

The logo consists of the letters 'SCE' in a white, serif font, centered within a black rounded rectangle.

**SCE**

**THE SOCIETY OF  
CHRISTIAN ETHICS**

**2024  
ANNUAL  
MEETING**

**HILTON PALMER HOUSE | CHICAGO, IL**

**JANUARY 4-7, 2024**

**FINAL PROGRAM**

**FUTURE ANNUAL MEETINGS****2025**

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

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

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**Society of Jewish Ethics**

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

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**Society for the Study of Muslim Ethics**

PO Box 64  
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*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**

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Meeting Hashtag: #sofcethics24

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 4	12:00 PM – 6:00 PM
Friday, January 5	7:30 AM – 6:00 PM
Saturday, January 6	7:30 AM – 6:00 PM
Sunday, January 7	7:30 AM – 10:30 AM

## 2024 ANNUAL MEETING

"Teaching and Learning Christian Ethics: What's the Matter"

Thursday, January 4 - Sunday, January 7, 2024

**Wednesday, January 3**

7:00 PM – 10:00 PM

**Lutheran Ethicists**

Logan Room - Floor 3

**Thursday, January 4**

7:00 AM – 5:00 PM

**Lutheran Ethicists**

Logan Room - Floor 3

7:30 AM – 5:00 PM

**SCE Board Meeting**

Wabash - Floor 3

1:00 PM – 5:30 PM

**Registration**

Bays 1-4 – Floor 4

12:00 PM – 6:00 PM

**Pre-Conference Field Trip to Shedd Aquarium**Shedd Aquarium  
1200 S DuSable Lk Shr Dr.  
Chicago, IL 60605

Meet by the registration desk at the Palmer House at 1pm. We will either take a bus or walk to the Shedd Aquarium, where we will have an opportunity to explore, have close encounters with aquatic life, learn more with free audio guides, and, during our visit, gather for a discussion, led by SCE member Bill George (emeritus professor, Dominican University), about what we've been learning at the Shedd and how that connects with our work as ethicists. We can make sure you're back at the hotel by 5:30, or earlier if you so desire, in time to catch a bite before the 7pm evening session begins.

Cost: \$5 for the bus plus \$36 for admission to the Shedd Aquarium (\$20 for Chicago residents). We have a limited number of free passes available if you or your institution are not able to cover this cost – just get in touch!

We'd appreciate an RSVP; we'll respond with further information on buying tickets in advance. Tickets may sell out, so we recommend RSVPing **by December 20<sup>th</sup>**. Send RSVP and questions to [hartman@roanoke.edu](mailto:hartman@roanoke.edu).

Thursday, January 4

5:00 PM – 7:00 PM

**Students and Invited Senior Scholars Reception**

Crystal Room – Floor 3

5:00 PM – 6:30 PM

**Exhibit & Poster Hall Open**

Exhibit Hall – Floor 4

7:00 PM – 8:15 PM

**CONCURRENT SESSION #1*****LGBTQI+ Working Group: Dangerous Re-Membering: Queer Pasts and Queer Presence in Political Times***

Salon 1 – Floor 3

Brandy Daniels, University of Portland

Craig Ford, St. Norbert College

Sean Larsen, Marquette University

Cristina Traina, Fordham University

Respondent: Bryan Massingale, Fordham University

At a time when LGBTQI+ rights are both a given and increasingly threatened, what does it mean to remember? What can we learn from those who have been pathbreakers, and those striking out on their own paths today? What are the dangerous memories, those subversive memories of victims of history, of LGBTQI+ communities, particularly those that have been shaped by/a part of Christianity? And what hope might those memories offer? This panel envisions a conversation about LGBTQI+ relations to the past (theologically, institutionally, historically) and what it means for our present/presence among Christian scholars, practitioners, and spaces.

***The Challenging Work of Feminist Solidarity: Muslim and Christian Perspectives***

Salon 3 – Floor 3

Zahra Ayubi, Dartmouth College

Shannon Dunn, Gonzaga University

Juliane Hammer, University of North Carolina

Candace Jordan, Princeton University

Megan McCabe, Gonzaga University

Convener(s): Shannon Dunn, Gonzaga University

This collaborative panel between SCE and SSME members engages the question of what feminist solidarity entails across religious traditions, given histories of racism, colonialism, and patriarchy. What might a concept of solidarity offer in response to forms of interpersonal and systemic violence? One pair of panelists addresses the difficulty and necessity of accountability for sexual abuse within religious and academic institutions. The other pair centers intersectionality in acts of political solidarity, critiquing white feminist paradigms of solidarity that misrepresent the experiences and expressions of marginalized persons.

Thursday, January 4

7:00 PM – 8:15 PM

**CONCURRENT SESSION #1 - (continued)**

***Spiritual Exercises at the End of the World: Toward Solidarity as a Way of Life***

Salon 6 – Floor 3

Matthew Elia, University Of Virginia

Convener(s): Andy Dunning, University Park United Methodist Church

We face a polycrisis: climate crisis, refugee crisis, and enduring racial violence rooted in slavery, colonialism, and their afterlives in the present. For anyone paying attention, despair looms. At the end of the world, how does one live? How does one not just post online, not just anxiously analyze news and data, but embody a commitment to struggle, bring one's everyday life into alignment with solidarity? By juxtaposing the tradition of the spiritual exercises (from the Stoics to Ignatius of Loyola to Michel Foucault) to the present struggle among activists to find a form of life adequate to the polycrisis, we shed new light on both, while also clarifying the stakes of religious ethics as not just a task of thought, but a set of resources for living.

***Dressing for the Weather: Ethics In Ordinary Time***

Salon 2 – Floor 3

Elizabeth Bounds, Emory University/Candler School of Theology

Convener(s): Matthew Bersagel Braley, Viterbo University

In this paper, I will suggest ways of doing Christian ethics as ordinary ethics in dialogue with the voices of incarcerated women. I will review three different strands or genealogies of ordinary ethics: one from anthropology of morality, another from virtue ethics, and the third from liberation ethics, exploring what they are able to illuminate or obscure in those moral scenes. Finally, I will begin to suggest some guideposts for a Christian ordinary ethics that attends to the particular ways we live ethics as we try to build meaningful lives, especially in contexts of constraint.

***Abolitionist Economic Democracy: Racial Capitalism and the Ethics of Reconstruction***

Salon 4 & 5 – Floor 3

Matt R. Jantzen, Hope College

Convener(s): Andrew Blosser, Congdon Family Foundation

Given racialized chattel slavery's significance to the U.S. economy, the abolition of slavery necessarily raised a profound question for the nation after the Civil War: how would the United States structure its economy when, for the first time in its history, it could no longer unapologetically exploit the stolen labor of millions of enslaved people? This paper examines three rival economic traditions that contested the future of political economy in the United States during Reconstruction. Building on this historical analysis, it develops a contemporary account of abolitionist economic democracy amidst the exploitative conditions of racial capitalism in the twenty-first century.

Thursday, January 4

7:00 PM – 8:15 PM

**CONCURRENT SESSION #1 - (continued)**

***Teaching for the Church: Challenges and Opportunities of Living our Vocation as Theologians in Ecclesial Spaces*** 

Salon 7 – Floor 3

Meghan Clark, St. John's University

Alexandre Martins, Marquette University

Emily Reimer-Barry, University of San Diego

Convener(s): Todd Salzman, Creighton University

How do Catholic theologians teach in ecclesial spaces? How do their voices and their publications shape ecclesial discernment? Three panelists will share examples of successful teaching moments in and for the church. They will also share challenges they have faced, including the roadblocks associated with hierarchicalism as defined by Jim Keenan. Theo-ethical analysis will probe themes of ecclesiology and ethics; social sin; and the limits of gender complementarity. Pope Francis has implored theologians to “think a little about how to help” and to “move forwards, not backwards.” Our panelists chart a way forward.

***International Law: Why it Matters for Teaching and Learning Christian Ethics***

Salon 10 – Floor 3

William George, Dominican University

Convener(s): Hilary Nwainya, St. Thomas University

Much of the “matter” of Christian ethics (war, climate change, global equity, migration, ecology, etc.) simply cannot be adequately understood, learned, or taught without engaging international law. Three examples from the law of the sea show why and how this is so: (1) the faith-based Neptune Group's participation in UN Convention on the Law of the Sea (UNCLOS) negotiations; (2) Philip Allott's profound interpretation of UNCLOS as the “root stock” of a “new law of the sea; and (3) *Blue Legalities: The Laws and Ways of the Sea*, in which new voices imagine ocean governance, and thus Christian ethics, in novel ways.

***Promoting the Healing and Social Reintegration of Korean Youth Offenders: The Role of Restorative Justice as a Comprehensive Educational Model in Christian Ethics***



Salon 8 & 9 – Floor 3

I Sil Yoon, Yonsei University

Convener(s): James T. Bretzke, John Carroll University

I would like to discuss how theologically-grounded restorative justice can contribute to the restoration of Korean youth offenders. With its theological foundations, particularly focused on 'shalom,' restorative justice can be an effective educational model within Christian ethics. Despite the necessity for penalties, youth offenders are individuals who need healing from trauma and restoration of autonomy, self-control, and agency as social participants. In fulfilling these needs, theologically-grounded restorative justice can effectively support the societal reintegration of Korean adolescent offenders. It also outlines the role of communities and provides directions for institutional changes.

