnson, University of Chicago

Convener: Trevor Bechtel, University of Michigan

Christian witness needs to tell a story in which people can see themselves-including those who currently benefit from social injustices. It is this capacity to imagine a role for the enemy in the Beloved Community that separates Christian protest from the politics of resentment. This constructive component of activism makes the critical edge credible, and this is not just a matter of branding but of theological integrity. Narrative offers a gateway for people to recognize present injustices without their participation in these injustices having the last word about them.

***"To Hell with Life": Dirty Work, Moral Injury, and a Theology of Death***

Salon 6 – Floor 3

Carl Friesen, University of Notre Dame

Convener: Darrin Snyder Belousek, Ohio Northern University

This paper conducts a moral evaluation of contemporary attitudes toward death by examining the implications of “dirty work,” focusing on animal slaughterhouses as case study for analysis. It begins by tracing shifts in approaches to death caused by industrialization, secularization, and marketization. It then uses the theoretical tools of virtue ethics and moral injury to analyze the deleterious individual and social effects of contemporary professions that deal with death. Finally, it highlights the practices of a global agroecological peasant community as antidote to the moral injury of dirty work and cogent resource for a theological reappraisal of death.

***Tech, Truth, and Religious Extremism in the U.S.***

Salon 7 – Floor 3

Anna Floerke Scheid, Duquesne University

Convener: Andy Dunning, University Park Methodist Church

American Christians are faced with a serious ethical problem: right wing religious extremism and its growing appeal to white Evangelical Christians. This paper explores deeply Pope Francis’ recent claims about digital technology in Fratelli Tutti in the light of his encouragement toward a “culture of encounter” which the paper argues resists and opposes a culture of white supremacy. The paper offers a specific application of Francis’ ideas to the critical ethical problem of religio-political radicalization of white Evangelical Christians via digital technologies in the U.S.

***The Holy Spirit, the Gift of Counsel, and the Moral Imagination***

Logan Room – Floor 3

Nicholas Ogle, University of Notre Dame

Convener: Bharat Ranganathan, University of Nebraska at Omaha

In this paper, I explore how Thomas Aquinas’ account of the gift of counsel can inform our contemporary understanding of the relation between the exercise of one’s moral imagination and the work of the Holy Spirit, whose mission it is “to convince the world concerning sin” (John 16:8). In particular, I argue that this account provides a helpful theological framework for reflecting on how the Holy Spirit enlightens our moral imagination and assists our moral discernment without circumventing the rational processes essential to practical deliberation and thereby undermining human agency.

***"Make Your Life Count": the squandering of Luther's theology of vocation?***

Salon 12 – Floor 3

Mary D. Gaebler, Gustavus Adolphus College

Convener: Kate Blanchard, Alma College (Emerita)

Martin Luther's revised understanding of vocation, originally empowering for many, is today being squandered. Institutional eagerness to cultivate a "vocational" approach to ethics often emphasizes gifts and obligations while eclipsing that experience of divine call from which authentic neighbor-love flows. Paralyzed, and in fear of a future they feel unable to fix, students are thus deprived of that vocational purpose which might serve them (and others) well. Martin Luther King Jr. provides our example of vocation rightly understood and exercised in accordance with the teaching of his namesake. In MLK's life and work we see a capacity for vision that conquers doubt, courage which can make a way where there is no way, and for MLK's conviction that God's work is present "in, with, and under" his own.

***Authenticity and Christian Privilege: Unpacking the Invisible (Theological) Knapsack***

Salon 8 &amp; 9 - Floor 3

James W. Haring

Convener: Eric Hilker, Virginia Military Institute

In 2020, Amy-Jill Levine challenged the SCE to take Christian privilege seriously. But Christian ethicists generally neglect Christian privilege as a distinct type. One site for Christian privilege is the ideal of authenticity, which grew from the idea that Christianity represents love, interiority, and spirituality (spirit), while Judaism represents legalism, exteriority, and materiality (letter). By prioritizing 'spirit' over 'letter,' an isolated ethic of authenticity can detach moral identity from history, race, community, land, and other seemingly extrinsic factors. I draw on Moses Mendelssohn to illustrate authenticity's exclusionary potential and Willie Jennings and Daniel Boyarin to construct a more inclusive ideal.

***Resurrecting the Crucified Fat Body: Envisioning a Theology of Fat Liberation***

Indiana Room - Floor 3

Julie A. Mavity Maddalena, Lakeland University

The physical, psychological, and spiritual violence against fat bodies in the US, committed in service of a racist, sexist, classist, and ableist vision of an idealized body size, has only worsened with the pandemic. This paper develops a theo-ethical vision of fat liberation that rejects the trappings of the "religion of thinness" and celebrates the inherent worth of fat bodies through an incarnational theology that recognizes the image of God in every body size, the presence of body size diversity in creation, and the full inclusion of all body sizes as the eucharistic table.