Thursday, January 4

7:00 PM – 8:15 PM

**CONCURRENT SESSION #1 (continued)**

***Cultivating Civic Virtue and Educating for Peace: Insights from Transitional Justice***

Salon 12 – Floor 3

Joshua Snyder, Boston College

Convener(s): Megan Gooley, Fordham University

Transitional justice is an interdisciplinary praxis that aims to reconcile a divided society that has been impacted by internal conflict or a repressive regime. Central to its goals, is the ability of transitional justice practices to inculcate civic virtue and educate members of civil society for peaceful, pluralistic coexistence of former adversaries. This presentation argues for the need of a localized, place-based approach to transitional justice. As such, it looks at how collective agency is embodied in social movements and grassroots organizations. Specifically, this presentation will look at how the Catholic Church was one of the agents of social change in Guatemala's post-civil war transitional justice initiatives. In so doing, this presentation will demonstrate the importance of cultivating civic virtue and peace education within the field of transitional justice. Finally, the presentation will conclude by offering ways in which this approach might be applicable to the current context of the Russo-Ukrainian conflict.

***Non-Violence and the Problem of Political Coercion***

Marshfield Room – Floor 3

Darren Yau, Princeton University

Convener(s): Maria Kenney, Asbury Theological Seminary

Non-violence is one of the 20th century's most compelling expressions of political agency in societies where justice appears nowhere to be found. This paper takes up a challenge facing non-violent resistance in conversation with developments in democratic theory that place protest at the heart of democratic culture. If a philosophy of non-violent resistance claims to abstain from violence, but in practice non-violence permits forms of coercion with harmful effects, is there a salient difference between non-violent and violent action? This challenge, raised by Christian realists, will be explored by analyzing Daniel Berrigan's defense of the Plowshares Movement.

***SJE: Remembering and Forgetting that We Were Slaves in Egypt: Confronting Slavery in Rabbinic Texts (Roundtable)***

Kimball Room – Floor 3

Marjorie Lehman, Jewish Theological Seminary of America

Mira Wasserman, Reconstructionist Rabbinical College

Bernadette Brooten, Brandeis University

Remembering and Forgetting that We Were Slaves in Egypt: Confronting Slavery in Rabbinic Texts (Roundtable)  
Slaves and slavery are all over classical Jewish texts in ways that are undertheorized and ethically problematic. In this session we will expose the complex nature of this category, complicating the use of classical Jewish texts as resources for anti-slavery ethics.

Thursday, January 4

8:30 PM – 9:30 PM

Listening Session for Virtual Meeting

Salon 1 – Floor 3

Friday, January 5

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.*

***Abortion & Religion: Jewish, Christian, and Muslim Perspectives (T & T Clark Reader)*** | T & T Clark

Rebecca Todd Peters, Elon University  
Margaret D. Kamitsuka, Oberlin College (retired)

***Ethics and Advocacy: Bridges and Boundaries*** | Wipf and Stock

Harlan Beckley, Shepherd Higher Education Consortium on Poverty. Washington and Lee University, Emeritus  
Douglas Ottati, Davidson College  
Matthew Petrussek, Marymount University  
William Schweikder, The University of Chicago Divinity School

***How Would We Know What God Is Up To?*** | Aosis

Cynthia Moe-Lobeda, Pacific Lutheran Theological Seminary, Church Divinity School of the Pacific, Graduate Theological Union  
Ernst Conradie, University of the Western Cape

***Human Becoming in an Age of Science, Technology, and Faith*** | Lexington/Fortress Academic

Jason Roberts, University of Georgia  
Mladen Turk, Elmhurst University  
Philip Hefner, Lutheran School of Theology Chicago (emeritus)

***Living Belief: A Short Introduction to Christian Faith*** | Eerdmans

Douglas Ottati, Davidson College

***Lying and Truthfulness: A Thomistic Perspective*** | Cambridge University Press

Stewart Clem, Aquinas Institute of Theology

Friday, January 5

7:45 AM – 8:45 AM

**CONVERSATION WITH AN AUTHOR (continued)**

***Moving into the Ecumenical Future: Foundations of a Paradigm for Christian Ethics*** | Eugene, Oregon: Wipf and Stock, Pickwick Publications

*In Honor of* John Crossin, Oblates of St. Francis de Sales [Catholic Religious Order]

***The Church in the Public: A Politics of Engagement for a Cruel and Indifferent Age*** | Fortress Press

Il-sup Ahn, North Park University

***The Ethics of Tainted Legacies: Human Flourishing after Traumatic Pasts*** | Cambridge University Press

Karen Guth, College of the Holy Cross

***The Future of Christian Realism: International Conflict, Political Decay, and the Crisis of Democracy*** |

Lexington

Joshua Mauldin, Center of Theological Inquiry

Dallas Gingles, Southern Methodist University

Rebekah Miles, Southern Methodist University

***The Work of Inclusion: An Ethnography of Grace, Sin, and Intellectual Disabilities*** | Bloomsbury/T&TClark

Lorraine Cuddeback-Gedeon, Catholic Relief Services

***Tomorrow's Troubles: Risk, Anxiety, and Prudence in an Age of Algorithmic Governance*** | Georgetown

University Press

Paul Scherz, Catholic University of America

***Tragic Dilemmas in Christian Ethics*** | Georgetown University Press

Katherine Jackson-Meyer, Harvard University

***Reenvisioning Sexual Ethics: A Feminist Christian Account*** | Georgetown University Press

Karen Peterson-Iyer, Santa Clara University

Friday, January 5

8:00 AM – 7:30 PM

**Exhibit & Poster Hall Open**

Exhibit Hall – Floor 4

8:00 AM – 9:00 AM

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

Wabash – Floor 3

9:00 AM – 10:30 AM

**SCE Plenary: Why Christology “Matters” for Ethics:  
Constructing a Typology of Options**

Grand/State Ballroom – Floor 4

Sarah Coakley, Honorary Professor, St Andrews University and Australian Catholic University; Honorary Fellow of Oriel College, Oxford

Respondent: Gerald McKenny, Walter Professor of Theology, University of Notre Dame

Sarah Coakley was Norris-Hulse Professor of Divinity at Cambridge from 2007-2018. Since then, she has been an Honorary Professor at St Andrews University, Honorary Professor at the Australian Catholic University, Honorary Fellow of Oriel College, Oxford. She is a member of the European Academy of Arts and Sciences, and a Fellow of the British Academy.

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

Friday, January 5

11:00 AM – 12:15 PM

**CONCURRENT SESSION #2*****Global Scholar: Liberative Readings of the Bible and Colombian Women's Struggles: linking Christian Social Ethics to Phenomenology and Hermeneutics.***

Salon 7 – Floor 3

Edgar Antonio Lopez, PhD, Pontificia Universidad Javeriana

Convener(s): Virginia White, University of Chicago Divinity

This paper describes the experience of three groups of women living in vulnerable conditions who read biblical stories and find in those narratives some elements to rebuild their lives. The stories of Princess Tamar (2 Samuel 13:1-22) read by a group of women living with HIV, the Levite's concubine (Judges 19:1-30) read by a group of prostitution survivors, and the woman accused of adultery (John 7:53-8:11) read by women who suffer gender violence evidence how human rights can be fostered through the central role of the community as main interpreter and the accompaniment of engaged scholars concerned by their harsh situation. Rooted in these experiences, this paper argues that such processes of emancipatory reading of the Bible not only call Christian Ethics to maintain a permanent dialogue with phenomenology and hermeneutics, but also help scholars to make visible the Kingdom of God in culture, politics, and economics—by working together with marginalized communities in their social struggles.

***Black Sonic Traditions As a Resource for Teaching and Learning Christian Ethics*** 

Salon 1 – Floor 3

Julian Cook, Drew University

Convener(s): Ellen Ott Marshall, Emory University

More teaching and scholarship on how the sounds and aesthetics performed in specific Black religious contexts could enrich Christian Ethics discourses. But how should teachers responsibly engage the Black religious sonic in teaching and learning Christian ethics? This paper posits Black religious sounds and aesthetics as a site for contesting, debating, deconstructing, and constructing ontologies, notions of communal flourishing, and racial, gender, and sexual identities. Exploration of the Black religious sonic can open for teachers and students fresh pathways for probing Black Christian modalities and traditions (or vectors of traditions) historically neglected by and underrepresented in religious studies.

***Exploited Kenosis: The Principle of Totality, the Social Body, and the Ethics of Prison Organ Donation***

Salon 4 &amp; 5 – Floor 3

Shaun Slusarski, Boston College

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

This paper critiques prison organ donation programs through a collective interpretation of the principle of totality. While the Catholic Church formerly condemned living organ donations as a form of mutilation, it has since authorized such procedures through the principle of charity. When understood collectively, the principle provides a useful means of critiquing incarceration as a form of social mutilation that threatens the collective wellbeing of the social body. A fundamental transformation of the U.S. prison system is therefore a necessary antecedent to organ donation programs to prevent the predatory treatment of those severed from the social body.

Friday, January 5

11:00 AM – 12:15 PM

**CONCURRENT SESSION #2 (continued)**

***Contested Legacies: Augustine, Domination, and Slavery***

Salon 2 – Floor 3

Toni Alimi, Cornell University

Matt Elia, Saint Louis University

Jennifer Herdt, Yale Divinity School

Convener(s):

Jesse Couenhoven, Villanova University

David Henreckson, Whitworth University

Our panel seeks to begin a conversation about how to reread Augustine’s political thought in light of concerns about racial justice. The Augustinian tradition has been an influential constructive resource for recent Christian ethics. However, attempts to retrieve Augustine require attention to his stance on slavery. Our hope is to foster a constructive encounter, at once timely and overdue, between Augustinian political theology and the resources of modern Black thought, and to seek ways to construe key Augustinian ethical concepts “such as agency and virtue” that push back against and move beyond the framework of mastery.

***Teaching Christian Bioethics: Cultivating Virtue and Vocational Responsibility through Mock Clinical Ethics Consultations in an Undergraduate Classroom***

Salon 8 & 9 – Floor 3

Mariele Courtois, Benedictine College

Convener(s): Nancy Rourke, Canisius College

Unique challenges arise in teaching Christian bioethics in the classroom setting, particularly when students may not have clinical experience as nursing or medical students. One challenge involves helping students to appreciate the delicate context of clinical decision-making scenarios. Another challenge involves helping students to empathize with the perspectives and appreciate the expertise of various parties: physicians, patients, ethics consultants, social workers, chaplains, and others. Finally, students need clear examples of the dangers of a reductive paradigm of medicine that simply sees the patient as a collection of data points in contrast to a holistic, humanistic medicine that sees the patient as an integral person. Toward these goals, mock clinical ethics consultations in the undergraduate classroom help students to gain insight into the format of clinical ethical discourse, to value respectful engagement on difficult ethical issues, and to build necessary virtues for charitable and effective discourse, such as humility, gentleness, and prudence. The goal of the mock clinical ethics consultation is to help the class as a whole achieve a deeper understanding of the moral dimensions of an assigned scenario and the human relationships at stake. This practice can serve as a model for other classroom activities in broad fields of Christian ethics that invite students to cultivate virtues for effective discourse, to apply ethical analysis to concrete scenarios, and to consider the relationship of class content to personal vocation.

Friday, January 5

11:00 AM – 12:15 PM

**CONCURRENT SESSION #2 (continued)**

***Reframing Teaching Christian Ethics in the 21st Century for Non-Academic Career Paths***

Salon 10 – Floor 3

Debra Erickson

Matthew Shadle, Marymount University

Lisa Fullam, D.V.M., Th.D., Santa Clara University

Convener(s): Matthew J. Gaudet, Ph.D., Santa Clara University

As opportunities for sustainable teaching careers in the academy continue to constrict, how might we reimagine the teaching of Christian ethics beyond the university or church classroom? This panel discussion will feature Christian ethicists now working outside traditional educational settings. We intend that this panel will encourage current members' graduate instructors, advisors, mentors, students, and particularly people who may be languishing in academic precarity to re-envision what it means to be a scholar and teacher of Christian ethics.

***Compost the Pope? The Ethics of EuroAmerican Christian Burial and the Question of Human Composting*** 

Salon 3 – Floor 3

Christiana Zenner, Fordham University

Convener(s): Meghan J. Clark, St. John's University

In this paper I argue that religious burial is an ethical matter and that the practice of "human composting" is theologically and ethically licit. First, I describe the funeral-industrial complex in EuroAmerican societies and the rise of "natural reduction" as a burial option. I demonstrate that, in contrast to Jewish and Muslim burial practices, contemporary EuroAmerican Christianity burial is enmeshed with consumerism and the ecologically offensive funeral-industrial complex. Delving into the Catholic Church as a case study, I conclude that natural reduction is licit and can prompt a reconceptualization of EuroAmerican property paradigms and consumerist burial hegemony.

***The Economic Roots of Our Ecologic Crisis: Toward an Anticapitalist Pedagogy of Climate Justice***

Salon 6 – Floor 3

Dr. Laura M. Hartman, Roanoke University

Kevin O'Brien, Pacific Lutheran University

Convener(s): Ryan Juskus, Princeton University

This essay argues that David Loy's 1997 article "The Religion of the Market" and political and sociological work on anticapitalism written since then are vital resources for teaching and researching Christian responses to climate injustice and environmental degradation. Christian ethics should explicitly name capitalism as a key contributor to the destruction of earth's systems, should critique the worldview of global market systems on religious grounds, and should use the tools and terminology of anticapitalism to help students understand how our field contributes to important debates.

Friday, January 5

11:00 AM – 12:15 PM

**CONCURRENT SESSION #2 (continued)**

***An End to Disciplinary Ethics? Christian Ethics in Law, Finance, and Accounting***

Salon 12 – Floor 3

Elisabeth Kincaid, Loyola University New Orleans     Danny Sebastian, Southern Methodist University

Tyler Womack, Southern Methodist University

Convener(s): Matthew Anderson, Baylor University

What does Christian ethics have to do with law, finance, or accounting? Common responses to this question define and categorize Christian ethics as its own distinct discipline in the realm of values that can bear upon the tekne of other academic disciplines. Criticisms of this approach, however, suggest that it falsely presumes that ethics (or even accounting, law, and finance for that matter!) is a specific discursive domain. Panelists will reflect on how taking account of the concrete issues that emerge in formulating Christian disciplinary ethics in these three disciplines might inform higher-level thinking about Christian ethics itself.

***Moral Failure and its Values***

Marshfield Room – Floor 3

Karen Guth, College of the Holy Cross

Convener(s): Christopher Krall, Creighton University

This paper explores a third interpretation of the conference theme, reading the subtitle “what’s the matter” in the colloquial sense of “what’s wrong?” Rather than addressing the content or contexts of Christian ethics, it asks: 1) “What is wrong” with Christian ethics? 2) How does our field address “what’s wrong?” It investigates whether “what’s the matter” with Christian ethics is our failure to teach and learn in ways that attend robustly to the moral dimensions of what is wrong. It surveys recent literature in Christian ethics to construct a typology of moral failure and its potential values.

***SJE: Jewish Political Theologies: From Rabbinic to Modern***

Kimball Room – Floor 3

Convener(s): Emily Filler, Washington and Lee University

Jessica Spencer, Hebrew College: “They Did Not Say a Word”: Rabbinic Limitation and Divine Dignity in b. Bava Metzia 113b-115a

b. Bava Metzia 113b-115a addresses the question of how the rabbinic court should provide for a destitute borrower. The sugya weaves together teachings on the dangers of responsibility, aristocratic visions of Jewish worth, and an encounter between the prophet Elijah and a poor rabbi. Through a literary analysis of the sugya, I argue that the rabbis feel deep discomfort with their authority in the case of a destitute borrower. They demonstrate a theological stance that gestures at prophetic visions of Jewish dignity, yet ultimately uphold a tarnished economic system. This paper contributes to the existing literature on rabbinic authority, as well as to modern discourse around economic justice and religious responsibility.

Raphael Magarik, University of Illinois, Chicago: Shabbat and Anti-Capitalism

This paper assembles a body of recent writing and thinking on Shabbat as anti-capitalist praxis. It has two and a half goals. First, I aim to gather an archive of material and construct a tentative history of this reading, asking how and when it emerged, what its significant antecedents were, what classical sources it tends to emphasize, and what its significant novelties are. The second aim

of the project is to assess critically the claim that Shabbat is, or can be, anti-capitalist praxis. Finally, I suggest a constructive twist on the paradigm I think addresses some of these critiques. I suggest that shabbat is best understood not as anti-capitalist praxis, but rather as an anticipatory form for revolution. First, “anti-capitalist” can be somewhat vague, usually conflating accumulation, labor discipline, private ownership, and modernization. Second, proponents of Shabbat as anti-capitalist praxis need to be more specific on exactly how their praxis contributes to social change.

Derek Buyan, University of Chicago: Heschel, “Human Being as a Category of Value,” and American Democracy  
In this paper, I examine Abraham Joshua Heschel’s statements on American democracy in order to explore the dimensions of his theology and philosophy of religion that inform his understanding of it. I argue that Heschel identifies an axiological overlap in the ethic that flows from his Jewish theology of pathos and the ethic that flows from the tradition of American democracy as he interprets it: what Heschel calls “the human being as a category of value.” I further demonstrates that Heschel uses such overlapping interpretations as a key strategy for advocating for the social changes that he championed.