**SSME: *Gender and Sexual Ethics***



Salon 10 - Floor 3

Convener: Juliane Hammer

Nadiyah Mohajir, Responding with RAHMA: Removing Roadblocks for Muslim Survivors of Sexual Violence

Kiran Waqar, Let's Talk About Sex: Reclaiming Sex Positivity through a Sexual Ethics Framework for Muslims

Sobia Hamid Bhat, Varied Experiences of Muslim Ritual Prayer (Salat) among Muslim Women: Ethnographic Case Studies from the Militarised Zone of Kashmir.

Syed Atif Rizwan, Responsibility, Culpability, and Punishment: The Principle of Iḥṣān in Islamic Law

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3:00 PM – 4:00 PM

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**POSTER SESSION**

Exhibit Hall – Floor 4

***A Dying Denominational Dream? Informed Social Witness Policy in the Presbyterian Church (USA)***

Christian Iosso, Presbyterian Church (USA)

***A Sex-Positivity Primer for Christian Ethicists***

Jeanine Viau, University of Central Florida

***Abortion Prevention and Traditional Sexual Morality: Conceiving Possibilities for Cooperation Between Evangelicals and Others***

Maria Russell Kenney, Asbury Theological Seminary

***Accounting for Each Other: New Accountability Requires Imagining New Accounting***

Danny Sebastian, Southern Methodist University

***All Significant Concepts of the Prison are Secularized Theological Concepts***

Justin Hawkins, Yale University

***"Blue Imaginaries": Christian Realism and the Future of the Law of the Sea***

William George, Dominican University

***Cardinal Organizational Virtues***

Daniel J. Daly, Boston College, STM

***Catholic Ethicists' Enriching Magisterial Teachings on the Flourishing of People with Schizophrenia and Catching Up to the Pioneering Vision of Protestant Ethics***

Peter K. Fay, College of the Holy Cross

***Christian Imagination, Melancholic Hope and the Making (up) of America: Healing Amid Cultural Struggles***

Wyllin D. Willson, Duke Divinity School

***Cities, Suburbs, Ministry: Connecting Racial and Ecclesial Geographies***

Joseph Strife, Fordham University

***Corpore et anima unus: the vision of personalism as the foundation of ethics***

Jan M. Jans, Tilburg University - Retired; St Augustine College of South Africa: part time visiting professor

***Denial of Care: Gender Affirmation and Religious Freedom***

Jon Kara Shields, Simpson College

***Disability, Gender, and Race: An Intersectionality Trifecta***

Mary Jo Iozzio, Boston College School of Theology and Ministry

***Francisco De Vitoria and the Theological Foundations of International Law***

Hilary Ogonna Nwainya, Boston College

***Images of God: power and vulnerability to imagine a more just Church***

Frederico Cinocca, Boston College

***Liu Xiaobo and the Promise of Chinese Political Theology***

Luke Lee, GETS Theological Seminary

***Love and Accounting: A Christian Virtue Ethics Approach to Work and Social Justice at Home and in the Professions***

David A. Clairmont, University of Notre Dame

Ebenezer Akesseh, University of Notre Dame

Brian Boyd, University of Notre Dame

Elisabeth Kincaid, Loyola University, New Orleans

***The Failed Quest for the Distinctiveness of Christian Ethics***

Stewart Clem, Aquinas Institute of Theology

***Thomas Reid's Ethics as a Resource for Building Consensus across Religious Boundaries in Deontology***

James Jacob Foster, University of Sioux Falls

***To Speak of the Common Good: Catholic Social Teaching and the Difficulties of Language***

Mark R. Ryan, University of Dayton

***Tracing Latina Migrant Agency from the Mexico/U.S. Border***

Noemi Vega Quiñones, Southern Methodist University

***Transitioning Away From Stigma: Transgender Healthcare in Catholic Institutions***

Shaun Patrick Slusarski, Boston College

***Visions of Friendship and the Work of Community Repair***

Anne-Marie Ellithorpe, Vancouver School of Theology

***When Professors Cause Harm: Theological Visions for an Inclusive, Restorative Classroom***

Mary M Doyle Roche, College of the Holy Cross

***Who or What Are Responsible for Covid Endemicities? Responsibility Ethics Decode Ecobiosocial Agencies***

William Joseph Buckley, Georgetown University

***Why Are There Four Permanent Principles of Catholic Social Teaching?***

Marc V Rugani, Saint Anselm College

4:15 PM – 5:30 PM

**CONCURRENT SESSION #5*****James Baldwin as a Preface to Christian Ethics***

Logan Room – Floor 3

Peng Yin, Boston University

Convener: Kathy Chow, Yale University

The paper stems from an experiment in the teaching of Christian ethics. James Baldwin's *The Fire Next Time* was placed at the beginning of the course as founding vocabulary. I identify fourteen astute indictments of Christianity by Baldwin and indicate how Baldwin reveals the characteristic deformations of Christian communities. This set of critique sharpens the significance of recent developments in the field that address these ethical damages and thus defend the viability of Christian ethical formation. In this pedagogical sense, Baldwin should be counted among Nietzsche, Feuerbach, Marx, and Hume as a salutary preface to the teaching of Christian ethics.

***A Catalyzing Hope: Crucifixion and Resurrection  
in the Aesthetics of Social Movements***



Salon 3 - Floor 3

Nichole M. Flores, University of Virginia

Convener: Ellen Marshall, Emory University

Miguel De La Torre argues that theological appeals to hope mask its role in reinforcing oppressive structures. Nonetheless, hope is a catalyst in movements against violent oppression, even as these movements are aware of the potential for hope to be manipulated to perpetuate suffering. Examining Kelly Brown Douglas's reflection on Black Lives Matter and Nancy Pineda-Madrid's reflection on the resistance to femicide in Ciudad Juárez, I argue that these movements manifest a cruciform aesthetics that frames their resistance against violent oppression in the tension between despair and hope.

***Lynching as Sexual Violence. Or, Believing Survivors  
as Resistance to White Supremacy***



Salon 8 & 9 - Floor 3

Hilary Jerome Scarsella, Colgate Rochester Crozer Divinity School

Convener: Peter Gathje, Memphis Theological Seminary

This paper explores what investigating the ethical and spiritual problem of belief (i.e. believing survivors) in connection with racial terror lynching does for our understanding of sexual violence and its resistance. I read lynching as a form of traumatic racial violence that sometimes included sexual torture and commonly was justified by a sexual rationale. On these grounds, I conceptualize lynching as a form of sexual violence perpetrated against black individuals and communities. By reading black testimonies of lynching as survivor narratives, I construct a praxis for believing survivors today, grounded in the reality that sexual violence is disproportionately used as a weapon of racial domination.

***Forgive as the Lord Forgave You: Divine and Human Forgiveness, Justice, and Moral Repair***

Salon 6 - Floor 3

Patrick Haley, Princeton Theological Seminary

Convener: Nicholas Ogle, University of Notre Dame

How we imagine God's forgiveness impacts our thinking about human forgiveness. Whereas contemporary Christians struggle to square victims' demands with a God who forgives all and keeps no record of wrongs, the earliest Christians expected God to fastidiously punish or reward every deed. In contrast to both extremes, I revisit recent philosophical work on purgatory, which emphasizes sanctification over satisfaction. This approach reveals how God's forgiveness is consonant with restorative justice and moral repair. By considering an alternate vision of God's justice, we can thereby reimagine how our forgiveness too is compatible with-and in fact necessitates-the work of moral repair.

***Sabbath All the Way Down: The Social Imaginary, Metaphysical Realism, and God's Economy***

Salon 7 - Floor 3

Abigail Woolley Cutter, Southwestern College

Convener: Chris Franks, High Point University

While the Sabbath has been a popular topic of books on Christian spirituality and-occasionally-economic or environmental ethics, what remains unclear is what leverage this commandment has to effect change on these levels, particularly to inspire collective action. This talk probes why the Sabbath has been intuited--rightly--as having implications on various levels, while searches for the missing link. Responding to Charles Taylor and Nathan Jennings, it argues that the Sabbath pattern belongs to God's own economy; a metaphysically realist imagination reveals deep congruence between the spiritual and literal Sabbath and economic justice in the world.

***Cultivating Virtuous Imagination of the Asian American Dreamers in the Face of Violent Uncertainty***

Salon 10 - Floor 3

Wonchul Shin, Villanova University

Eunil David Cho, Boston University

Convener: James Bretzke, John Carroll University

By examining the stories of Asian American young adults with DACA (Deferred Action for Childhood Arrivals) or "Dreamers," this paper examines how these young adults can cultivate virtuous imagination to cope with the violence of uncertainty and also radically imagine a new path toward flourishing. The aversive state of structural uncertainty leads them to experience narrative identity foreclosure: their imaginative capability and pursuit of flourishing are violently foreclosed. In the face of violent uncertainty, this paper suggests two main moral resources for empowering Asian American Dreamers to cultivate imaginative excellence to dream a new path toward flourishing, resisting the toxic internalization of the "model minority" myth and the so-called "American Dream": (1) their personal relationships with the divine and (2) their social actions for solidarity.

***Freedom to Flourish: Housing as a Social Good***

Salon 12 - Floor 3

Laura Stivers, Dominican University of California

Convener: Thomas Massaro, Fordham University

One cause of gentrification and displacement of multi-generational communities of color has been the increase of private equity firms buying affordable homes, upgrading them, raising rents, and evicting tenants. This paper focuses on housing financialization and the increasing shift from the use value of housing as a place to live to the exchange value of housing as a commodity and investment for corporate profit. After identifying the problem of gentrification and housing speculation in Oakland, California, the paper draws on ecowomanist/mujerista/feminist sources to offer a theological foundation in support of housing as a social good for the freedom of households and communities to flourish. It also argues that religious organizations have a moral commitment and role to play in offering an alternative vision of community and in organizing for housing and racial justice.