### Friday, January 5

11:00 AM – 12:15 PM

#### **SSME: Panel 1: Justice, Activism, Community Organizing**

Logan Room – Floor 3

Chair: Zahra Ayubi

“A Tarbiya of Solidarity: Ritual and Moral Formation in Muslim Community Organizing.” Sam Houston (Stetson University)

“Louise Little, Malcolm X, and the Psychic Epistemology of Black Muslim Thought.” Iman AbdoulKarim (Yale University)

“On the Sacred Struggle with the Downtrodden: Muslims’ Ethical Obligations in the Face of Everyday Injustice against the LGBTQ+ Community.” Febi Ramadhan (Northwestern University)

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 3

12:30 PM – 1:30 PM

#### **Women’s Caucus Lunch (Ticketed Event)**

First United Methodist Church-Chicago Temple  
77 West Washington Street, 2<sup>nd</sup> Floor, Chicago, IL 60602

1:00 PM – 1:30 PM

#### **Conveners of Working Groups, Caucuses & International Scholar Relation Meet with Leadership**

Wilson – Floor 3

Friday, January 5

1:30 PM – 3:00 PM

**SJE Plenary:**

Grand/State Ballroom – Floor 4

**"Doing Justice Otherwise: Reading Texts, Thinking with Objects."**

Laura Levitt, Temple University

Convener(s): Ranana Dine, University of ChicagoRespondent: Maera Schreiber, University of Utah

3:00 PM – 3:30 PM

**Break in Exhibit & Poster Hall**

Exhibit Hall – Floor 4

3:30 PM – 4:45 PM

**CONCURRENT SESSION #3*****Asian and Asian-American , African and African American, Latino(a) and LGBTQI+ Working Groups: The Work of Anti-racism in Teaching Spaces***

Salon 2 – Floor 2

Terrence Johnson, Harvard Divinity School

SueJeanne Koh, University of California, Irvine

Fellipe do Vale, Trinity Evangelical Divinity School

Vincent Lloyd, Phd, Villanova University

Grace Y. Kao, Claremont School of Theology

William Boyce, Wake Forest University

Convener(s): Matt Jantzen, Hope College

This co-sponsored panel by the Asian and Asian American, African and African American, Latino(a) and LGBTQI+ Working Groups begins this session with Vincent Lloyd's magazine piece, "A Black Professor Trapped in Anti-Racist Hell" (Compact Mag) to explore how issues of anti-racism are taught and discussed in intellectual, democratic communities. Given how the banning of critical race theories from classrooms are increasingly prevalent in the political landscape of the United States, Lloyd's piece offers a constructive opportunity to reflect on, and evaluate, the various modes of formation that are offered in anti-racist discourse, in conversation with our commitments as Christian ethicists. Some questions that our panelists (including Lloyd) will consider are: How do teachers (broadly conceived) navigate texts and other materials that introduce the histories and concepts of race and racism in pluralistic contexts -- to students who do not necessarily share similar commitments to anti-racism, or are being introduced to anti-racism as a liberatory practice? Are there specific Christian virtues, or resources, that should or can inform those conversations, or teaching formats that better foster the kinds of learning communities and material outcomes we hope for? Each co-sponsor has invited a representative from their working group to respond to Lloyd's piece.

***What are we teaching when we teach moral deliberation?***

Salon 4 &amp; 5 – Floor 3

Brian Hamilton, Florida Southern College

Convener(s): Angela Carpenter, Hope College

If Jonathan Haidt is right that moral reasoning is typically a post-hoc defense of intuitive judgments, why teach ethics? This paper offers a two-part answer. First, I suggest that Haidt underestimates the psychological sophistication of certain "rationalist" moral traditions he dismisses. Ancient moral thinkers, especially Augustine, already affirm the core features of Haidt's "social intuitionism" while providing a better framework for evaluating our intuitions. Second, putting

Augustine into conversation with recent (mainly feminist) moral philosophy, I mark out a chastened but nonetheless crucial role for deliberation in human lives. The ethics classroom can itself become a social environment ordered to the reflective formation of moral intuitions.

### Friday, January 5

3:30 PM – 4:45 PM

#### CONCURRENT SESSION #3 (continued)

##### ***In Pursuit of a Dangerous Memory: Institutional Histories of Violence and the Limits of Diversity***

Salon 10 – Floor 3

Mary Ann Robertson, Emory University

Convener(s): Jana Bennett, University of Dayton

This paper takes seriously the claims made by the “history of the present” upon both the field of Christian ethics and our institutions of higher education. Diversity, equity, and inclusion (DEI) initiatives, as they have recently proliferated our colleges and universities, inadequately attend to the historical violence of slavery and colonization as they shaped and continue to permeate academic institutions. Drawing upon interlocutors from political theology, Christian ethics, Black studies, the history of slavery, and critical perspectives on pedagogy and higher education, I forward theologian J.B. Metz’s notion of “dangerous memory” as a potential framework for both attending to our institutions’ violent histories and memorializing our entanglement with slavery, and as a moral-theological imperative for centering these histories and legacies in the pursuit of institutional transformation, through DEI initiatives, reparations, and otherwise.

##### ***Immigrant-led grassroots movements: moral agents of transformation or instigators of national polarization and strife?***

Salon 1 – Floor 3

Laura Alexander, University of Nebraska Omaha

David Lantigua, University of Notre Dame

Lisa Schirch, University of Notre Dame

Convener(s): Janna L. Hunter-Bowman, Anabaptist Mennonite Biblical Seminary

The Conflict, Nonviolence, and Just Peace Interest Group and Migration Ethics Interest Group consider the ethical and political questions raised by undocumented immigrant-led social movements that seek church support in the US. Does support for immigrant-led movements constitute a necessary form of moving beyond hospitality? Or in an era of far-right populism, does the Christian tradition of hospitality constitute a constructive response to new immigrants that depoliticizes debates and thus constructively shifts the register of public arguments? Such complexities prod ethicists concerned with migration and nonviolent peacebuilding to re-think familiar questions in view of contemporary challenges and opportunities for transformation.

##### ***On the (White) Objects of Our (Black) Affections***

Salon 12 – Floor 3

Leonard Curry, Xavier University of Louisiana (XULA)

Byron Wratee, Boston College

Jermaine Ross-Allam, Columbia University

Convener(s): Nicole Symmonds, Columbia Theological Seminary

Whiteness matters in the doing of Christian ethics. Each paper on this panel takes up the problematic of white people being disciplined by whiteness. Explaining how whiteness disciplines and punishes persons and institutions racialized as white, the panelists argue that Black scholars must name with precision the relations between discipline and punishment

as well as privilege and power. All three papers address the affective nature of the formation of human persons, attend to historical specificity with the creation of whiteness and white people, and forward the thesis that conceptualizing whiteness as disciplined is important for Christian social ethics.

**Friday, January 5**

3:30 PM – 4:45 PM

**CONCURRENT SESSION #3 (continued)**

Salon 7 – Floor 3

***A Nation's Right to Exist: Insights from Christian Ethics for the War in Ukraine***

John Burgess, Pittsburgh Theological Seminary

Convener(s): Antonio Lemos, University of Notre Dame

This paper develops a theology of the nation-state in response to contemporary Russian Orthodox thinkers (such as Alexander Dugin) who see Orthodoxy as essential to national identity in traditionally Orthodox societies. While rejecting this essentialist understanding of nationhood, I argue that a nation can nevertheless have a particular identity that it is called to defend for a particular time and place. My paper spells out criteria by which a Christian ethic defines this defensible identity and then demonstrates how Ukrainian resistance to Russian aggression in 2022–23 fulfills these criteria, whereas the Russian case for war against Ukraine does not.

***Art Matters: The Use of Art for Teaching and Learning Christian Ethics*** 

Salon 3 – Floor 3

 Ellen Marshall, Emory University/Candler School of Theology

Convener(s): David Messner, First Unitarian Church of Chicago

In 1988, The Annual of the Society of Christian Ethics published an article based on a survey of sixty-three members regarding their use of art in teaching Christian ethics. Given this year's theme and the significant changes in our Society and society since 1988, it seems time to again consider the question: How do we use art in our teaching and learning? Drawing on syllabi, survey data, and interviews, this paper describes the variety of ways that we teach and learn Christian ethics through art today. It addresses this year's theme by asking: how does art matter for ethics?

***What's the Matter with Catholic Teaching on the Family, Sexuality, and Gender?***

Salon 6 – Floor 3

Leocadie Lushombo, Jesuit School of Theology of Santa Clara University

Todd Salzman, Creighton University

Ronaldo Zacharias, Salesian University Center (UNISAL)

Convener(s): Jacob Kohlhaas, Loras College

Catholic ecclesial documents commonly present teaching on gender, sexuality, and the family, as explications of truths that are both constant and internally consistent. However, critical interrogation of the documents as a tradition in themselves reveals significant ideologically motivated development in response to perceived external threats. Catholic teaching on sexuality, gender, and family, constitutes a cohesive moral tradition, however, the actual course and norms of its development are often contrary to lived experience and the broader documentary tradition itself. This panel will explore how ideology matters as both a perceived external motivation and an internal influence on methodology and doctrinal development.

Friday, January 5

3:30 PM – 4:45 PM

**CONCURRENT SESSION #3 (continued)**

***Filling an Orthodox Ethics Void: An Ecumenical and Pedagogical Assessment of "For the Life of the World"***

Salon 8 & 9 – Floor 3

David Gushee, Mercer University

Perry Hamalis, North Central College

Aristotle Papanikolaou, Fordham University

Darlene Weaver, Duquesne University

Convener(s): Christopher Franks, High Point University

The recent publication of *For the Life of the World: Toward a Social Ethos of the Orthodox Church*, drafted by a special commission of Orthodox scholars and endorsed by the Synod of the Ecumenical Patriarchate, helps to fill a void in the available resources for assessing Orthodox Christian teachings on issues ranging from public theology, nationalism, and racism to family life, violence, poverty, technology, and ecology. A panel of prominent Catholic, Protestant, and Orthodox ethicists will respond to the text and discuss both its contributions and limits for teaching Christian social ethics and for advancing ecumenical and comparative Christian scholarship.

200 complimentary hard copies of the book, *For the Life of the World: Toward a Social Ethos of the Orthodox Church*, will be available at the SCE 2024 Annual Meeting. It is also available online in multiple languages at <https://www.goarch.org/social-ethos>.

**SSME: Panel 3: Ethical Work, Economics, and Modern Institutions**

Marshfield Room – Floor 3

Chair: Omar Farahat

“Good bureaucrats and God: the Ethical Labor of the Public.” Maira Hayat (University of Notre Dame)

“‘I am Mazhabi Motavaset’: A Young Seminarian Woman’s Ethical Work with Others in Iran.” Amina Tawasil (Columbia University)

5:00 PM – 7:15 PM

**Lifetime Achievement Award**

Grand/State Ballroom – Floor 3

**SCE Presidential Address “Making a Living by Teaching and Learning Christian Ethics”**

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

The Lifetime Achievement Award Committee consists of the three outgoing full Board members and the Past President. The Lifetime Achievement Award of the Society of Christian Ethics is given each year to a member, whom the Society wishes to recognize for outstanding, sustained, and substantive contributions that have advanced the field of Christian ethics. The Lifetime Achievement Award Committee takes into consideration the quality and quantity of the member’s publications, the degree to which the member’s scholarship has defined the issues that Christian ethicists must address, the member’s influence within the field of Christian ethics as manifested in the work of the member’s students, and influence of the member’s scholarship in promoting the importance and relevance of Christian ethics for audiences beyond the discipline itself and beyond the academy.

Friday, January 5

(continued)

SCE Presidential Address (5:15-6:15)  
SCE Presidential Reception (6:15-7:15)Grand/State Ballroom – Floor 3  
Exhibit Hall – Floor 4

5:00 PM

**SJE: Kabbalat Shabbat (Candle Lighting 4:13 PM)**

Kimball Room – Floor 3

All are welcome!

6:30 PM – 9:00 PM

**SJE: Shabbat Dinner \*Pre-registration required**

Chicago Room – Floor 5

**INTEREST & WORKING GROUPS #1**

8:00 PM – 9:15 PM

***The Morally Broken State of Medical Education*** 

Salon 1 – Floor 3

Christian Cintron, Children's National Hospital

Joe Kotva, IU School of Medicine - South Bend

Ben Parks, Mercy College of Ohio

Convener(s):

Medical (MD/OD) education is ethically broken and morally malforming. High rates of student depression, crushing workloads, diminishing student empathy, horrifying role models during clerkships, an admission process that privileges wealth, inconsistent ethics training, and inattention to climate change are signs of the problem. Our expert panelists, John Hardt (Vice Dean of Professional Formation, Stritch School of Medicine), Kimbell Kornu (Provost's Professor of Bioethics, Theology, and Christian Formation, Belmont University), and Kristin Collier (Director of Health, Spirituality and Religion, University of Michigan Medical School) will discuss their efforts to address the current moral state of medical education.

***Holding Back the Apocalypse? A Katechontic Frame on Global Climate Change***

Salon 6 – Floor 3

Kyong-Jin Lee, Fuller Theological Seminary

Convener(s): Erin Dufault-Hunter, Fuller Theological Seminary

A katechontic apocalyptic paradigm (see I Thess 2:6-7) reveals the assumptions and motivations of powers that strive to delay“ or precipitate“ the last days. Technological and administrative entities unknowingly mobilize a political concept with a theological legacy in approaches to climate change, whether through adaptation, mitigation, resilience, or securitization. A theo-political interpretation of a restraining force clarifies problems associated with addressing climate through the logic of control and disruption. Alternatively, a katechontic framework points to alternative ways of looking at eschatology may provide balanced, hopeful, and constructive insights to deal with the challenge of climate change.

Friday, January 5

8:00 PM – 9:15 PM

**INTEREST & WORKING GROUPS #1 (continued)**

***What's Theological About Public Theology?***

Salon 2 – Floor 3

Luke Bretherton, Duke Divinity School

Gregory Lee, Wheaton College

Cheryl J. Sanders, Howard University School of Divinity

Convener(s):

Theo A. Boer, Protestant Theological University

Jonathan Cahill, Columbia University Irving Medical Center

This panel will address the contribution of Christian ethics to politics and public engagement in increasingly pluralistic and polarized settings. In this session three public theologians will consider how theology may contribute to the pursuit of justice and the common good in a way that is both relevant to society and recognizable as theology. Luke Bretherton will argue that political theology should be favored over public theology, Gregory Lee will draw on Augustine's ecclesiology to address the contemporary challenge of polarization, and Cheryl J. Sanders will consider the public witness of Holiness and Pentecostal churches as a resource to address the problem of diversity, equity and inclusion in U.S. religion and politics.

***Constitutional Rights II: Debates on Affirmative Action***

Salon 7 – Floor 3

Bryan Massingale, Fordham University

AnneMarie Mingo, Pittsburgh Theological Seminary

Convener(s):

Cathleen Kaveny, Boston College

Jonathan Rothchild, Loyola Marymount University

As the second year of a three-year series on constitutional rights, the Ethics and Law Interest Group will focus this year on affirmative action. In light of recent state legislative interventions, culture war debates, and anticipated Supreme Court decisions involving universities' use of affirmative action in admissions decisions, contested perspectives about equity, impartiality, and access have intensified around affirmative action. Panelists James Keenan, Bryan Massingale, and AnneMarie Mingo will address a range of theological, ethical, and legal issues regarding affirmative action and related issues.

***The Future of Human Dignity***

Salon 8 & 9 – Floor 3

Jennifer Herdt, Yale University

Vincent Lloyd, Villanova University

Convener(s):

Christina McRorie, Boston College School of Theology and Ministry

Matthew Puffer, Valparaiso University

Over the past century appeals to human dignity have increased dramatically, showing up in contexts as varied as papal encyclicals, national constitutions, the Black Lives Matter movement, and professional codes of ethics in law, medicine, and business. This session interrogates this concept's present and past with an eye toward its future: What theoretical and practical commitments unite and divide these different appeals to human dignity, and how do these relate to the task, methods, and theories of Christian ethics? Moving forward, will the theory and use of human dignity need to evolve to better address the complex social and political challenges we now face? If so, how?

Friday, January 5

8:00 PM – 9:15 PM

**INTEREST & WORKING GROUPS #1 (continued)**

***Formation and Malformation in Christian Ethics: Learning from the Hidden Curriculum***

Salon 10 – Floor 3

Gerald McKenny, University of Notre Dame

Karen Peterson-Iyer, Santa Clara University

Bharat Ranganathan, University of Nebraska Omaha

Convener(s): David A. Clairmont, University of Notre Dame

Drawing examples from both humanistic and medical education, this paper will highlight how the so-called hidden curriculum—the unofficial behaviors, norms, and practices that characterize disciplines and institutions—normalizes values that either alienate existing and prospective scholars and trainees or forces them to participate in (and later perpetuate) practices that trade on these values. Considering familiar but not commonly discussed examples such as “bait and distance,” “pimping,” and “ring of fire,” the paper argues how the hidden curriculum malforms aspiring scholars and trainees, leading them away from scholarly virtues and toward scholarly vices.

***The End of Theological Education? Prospects & Possibilities***

Salon 12 – Floor 3

SueJeanne Koh, University of California, Irvine

Douglas F. Ottati, Davidson College

Angela D. Sims, Colgate Rochester Crozer Divinity School

Ted A. Smith, Candler School of Theology, Emory University

Convener(s): Franklin Tanner Capps, Pittsburgh Theological Seminary

This panel focuses on Ted A. Smith’s new work, *The End of Theological Education* (Eerdmans, 2023). With SueJeanne Koh (UC-Irvine), Doug Ottati (Davidson), and Angela Sims (Colgate Rochester Crozer), we will explore Smith’s call “to reimagine church, ministry, and theological education in the time between the times.” Among the topics addressed will be his hopeful vision of what might come next for theological education, including deeper engagement with social movements, clearing space for testimony leading to more theologically textured accounts of the self, and deliverance from neoliberal individuality rooted in a collapsing professional model with its meritocratic attachments.