***The Phenomenon of Burdened Agency***

Salon 1 – Floor 3

Travis Ryan Pickell, George Fox University

Convener: Brett McCarty, Duke University

This paper introduces a concept I call “burdened agency.” Burdened agency names a two-fold phenomenon in end-of-life ethics (with relevance beyond): First, the availability of control over the dying process may become an imperative to make choices about when and how death will occur. This is the burden of agency. Second, moral agency is increasingly burdened by “reflexivity.” No longer guided by norms that are taken-for-granted, individuals are, more or less, left to self-consciously negotiate the experience of dying on their own. Increasingly we labor under the existential “weight” of ambiguity, instability, and uncertainty that accompanies highly reflexive moral action.

***When U.S. Catholics Dream of Dictatorship***

Salon 2 – Floor 3

Ramon Luzarraga, St. Martin's University

Convener: Tobias Winright, Saint Patrick’s Pontifical University

U.S. Catholics for overturning the 2020 election revealed a totalitarian temptation U.S. Roman Catholics have struggled with throughout American history on the regional level. U.S. Catholics supported illiberal governments with dictatorial features with their support of the rise of Jim Crow in Louisiana, and Richard J. Daley’s Chicago machine politics. The rhetoric is similar to Catholic support of Francisco Franco’s Spain, and Latin American dictatorships which justified illiberal and tyrannical behaviors to maintain order against persons othered as dangerous minorities who would bring about chaos, death, and the loss of the country as a Christian nation or a nation altogether.

***Recasting Liturgy and Moral Formation: Some Insights from the Philosophy of Religion***

Salon 4 &amp; 5 - Floor 3

Luke Zerra, Princeton Theological Seminary

Convener: Jennifer Herdt, Yale University Divinity School

Christian ethicists have rightly attended to questions of liturgy and moral formation in recent decades. Philosophers of religion have also begun to turn to considerations of liturgy and ritual. This paper considers how these developments in philosophy of religion might reframe conversations in Christian ethics about liturgy and moral formation. This paper argues that the work of Nicholas Wolterstorff and Terence Cuneo in particular can help Christian ethicists better describe various appropriations of liturgical practices. In other words, developments in the philosophy of religion can help Christian ethicists give a more robust and full account of liturgy and moral formation.

**SSME: *Strangers, Otherness, and Diversity***

Indiana Room – Floor 3

Convener: Omar Farahat

Aseel Azab, Blessed Be the Strangers: An Islamic Ethical Framework for Eschatological Time

Kamal Gasimov, The ethics of “positive thinking” as a spiritual exercise and theological method in the sixteenth-century Sufism

R. David Coolidge, Plain Living, High Thinking: al-Qushayrī’s Concept of Zuhd in Light of Rūpa Gosvāmī’s Upadeśāmṛta  
Convener: Omar Farahat**SJE: *Roundtable: Making “Jewish Ethics” An Edited Volume***

Kimball Room – Floor 3

Emily Filler, Washington and Lee University

Jonathan Crane, Emory University

Mira Wasserman, Reconstructionist Rabbinical College

In this roundtable, the editors of the Brandeis edited volume, "Modern Jewish Ethics, 1970-Present," present our (very tentative) Table of Contents, and reflect on the project, our editorial choices and limitations, and the attendant debates around scholarly influence, anthologization, and diversity in the development and expansion of our field. We are particularly interested in the centrality of methodological debates in Jewish ethics, as well as the ongoing conversations about how - or if - ethics are represented as distinctively “Jewish” at all; we intend this consideration to be a consistent thread throughout the volume. We welcome conversation not only around our particular inclusions or omissions (though this could likely be a whole conversation in itself!), but around the broader questions of "defining a field" through a wide-ranging, though necessarily quite limited, edited volume.

Havdalah following concurrent session 5 (Shabbat formally ends at 5:22)

5:30 PM – 6:15 PM

**SSME Executive Meeting**

Indiana Room – Floor 3

Business Meeting (5:30-6:15 PM)

Board Meeting (6:15-7:00 PM)

5:45 PM – 7:00 PM

**Catholic Eucharist**

Crystal Room – Floor 3

7:00 PM – 7:45 PM

**Professional Conduct and the SCE**

Salon 12 – Floor 3

7:00 PM – 8:00 PM

New SCE Presidential Cabinet Meeting

Wabash – Floor 3

7:00 PM – 8:15 PM

**SJE: *Discussion with an Author: Danya Ruttenberg's on Repentance and Repair***

Kimball Room – Floor 3

Discussant: Aryeh Cohen, American Jewish University/Ziegler School of Rabbinic Studies

8:00 PM – 9:15 PM

**INTEREST & WORKING GROUPS #3*****Race, Faith, and Food Justice: A Book Symposium on Chris Carter's The Spirit of Soul Food - Animal Ethics, African and African-American Working Group***

Salon 1 - Floor 3

Traci C. West, Drew University Theological School

Emilie M. Townes, Vanderbilt University Divinity School

Christopher Carter, University of San Diego

Conveners: Trevor Bechtel, University of Michigan

Grace Kao, Claremont School of Theology

Terrence Johnson, Georgetown University

Shawnee Daniels-Sykes, Mount Mary University

Soul food has played a critical role in preserving Black history, community, and culinary genius. It is also a response to--and marker of--centuries of food injustice. Given the harm that our food production system inflicts upon Black people, what should soul food look like today? Jointly sponsored by the Animal Ethics Interest Group and the African and African American Working Group this session consists in a panel considering Chris Carter's new book, *The Spirit of Soul Food*. Join us to hear an interdisciplinary group of panelist respond to Carter's book and the questions it asks.

***The Power of Monetary Policy in a Neoliberal Age: A Comparative Exploration - Monetary Policy***

Salon 2 - Floor 3

Per Sundman, Uppsala University

Ilsup Ahn, North Park University

Conveners: Ilsup Ahn, North Park University

Norman Faramelli

How does monetary policy affect social welfare in an age of neoliberalism? The 2023 Monetary Policy Interest Group answers this question by critically reexamining George H. Crowell's 2002 JSCE article titled, "The Power of Monetary Policy: Ethical Insights from Canadian Experience." At the 2023 SCE meeting, the Monetary Policy Interest Group will discuss Crowell's thesis by critically comparing several different countries' monetary policies, which include the U.S., Germany, Sweden, Brazil, and South Korea. The meeting will be held as a panel discussion, and each panelist will share her/his research outcome in a comparative manner.

***Re-Imagining The Challenge of Peace After the Post-Cold-War Era Ethics and Catholic Theology***

Salon 4 & 5 - Floor 3

John Berkman, Regis College, University of Toronto

Ben Peters, University of St Joseph (Hartford)

Conveners: Michael J. Baxter, Regis University, Denver

John Berkman, Regis College, University of Toronto

The Challenge of Peace, the Catholic bishops' pastoral letter on war and peace, was written during the Cold War. In the Post-Cold-War era, it seemed less relevant. But recent events-the criticism of nuclear weapons by Pope Francis and the rise of nationalism-have renewed its relevance. This session is dedicated to reimagining "the challenge of peace," in keeping with the just-war and pacifist traditions. John Berkman will articulate the natural law grounds for condemning the possession of nuclear weapons. Ben Peters will show how the radical pacifism of Gordon Zahn frees our imagination from the myopia of Americanism. Discussion will follow.

***Lessons from Mediocre: Applying Ijeoma Oluo's Analysis of White Masculinity in the Church and the Academy - Interrupting White Privilege***

Salon 6 - Floor 3

Julie A. Mavity Maddalena, Lakeland University

Laura Stivers, Dominican University of California

Conveners: Julie A. Mavity Maddalena, Lakeland University

Sarah Neeley, University of Denver

Ijeoma Oluo's 2020 book, *Mediocre: The Dangerous Legacy of White Male America*, explores the history and devastating impact of white male supremacy in the U.S. She also covers the role of white men in social justice movements, higher education, and the workplace. Oluo asks the question, "Can White Manhood Be More Than This?" and offers her thoughts on a healthier construction of white masculinity. This discussion-based session, led by Julie Mavity Maddalena and Laura Stivers, will recap Oluo's arguments and situate them in the church and the field of Christian Ethics and masculinities studies, identifying damages wrought and inviting the group to consider alternative visions moving forward.

***Climate Fiction and Visions of Destruction and Hope - Climate Justice***

Salon 7 – Floor 3

Mark Douglas, Columbia Theological Seminary

Ryan Darr, Princeton University

Laura Yordy, Independent Scholar

Respondent: Melanie Harris, Wake Forest University School of Divinity

Conveners: Mark Douglas, Columbia Theological Seminary

Eric Schnitger, Asuza University

Climate fiction is a rich field that communicates a variety of ethical visions vital for climate justice. Positive depictions can spark Christian visions of ethical possibilities, while dystopian fiction can spur urgency for the climate catastrophe. Ryan Darr will focus on the ethical role for imagining and envisioning futures of loss, suffering, and other evils; Laura Yordy will explore positive climate futures envisioned in several recent works by Christian authors; and Mark Douglas will reflect on how climate fiction can also assist us in the work of reparation for humans and nonhumans who will inherit structures of injustice sown today.

***Aesthetics, Institutions, and Ethics - Asian and Asian-American Working Group***

Logan Room – Floor 3

Sunder John Boopalan, Canadian Mennonite University

SueJeanne Koh, St. Mark's Presbyterian Church

Conveners: Sunder John Boopalan, Canadian Mennonite University

SueJeanne Koh, St. Mark's Presbyterian Church

The panel on aesthetics, institutions, and ethics raises the following questions: 1. What can we draw from Asian American writers, artists, musicians, and other creatives to highlight questions of ethical concern within Asian American communities? 2. What constructive examples among Asian American worship leaders or preachers demonstrate how attention to aesthetics can amplify shared, felt concerns? 3. Is there an “Asian American Christian aesthetic,” and if not, why? Is it possible, in fact, that aesthetic visions as they are in Asian American church communities and others, might obscure serious social realities, e.g., domestic violence and sexual abuse?