***Positioning Yourself as an Early Career Ethnographic Theologian/Ethicist***

Marshfield Room – Floor 3

Ryan Juskus, Princeton University

Nicole Symmonds, McAfee School of Theology

Sara Williams, Fairfield University

Convener(s): Stephanie Thurston, University of Illinois, Urbana-Champaign

Positioning, or “positionality”, is a key concept in ethnographic methods, referring to how an ethnographer understands their own social location among their participants. This panel will not only speak to this ethnographic theme but also to the challenges of positioning oneself and one’s work as an early career scholar whose theological work is ethnographic. Panelist remarks will consider the following questions: as a job applicant, how have you positioned yourself and your work?; how do you position the theological nature of your work within your institutional context?; what advice would you give to folks who are exploring the job market?

**Friday, January 5**

8:00 PM – 9:15 PM

**INTEREST & WORKING GROUPS #1 (continued)*****Disabling Sex, Queering Sex: Putting Crip Theory and Queer Theory in Conversation***

Salon 3 – Floor 3

Leonard Curry, Xavier University

Craig Ford, Saint Norbert College

Lisa Powell, St. Ambrose University

Convener(s): Lorraine Cuddeback-Gedeon, Catholic Relief Services

Within disability history, disabled people are often rendered as nonsexual, as objects of pity and not as objects of desire. This is a perception that disability activists are eager to revise, by critically examining the ways heteronormativity restricts sex to only certain types of physically intimate actions. Given the intersecting concerns of crip sexual ethics with queer sexual ethics, this panel explores what Christian ethics can learn through fruitful dialog between the two fields.

***Self-Disclosure in Teaching and Scholarship***

Salon 4 &amp; 5 – Floor 3

Monica A. Coleman, University of Delaware

Grace Y. Kao, Claremont School of Theology

Devan Stahl, Baylor University

Danielle Tumminion Hansen, Emory University

Convener(s): Julie A. Mavity Maddalena, Ph.D, Lakeland University

Drawing upon personal experience is sound methodology in feminism/womanism and Christian theology/ethics, and thus scholars frequently name their personal investments in their topics. But what happens when doing so their experiences are either highly personal, controversial, stigmatizing, or otherwise makes people uncomfortable—should scholar-teachers handle decisions about disclosure vs. concealment differently? These four panelists have published about their personal experiences with sexual violence, surrogate motherhood, living with disabilities, and living with mental illness. They will address how students have reacted to their disclosures, what role their institutional contexts have played in their calculation of risks and rewards, and what they believe they are modeling in the choices they make.

9:00 PM – 11:00 PM

**University of Chicago Reception**

Monroe Room – Floor 6

**Saturday, January 6**

7:30 AM – 6:00 PM

**Registration**

Bays 1-4 – Floor 4

8:00 AM – 6:00 PM

**Exhibit & Poster Hall Open**

Exhibit Hall – Floor 4

Saturday, January 6

7:30 AM – 8:45 AM

**INTEREST & WORKING GROUPS #2**

Salon 2 – Floor 2

***Teaching Anglican Ethics Across Various Contexts***

Scott Bader-Saye, Seminary of the Southwest

Kyle Lambelet, Emory University

Convener(s): Luke Zerra, Stevenson School for Ministry

What is Anglican ethics and how is it taught in various contexts? This session will put teachers of Anglican ethics and moral theology in conversation on teaching Anglican ethics in different contexts. Particular focus will be given to the difference between teaching Anglican ethics in Anglican/Episcopal seminaries and ecumenical contexts. Questions to be considered include: what texts and figures constitute the “canon” of Anglican moral theology and how are they taught in various contexts? How do diverse institutional contexts such as denominational seminaries, ecumenical divinity schools, or research universities affect how Anglican ethics is taught?

***Liturgies of Learning: Lessons from Bell Hooks***

Salon 4 &amp; 5 – Floor 3

Tanner Capps, Pittsburgh Theological Seminary

LaRyssa D. Herrington, University of Notre Dame

Josie Hoover, Pittsburgh Theological Seminary

Convener(s): Brent Laytham, St. Mary's Seminary and University

Debra Dean Murphy, West Virginia Wesleyan University

Dan Rhodes, Loyola University Chicago, Institute of Pastoral Studies

“Teaching is a performative act,” wrote bell hooks in *Teaching to Transgress: Education as Practice of Freedom* (1994). Taking up themes from this classic text on its 30th anniversary, as well as her follow-up volume *Teaching Community: A Pedagogy of Hope* (2003), three panelists put their own pedagogy into conversation with hooks’ claims, drawing on insights, practices, and themes in her work to describe how their own teaching seeks to form students, and what their experiences can teach us about the connections between liturgy and ethics. The conversation will focus on “what’s the matter” in teaching Christian ethics, with special attention to freedom and formation; language, community, and pedagogical methods; as well as challenges and limitations.

***Sacrifice and Death in Christian Ecological Ethics***

Salon 6 – Floor 3

Carl Friesen, University of Notre Dame

Sarah Stewart-Kroeker, University of Geneva

Matthew Whelan, Baylor University

Convener(s): Neil Arner, University of Notre Dame

Our panel will showcase the work of scholars who are steering Christian ecological ethics away from romantic notions of scripture and nature toward nuanced engagement with the commonplaces of sacrifice and death. Sarah Stewart-Kroeker will offer a critically constructive account of the place of sacrifice in Christian ecological ethics. Matthew Whelan will address how an interdisciplinary engagement between natural law and agroecology can inform an ethic sensitive to agricultural resilience. Carl Friesen will provide an ethic of land use that adapts farming practices to the providential wisdom disclosed in natural patterns of regeneration.

**Saturday, January 6**

7:30 AM – 8:45 AM

**INTEREST & WORKING GROUPS #2 (continued)**

***Moral bioenhancement: “urgent imperative” or incoherent project?***

Salon 1 – Floor 3

Dr. Fabrice Jotterand, Medical College of Wisconsin

Dr. Warren Kinghorn, Duke University Divinity School

Dr. Devan Stahl, Baylor University

Convener(s): Neil Messer, Baylor University

According to Ingmar Persson and Julian Savulescu, the perilous present situation of our species makes moral bioenhancement – the use of technologies to “enhance the moral character of humanity” – an “urgent imperative.” But is this even a coherent project? Can we hope to agree about which character traits should be enhanced? Will it be technologically feasible in the foreseeable future? Is it something we should be attempting? We shall explore these and similar questions philosophically and theologically with the help of Dr Fabrice Jotterand, author of *The Unfit Brain and the Limits of Moral Bioenhancement* (2022).

***The Environmental Dimensions of Social Matters in Christian Ethics***

Salon 7 – Floor 3

Alberto La Rosa Rojas, Western Theological Seminary

Laura Simpson, Villanova University

Convener(s): Ryan Juskus, Princeton University

In this session, a panel of scholars explores the degree to which ecological analysis and environmental realities open up new avenues to rethink social matters that have been the traditional object of inquiry in Christian ethics. How does attention to environmental realities require us to rethink our analyses of classic and emergent themes in Christian ethics, such as war and peace, politics and the state, race, gender, and incarceration? The panel is composed of scholars who do not identify primarily as environmental ethicists but who nevertheless draw on environmental and ecological analysis to examine problems and responses in Christian ethics.

***Teaching Restorative Justice: Exploring Traditions, Transforming Practice.***

Salon 3 – Floor 3

Michelle Clifton, Lewis University

Convener(s): Trevor Bechtel, University of Michigan

This year’s meeting will focus on the “estate of the field” of Restorative Justice, as we seek a historical overview of shifting approaches and practices. Transformative Justice approaches, which are abolitionist at heart, have descended from longstanding RJ frameworks. Seeking conceptual clarity around these diverse approaches and methodologies, we invite representative speakers to situate their work within their particular context, to explicate their scholarly methodologies, and to dialogue with one another about strategies for action and advocacy.

**Saturday, January 6**

7:30 AM – 8:45 AM

**INTEREST & WORKING GROUPS #2 (continued)**

***Disrupting White Supremacy in Ecclesial Settings***

Salon 8 & 9 – Floor 3

Mark Graffenreed, Southern Methodist University

Shandon Klein, Southern Methodist University

Andrew Stone Porter, Bellmarine University

Convener(s): Julie Mavity Maddalena, Lakeland University

As SCE's theme explores what makes ethics Christian and the role of teaching in Christian ethics, this panel reflects on the current wake of nationalists and white supremacists claiming Christianity in America. The panel explores the ecclesial role in planting seeds of white supremacist theology while also investigating how churches can deploy Christian ethical teachings to uproot white supremacist theological ethics. Panelists Mark Grafenreed, Shandon Klein, and Andrew Stone Porter bring perspectives from Protestant and Catholic traditions alongside the field of Christian ethics to uncover history, prevention, and intervention strategies countering this devastating reality.

***Contextualizing Liberation in the Américas: Latine Social Ethics from a Hemispheric and Transdisciplinary Perspective***

Salon 10 – Floor 3

Christopher Tirres, Santa Clara University

Convener(s): David Lantigua, University of Notre Dame

In an age where religion is often weaponized to exacerbate social and racial inequities, how can Latine social ethics help reignite more democratic, pluralistic, and prophetic forms of religious praxis? Christopher Tirres's forthcoming *Liberating Spiritualities in the Américas* (Fordham UP) takes up this vital question by foregrounding the groundbreaking work of six twentieth-century Latin American and Latine intellectuals: José Carlos Mariátegui, Paulo Freire, Virgilio Elizondo, Gloria Anzaldúa, Ada María Isasi-Díaz, and Ivone Gebara. Drawing both on liberation theology and pragmatism, this project invites us to think about liberating spiritualities from an inter-American and transdisciplinary perspective.

9:00 AM – 10:30 AM

***SCE Plenary: The New Subject Matters for Christian Ethics: Finding Our Way in the Midst of Racialized Capitalism, Illiberal Politics, and Inhospitable Universities***

Grand/State Ballroom – Floor 4

Panelists:

Nichole M. Flores, Associate Professor of Religious Studies, University of Virginia

Vincent Lloyd, Professor of Theology and Religious Studies, Villanova University

Jonathan Tran, Associate Professor of Great Texts (Philosophical Theology), Baylor University where he also serves as Associate Dean for Faculty in the Honors College.

Moderator: C. Melissa Snarr, E. Rhodes and Leona B. Carpenter Chair of Ethics and Society, Vanderbilt University

Saturday, January 6

10:00 AM

**SJE: Shabbat Morning Services**

Kimball Room – Floor 3

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/State Ballroom – Floor 4

12:00 PM – 1:30 PM

**SJE: Shabbat Lunch** \*Pre-registration required

Chicago Room – Floor 5

1:30 PM – 2:45 PM

**CONCURRENT SESSION #4*****African and African-American Working Group: “Defiant Spirituality: Imagining A World without ‘Routine Intimate Violence’”***

Salon 2 – Floor 3

Terrence Johnson, Harvard Divinity School

Melanie Jones

Shari Mackinson

Convener(s): Convener, Candace Jordan, Princeton University

Traci West exposes the limits of existing analytic frameworks for examining gender violence. In "Solidarity and Defiant Spirituality: Africana Lessons on Religion, Racism, and Enduring Gender Violence," West calls for robust political and moral imaginaries, thick and thin conceptual schemes, and intersectional frameworks to examine the consequences of ignoring gender violence. West links the culture of rape tolerance to a fundamental problem in Christian ethics vis-à-vis "Christian pastoral responses to marital rape." Drawing from transnational anti-gender-violence activists, West explores religious responses to "routine intimate violence." Panelists will examine the relevancy of West's work for re-imagining and teaching Christian ethics.

Saturday, January 6

1:30 PM – 2:45 PM

**CONCURRENT SESSION #4 (continued)**

***Asian American Christian Ethics, Revisited***

Salon 4 & 5 – Floor 3

Connie Bahng, Boston University

Tsz Him Lai, Theological School of Drew University

Hoon Choi, Bellarmine University

Irene Oh, George Washington University

Convener(s): Gregory Lee, Wheaton College

The book, *Asian American Christian Ethics: Voices, Methods, Issues* (Baylor) was published in 2015, and the first of its kind to collectively offer a “a distinctly Asian American Christian ethical approach to moral concerns.” This year’s annual theme on “the matter” of Christian ethics offers an opportunity for reflection on Asian American Christian ethics along two trajectories. One trajectory concerns representation—has the subdiscipline of Asian American Christian ethics changed in response to these named limitations? What are emerging issues of shared concern? And two, methodologically and analytically – what developments in Asian American studies should be reflected in Asian American Christian ethics? This second trajectory also raises questions of how “progress” should be understood by Christian ethicists, in relation to broader trends in the academy and other publics.

***Place Matters: Where We Teach Christian Ethics*** 

Salon 1 – Floor 3

Malinda Elizabeth Berry

Cynthia Moe-Lobeda

Christophe Ringer

Colleen Wessel-McCoy, Earlham School of Religion

Joe Strife

Convener(s): Cari Myers, Pepperdine University

Exploring how our specific geographies impact the way we teach Christian ethics, this panel explores the campus-community dynamic in the expression of social movements and the implications of that dynamic for our pedagogies in social ethics, with particular attention to the relationship between community organizing and teaching social ethics. How do we negotiate the interface of existing curricular aims and the aims of community organizing, especially when many pedagogical challenges are localized in institutional and contextual matters? Our exploration seeks the mutual flourishing of both Christian social ethics and social movements through real relationships of accountability.

***Approaching Christian Ethics in a Multicultural and Polarized World***

Salon 6 – Floor 3

Stewart Clem, Aquinas Institute of Theology

Bharat Ranganathan, University of Nebraska at Omaha

Jessica Wong, Azusa Pacific University

Convener(s): Virginia Landgraf, Atla

What is Christian ethics? What is religious ethics? And what is the relation between the two? These questions confront not only the intellectual projects that scholars pursue but also what and how they teach. For example, in recent decades, scholars have increasingly debated how these disciplines should be characterized and related, intellectually, methodologically, and pedagogically. This panel brings together three scholars from diverse educational backgrounds and pedagogical contexts to reflect on such questions.

**Saturday, January 6**

1:30 PM – 2:45 PM

**CONCURRENT SESSION #4 (continued)**

***Engaging Affect in Climate Ethics: Cultivating Pathways to Hope***

Salon 7 – Floor 3

Sara Bernard-Hoverstad, Gonzaga University

Convener(s): Tallessyn Grenfell-Lee, Climate Resilience Leadership, LLC

Ethical discourse on climate change once centered on motivating agents through prophetic indictment from apathy to action. Today, we find that rates of climate anxiety, grief, and despair are on the rise globally, especially among young people; therefore climate ethics ought to turn its attention to new strategies to empower sustainable action in contexts of high affectivity. To this end, this paper offers resources for reframing the moral narrative of climate change and engaging climate emotions through religious ritual and communal forms of action.

***Who's Recounting and Who Counts? Renewing Narrative in Christian Virtue Ethics***

Salon 10 – Floor 3

Kate Ward, Marquette University

Convener(s): David Cloutier, The Catholic University of America

Critics argue that use of narrative in virtue ethics allows co-optation by cultural scripts inculcating racist, capitalist and meritocratic ideas. I argue for a renewed approach to narrative in Christian virtue ethics, drawing on virtue ethicists of color, feminist systematic theologians, and fiction writers of color. Recent works on craft of fiction show how nonwhite and non-Western approaches to narrative disrupt white Western expectations of precisely the narrative features on which virtue ethics relies, including story arc, character development and pedagogical intent. Christian virtue ethics must transform who counts as authority, storyteller and protagonist as we recount tales of virtue.

***Shame, Church Teaching, and Family Matters***

Salon 3 – Floor 3

M.T. Davila, Merrimack College (MA)

Kari-Shane Davis Zimmerman, College of St. Benedict and St. John's University (MN)

Grace Y. Kao, Claremont School of Theology

Convener(s): Marcus Mescher, Xavier University

This session will explore how church teaching (or what Christian churches fail to teach) generates shame for individuals, couples, and families—and why this matters for moral formation and development. Panelists will address parenting; infertility, surrogacy, and adoption; gender identity and sexual orientation.

Saturday, January 6

1:30 PM – 2:45 PM

**CONCURRENT SESSION #4 (continued)**

***Contemplating Justice: Proposing a Role for Contemplative Prayer in Justice Education***

Salon 8 & 9 – Floor 3

Lincoln Rice, Independent Scholar

Convener(s): Thomas Massaro, Fordham University

Justice education in Christian ethics has focused on communicating its rigorous intellectual tradition. Personal, group, and cultural biases can impede one's understanding and adoption of the tradition. Overcoming these visceral barriers can be immensely difficult. This paper suggests contemplative prayer, or interior silence, to augment justice education. Contemplative practice does not guarantee one will recognize one's biases, but it adds another opportunity. The paper analyzes current and past sources on contemplation to provide a theological and psychological foundation for this practice to be integrated into justice education. Interlocutors include John the Cross, Constance FitzGerald, Thomas Keating, and Howard Thurman.

***Why the Ethics of Martin Luther King Jr. Matter: Toward a Systematized Hermeneutic of Applied Kingian Ethics***

Salon 12 – Floor 3

James McCarty, Boston University School of Theology

Jermaine McDonald, Independent Scholar/Columbia Theological Seminary

Convener(s): Darren Yau, Princeton University

Retrieving and building upon Martin Luther King Jr.'s "triple evils" framework, developed from 1963 until his death, we propose a method of social analysis for Christian social ethics in the United States that prioritizes the critical interrogation of militarism, racism, unregulated capitalism, and their intersections in the ethical engagement of social injustice. Circumventing the traditional WWKD discourse, we argue that King's tripartite framework exposes hidden aspects of social injustice as they manifest in the United States, and that the nation's particular histories of racism, militarism, and capitalism create authentically American problems that must be addressed in contextually specific ways.