***Performing Israel: Practices and Problems in the Use of Israel's Narrative in Christian Liturgy - Liturgy and Ethics***

Salon 3 - Floor 3

Nick Scott-Blakely, Fuller Theological Seminary

Respondent: Dan Rhodes, Loyola University Chicago

Conveners: Debra Dean Murphy, West Virginia Wesleyan College

Dan Rhodes, Loyola University Chicago

Brent Laytham, St. Mary's Seminary &amp; Univeristy

This session will engage one of the perennial issues of Christian Ethics: the role of the story of Israel in shaping Christian worship and witness. Presenters will take up formative and performative questions around the identity, image, vision, history, and hope of Israel as narrated in the Hebrew Scriptures. Issues that emerge from this exploration include supersessionism, cultural appropriation, trauma and exile, and liturgy through a liberationist lens.

***Evaluating the Churches' Teaching on Migration Ethics - Migration Ethics***

Salon 8 &amp; 9 – Floor 3

V́ctor Carmona, University of San Diego

Rubén Rosario Rodriguez, Saint Louis University

Myles Werntz, Abilene Christian University

Conveners: Victor Carmona, University of San Diego

Robert W. Heimburger, University of Aberdeen

What are the churches teaching about migration? Do their teachings represent an adequate response to contemporary challenges surrounding migration? Given issues surrounding borders, Brexit, nationalism, refugees, internally displaced persons, and changing demographics, what are churches saying, and are they saying it well? Following from the success of the 2022 panel, 2023 panelists will speak about further churches and communions of which they are a part, evaluating those churches' teaching.

***30 Years of the Families and Social Responsibilities Interest Group at SCE: Reflections by its Co-Founders and A Look Ahead to What's Next - Family and Social Responsibility***

Salon 10 - Floor 3

Christine Firer Hinze, Fordham University

Todd Whitmore, University of Notre Dame

Respondent: Craig A. Ford, St. Norbert College

Conveners: Marcus Mescher, Xavier University

Kari-Shane Davis Zimmerman, College of Saint Benedict and Saint John's University

Dr. Christine Firer Hinze (Fordham University) and Dr. Todd Whitmore (University of Notre Dame), the co-founders of this interest group, will share how they read the 'signs of the times' 30 years ago and their original aspirations for establishing this interest group. They will also share their observations of how ethical issues related to families and social responsibilities have evolved across these last three decades. Dr. Craig A. Ford (St. Norbert College) will provide a response to their comments, focusing especially on the present and future gifts and tasks related to the ethics of families and social responsibilities.

Sunday, January 8

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6:30 AM – 8:45 AM

**SCE Board Meeting**

Wabash – Floor 3

7:30 AM – 11:00 AM

**Registration**

Bays 1-4 – Floor 4

8:00 AM – 9:00 AM

**SJE Business Meeting**

Kimball Room – Floor 3

8:00 AM – 10:00 AM

**Exhibit & Poster Hall Open**

Exhibit Hall – Floor 4

8:00 AM – 8:45 AM

**Ecumenical Worship Service**

Crystal Room – Floor 3

9:00 AM – 10:15 AM

**CONCURRENT SESSION #6**

***Imagining Peripatetic Friendship and Economic Justice: Bayard Rustin's  
Quaker Vision for Just Societies***

Salon 1 - Floor 3

Justin Barringer, Southern Methodist University

Convener: Brian Stiltner, Sacred Heart University

Civil Rights leader, mentor to Dr. King, and organizer of the 1963 March on Washington for Jobs and Freedom has too often been neglected in the realm of Christian ethics. This essay will attempt to bring Rustin into conversations of Christian ethics. Among the issues that studying Rustin can illuminate are the ethical concerns of friendship in justice movements and sociopolitical hierarchies, as well as effective responses to growing wealth inequity. It argues that Rustin's faith and friendships, provide a theologically informed paradigm for Christian charity and a just response to wealth inequity.

***By Any Greens Necessary: Food Sovereignty, Christian Ethics, and the Radical Imagination*** Salon 2 - Floor 3

Joi R. Orr, Interdenominational Theological Center

Convener: Carmen González, Loyola University Chicago

This paper presents an ethnographic study of a food sovereignty collective in Baltimore, Maryland “The Black Church Food Security Network (the Network). The Network is comprised of black houses of worship, rural farmers, and urban growers with the mission to create an alternative foodway, or an independent, community-controlled farm-to-table distribution system. The findings of this study argue that the Network is motivated by an Afro Christian ethic that takes seriously a particular radical imagination “a hope and telos of black communities in right relation to the land.

***Catholic Visions and Imaginations for #StopAsianHate: Accountabilities and Possibilities*** Salon 4 & 5 - Floor 3

Hoon Choi, Bellarmine University

Convener: James Bretzke, John Carroll University

Recent visibility of violence against AANHPIs amplified the reality of violence that AANHPI community face in the U.S. context. What is often overlooked, however, is the mundane nature of these experiences, a long history of such invisibilities beyond a few famous cases, and how they are related to the U.S. global imperialism and “white men’s domination.” This paper attempts both to complicate #StopAsianHate and fill important gaps by evaluating the problem through the lens of the Catholic intellectual tradition with its own complicity but also possibilities.

***Whom Do Our Methods Serve and Protect? Pedagogical and Meta-Ethical Challenges in Teaching Breonna Taylor*** Salon 6 - Floor 3

Andrew Stone Porter, Bellarmine University

Convener: Leonard Curry, Vanderbilt University

Introductory courses in Christian ethics ordinarily survey methods including deontological, teleological, and virtue ethics using case studies. In spring 2021 the author followed the standard approach, but the “case” was a claim made by Sgt. John Mattingly, one of the officers who killed Breonna Taylor. In an e-mail to LMPD colleagues Mattingly claimed, “I know we did the legal, moral and ethical thing that night.”

None of the standard methodologies is fully adequate to the case. The paper argues that they should be supplemented by Darryl Trimiew’s modified Niebuhrian responsibilist liberation ethics, which analyzes personal, structural, and historical elements of the situation.

***Dream or Delusion? Truth and Ideology in the Work of Martin Luther King, Jr., and Antonio Gramsci***

Salon 7 - Floor 3

Joshua Beckett, Loyola Marymount University

Convener: Russell Johnson, University of Chicago

The concepts of truth and ideology are interrelated in colloquial understanding—respectively understood, more or less, as “what actually is the case” and “what others with vested interests would try to convince us is the case.” They are also linked in social theory and theological ethics, and in this contested era of misinformation and deception, it is crucial to interrogate both. Antonio Gramsci and Martin Luther King, Jr., each address and incorporate both concepts in their intellectual and activist projects, though King places a stronger emphasis on truth, while Gramsci particularly highlights the importance of ideology.

***Mysticism as Counter-Conduct: A Foucauldian Retrieval of Dante and St. Catherine of Siena***



Salon 3 - Floor 3

Matthew A. Elmore, Duke University Divinity School

Convener: Lincoln Rice, Marquette University

This paper draws upon Dante and St. Catherine of Siena to flesh out the Foucauldian concept of counter-conduct. Both figures occupy a unique place in history, living amid protomodern experiments in banking and politics. Both, too, exemplify an intriguing mix of the contemplative and the active life, engaging in politics from the vantage point of their visionary mysticism. Most importantly, both envisioned God’s love as a political commons - an “immaterial” power transcending the control of clergy and king. How does their vision illuminate the Foucauldian history of the present, and how can it empower modern and postmodern visions of counter-conduct?

***Forgiveness Divine***

Logan Room – Floor 3

Andrew J. Peterson, Princeton Theological Seminary

Convener: Candace Jordan, Princeton University

Is forgiveness pure gift? Or is it earned conditionally through remorse and apology? I argue that forgiveness is best considered a conditional moral exchange. This secures its justice and protects victims from being revictimized by its demands. But I concede that proponents of gifted forgiveness are right to suggest that conditional forgiveness seems incapable of accounting for some of the extraordinary cases we find most exemplary. In response, I argue that an account of proleptic conditional forgiveness best retains the justice of these extraordinary acts while nonetheless securing their extraordinary excellence.

***Seeing Visions, Dreaming Dreams, Prophesying:  
The Pentecost as a Resource for Democratic Politics***



Salon 8 & 9 - Floor 3

Mary Nickel, Princeton University

Convener: Margaret Kamitsuka, Oberlin College

For Kristen Deede Johnson, Augustinian theology provides resources for overcoming debates about the consolidation or protection of difference in plural society. Johnson's Augustine invites us to unite with others in loving and humble interactions with difference. I find in the Biblical narrative of the Pentecost an instructive example of the "embodied communication" Johnson promotes. I draw heavily on Willie Jennings' reading of Acts 2 to make this case. Most striking is the text's oscillation from vision to speech, and speech to vision. The paper invites reflection on how divinely granted visions might be translated into conversations that facilitate what Jennings calls "joining."

***Ecclesial Barriers to Moral Discernment for American Catholics Facing Fertility Challenges***

Salon 10 - Floor 3

Emma McDonald, Boston College

Convener: David Clairmont, University of Notre Dame

Through analysis of in-depth interviews, this paper will examine how ecclesial structures and cultures shape opportunities for communal discernment among American Catholic women experiencing infertility. Despite Pope Francis' statements promoting the participation of Catholics in "irregular" situations, the structural and cultural biases of the institutional church continue to privilege the minority of Catholics aligned with Church teaching in ecclesial settings of moral discernment regarding fertility treatments. This lack of structural support for dialogue threatens the development of the *sensus fidelium* and hinders conscience formation and the development of a reflective moral agency among Catholics navigating complex fertility challenges.

***Afrofuturism and Eschatological Hope: Reimagining Social Life after Colonial Modernity***



Salon 12 - Floor 3

Adam Beyt, Saint Norbert College

Convener: William George, Dominican University

The cultural and religious themes of Afrofuturism explored by Richard Sneed help reimagine the eschatological hope expressed by theologian Edward Schillebeeckx. This hope can help build new social relations after colonial modernity. Schillebeeckx's account of discipleship is grounded on defending the *humanum*, the new humanity represented by the symbol, the Reign of God. Sneed's book, *The Dreamer and the Dream*, analyzes works associated with Afrofuturism, like Octavia Butler's *Parable* duology, Janelle Monáe's concept albums, and Ryan Coogler's *Black Panther*. These works inspire an alternative imagination for social relations in defending the *humanum* to live after colonization.

**SSME: *Ethics, Resistance, and the Public Sphere***

Indiana Room – Floor 3

Convener: Raissa von Doetinchem de Rande

Mujahid Osman, Queering Jihad: Islamic Praxis in South Africa

Safiya Bukhari: Rethinking Agency, Resistance, and Self-Cultivation

Omar Awass, Fatwas, Muslim Ethical Subjectivity, and the Formation of an Islamic Moral Field

Firooz Jafari, The Medieval Islamic Ethics and The Virtue of Obedience

**SJE: *Reimagining the Promise of Natural Law: Interreligious Engagements***

Kimball Room – Floor 3

Yonatan Brafman, Tufts University

Holly Taylor Coolman, Providence College

Paul Martens, Baylor University

Anver Eamon, University of Toronto

Respondent: Randi Rashkover, William and Mary

This panel explores the definition and promise of the category of natural law as it is understood internal to the various Abrahamic traditions yet with an intentional glance at the many global challenges we face today, including but not limited to environmental destruction, racism, xenophobia, and crippling global inequalities. To that end, the panelists represent strands of natural law reasoning within Judaism, Christianity (Catholic and Protestant), and Islam.

9:00 AM – 9:45 AM

**Professional Conduct Committee**

Wabash – Floor 3

10:30 AM – 11:00 AM

**SCE/SJE/SSME Leadership with Talley**

Wabash – Floor 3

11:00 AM – 12:30 PM

**The Journal of the Society of Christian Ethics Editorial Board Lunch**

Wilson – Floor 3

**2023 Lifetime Achievement Award – Lisa Sowle Cahill**

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 delighted to award Lisa Sowle Cahill this year's Lifetime Achievement Award. Professor Cahill is the J. Donald Monan Professor in Theology at Boston College. While many know her for her significant writings, there are many here who know her as their professor. In 2020, SCE members Ki Joo Choi, Sarah M. Moses, and Andrea Vicini, S.J. edited a festschrift entitled *Reimagining the Moral Life: On Lisa Sowle Cahill's Contributions to Christian Ethics*. The work is but one indication of how Professor Cahill has profoundly influenced the field of Christian ethics by empowering women and men, lay and religious, Catholic, Protestant, and Orthodox to find their own theological voices and contribute to the field of theological ethics.

She is a prodigious worker: Professor Cahill serves currently on eleven editorial boards, has authored ten books and over two hundred peer-reviewed articles and book chapters, and co-edited another seven books as well as thirteen issues of the international journal *Concilium*. Her interests and expertise include New Testament and ethics, history of Christian ethics, Christology and ethics, Catholic social teaching, global Christian ethics, ethics of sex and gender, bioethics, ethics of war and peacemaking, environmental ethics. If we were to think of her presence at any Annual Meeting of the SCE, she is often a bridge-builder, whether at a plenary or concurrent session, an interest or working group, or at a social for 80 that she hosts annually.

In recognition of the important role that she has played in shaping the field of Christian ethics in over four decades within the academy, the church, and civil society, we award Professor Lisa Sowle Cahill this year's Lifetime Achievement Award.

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This year's recipient was selected from members' nominations by the Lifetime Achievement Committee: James Keenan (Chair), Outgoing Board Members: Tobias Winright, Ramón Luzárraga, Nikki Young, and endorsed by the Executive Committee. The committee for selecting next year's recipient are Bryan Massingale (Past President); Outgoing Board Members: Jana M. Bennett, David M. Cloutier, Elizabeth Hinson-Hasty.

**SCE Officers & Board Contact Information**

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MT Davila (Editor) [mariatdavila@gmail.com](mailto:mariatdavila@gmail.com)

Jana Bennett (2023) [jbennett2@udayton.edu](mailto:jbennett2@udayton.edu)

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