***Toward a New Theology of Children: Flipping the Script on Adultist Narratives***

Marshfield Room – Floor 3

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

Convener(s): Susan Ross, Loyola University

The methodology undergirding most Catholic and Protestant theological reflection on children remains adultist and lacks reliable accounts of children's theological perspectives and experiences. Using the 2002-2023 global Protestant "Child Theology" movement as an example, I highlight problematic aspects of this approach and demonstrate that it reinscribes assumptions about children that result in harm. I argue that, in order to relate to children justly, theologians need to engage in child-centered research and collaborate with children as co-researchers. To do otherwise is to unwittingly perpetuate an erasure of children's voices and experiences as a source of theological knowledge.

**Saturday, January 6**

1:30 PM – 2:45 PM

**CONCURRENT SESSION #4 (continued)**

**SSME: *Panel 4: Love, Mysticism, and Identity***

Logan Room – Floor 3

Chair: Juliane Hammer

“The Anthropology of Defilement from the Sufi Lodge.” Kamal Gasimov (University of Michigan)

“Love and Prayer; Grammars of Intimacy and Affection.” Sadaf Ahmed (University of Toronto)

“The Sufi Ethics of Neoliberal Aesthetics: Female Religious Authority, Gender, and Class in Turkey.” Feyza Burak-Adli (Northwestern University)

**SJE: *Classical Jewish Texts, the Body, and the Other***

Kimball Room – Floor 3

Convener: Jeffrey Rubinstein, New York University

Isaac Hershkowitz and Leore Sachs-Shmueli, Bar-Ilan University: Materiality and Holy Conduct: Computational Analysis of Food and Holiness in Early Modern Kabbalistic Moral Literature

Utilizing computational analysis and big data approaches, this paper examines moral literature in the early modern period. Specifically, we focus on the portrayal of the body and physical activities as domains that require virtuous conduct and strive for holiness. Exploring the intricate relationship between morality, food, and dietary practices, statistical and computational tests identify thematic trends, conceptual connections, and underlying ideologies within the depiction of eating and food in selected texts. By establishing standardized methodologies for close and distant readings, this study uncovers new trends and ideological currents in moral literature, contributing to a deeper understanding of the subject.

Noam Zohar, Bar-Ilan University: Jewish Democratic Values Conveyed by The Mishnah’s Rendition of “an Eye for an Eye”

Against the claim that “Jewish” and “democratic” signify contrasting ideals, this paper illustrates classical Judaic grounding for two basic democratic values: (1) equality and (2) the uniqueness of each individual. This exposition regarding Jewish ethics and democracy will also demonstrate an expansion of the methods for Jewish ethical discourse, addressing the challenge directed at halakhic “legalism” -- most poignant regarding the Mishnah. The Mishnah’s treatment of assault and battery moves from “an eye for an eye” to an array of monetary sanctions; I will show how this project of translating injury and suffering into monetary assessments serves to convey key democratic values.

Josh Stadlan, Tufts University: The Obligated Friend: Constructing a Jewish Ethic of Modern Friendship from Halakha

What does one owe one’s friends? Given the limited treatment of this question in ethics in general and in Jewish ethics in particular, I attempt to construct a new Jewish ethic of friendship continuous with classical Jewish texts. Finding evidence for the relevance of friendship in halakha, of the importance of friendship in classical Jewish texts, yet confronted with a halakhic lacuna on the rights and obligations of friendship, I consider deriving friendship ethics by extending those friendship value statements through several halakhic concepts governing non-friend relationships, and reflect on some historical Jewish precedent of creating friendship-specific obligations and expectations.

Saturday, January 6

3:00 PM – 4:00 PM

**POSTER SESSION**

***A Practical Theology of Civic Friendship: Vision and Practices for Congregations***

Brian Stiltner, Sacred Heart University

***Attribution in Cyber Warfare: What Does Justice Demand?***

Ian Clark, The University of Aberdeen

***Beware: Avoiding Vulnerability to Fraud***

Mary Jo Iozzio, Boston College School of Theology and Ministry

***Catholic Social Teaching and Catholic Family Teaching: Comparisons and Contrasts***

Jacob Kohlhaas, Loras College

***Creating a “Culture of Encounter” through Empathy, a Developing Paradigm for Teaching and Learning Christian Ethics***

Stephy Joseph, KU Leuven

***Decolonial Ethics: Queer and Latin American Feminist Perspectives***

Barbara Anne Kozee, Boston College

Valentina Nilo, Boston College

***Experiential, Embodied Learning in the Virtual Christian Ethics Classroom***

Sheryl Johnson, Graduate Theological Union

***Liturgical Vice: Liturgy, Ethics, and the Paradox of Christian Worship***

Xavier Montecel, St. Mary's University

***Mapping Animal Flourishing: An Interdisciplinary Project in Christian Ethics***

Allison Covey, Villanova University

***Moral Agents Witnessing Peace***

Janna L. Hunter-Bowman, Anabaptist Mennonite Biblical Seminary

***Teaching Christian Ethics and Mental Illness***

Peter Fay, College of the Holy Cross

***Teaching Healthy Relationships and Power Ethics to Catholic Adolescents***

Mark Levand, Widener University

Cathy Melesky Dante, Marquette University

Karen Ross, Catholic Theological Union

***The “Matter” of a Christian Ethical Response to the Thin-Ideal’s Influence in a Social Media Age***

Megan Heeder, Marquette University

***The Necessity and Possibility for ‘Carriers’ of Catholic Social Teaching on Human Rights and Sustainable Development***

James O'Sullivan, Saint Joseph's University

Saturday, January 6

3:00 PM – 4:00 PM

**POSTER SESSION (continued)**

***Theology spinning off the top of the head: Did William F. Lynch S.J. finally vanquish Catholicism's gnostic sexual imagination in an "onymous" autobiographical essay near the end of his life?***

Bill McDonough, St. Catherine University

***What is Anglican Ethics and Moral Theology?***

Luke Zerra, Stevenson School for Ministry

Saturday, January 6

4:15 PM – 5:30 PM

**CONCURRENT SESSION #5**

***Teaching Community Organizing in Theological Education: Pedagogical and Political Conundrums and Delights***

Salon 2 – Floor 3

Cynthia Moe-Lobeda, Pacific Lutheran Theological Seminary, Church Divinity School of the Pacific, Graduate Theological Union

Convener(s): Dan Rhodes, Loyola University, Chicago

This paper assesses a five-year experiment teaching community-organizing as a required ethics course in a seminary, and harvests insights useful to others seeking to integrate community-organizing into theological education. Assessment draws on three theoretical fields: community-organizing theory developed by feminist and BIPOC organizers, critical pedagogy theory, decolonial theory. Questions arise: How can courses in community-organizing address white supremacist undergirdings of theological education, and neoliberal mentalities impacting morality in recent decades? What are guidelines for teaching arts of social change in academic curricula? What are relationships of community-organizing to traditional fields in theological education? How are we to negotiate political ideology, and what role may art play in such courses?

***How to Teach When Nobody is Listening: Paulo Freire and a Niebuhrian Pedagogy of the Polarized***

Salon 4 & 5 – Floor 3

David Barr, Berry College

Convener(s): Joe Blosser, Congdon Family Foundation

Inclusive pedagogy focuses on issues of race, class, gender, and sexuality. Political polarization rarely receives the same attention, but can impede learning in similar ways. We need a pedagogy of the polarized. This paper draws on Paulo Freire's Pedagogy of the Oppressed to show how education must overcome the dehumanization that both oppression and polarization produce. But, because polarization is not an expression of a power differential, a different approach is needed. Niebuhr's ironic criticism provides a model for criticism that invites self-reflection and can help overcome the mutual alienation and dehumanization of polarization.

Saturday, January 6

4:15 PM – 5:30 PM

CONCURRENT SESSION #5 (continued)

**Material Witnesses: Ecocinema as a Medium for Teaching Christian Ethics** 

Salon 1 – Floor 3

William Barbieri, Catholic University of America

Convener(s): Paul J. Wojda, University of St. Thomas

In the face of rising ecological consciousness and posthumanist critiques of anthropocentrism, Christianity is challenged to root its traditional personal and social ethics in an earth ethic. A pedagogy for teaching Christian earth ethics does well to respond to the media culture of today's students by taking advantage of the distinctive resources offered by film. Drawing on experience teaching a multi-media course on "ecocinema" and ethics, this presentation maps out a pedagogical approach aimed at showing how the cinematic interplay of light and matter can promote formation in earth ethics.

**Overcoming Communist Violence: Liu Xiaobo and the Promise of Nonviolent Politics**

Salon 7 – Floor 3

Luke Lee, GETS Theological Seminary

Convener(s): Luke Bretherton, Duke Divinity School

This paper reflects on the religious and political legacy of Nobel Peace Laureate Liu Xiaobo, which, if considered properly, can inform a faithful and responsible Christian ethics in resistance to Communist violence and for engagement with nonviolent politics in postcolonial China and beyond. It further suggests that moral and political theologians both consider the heritage of Liu Xiaobo in their reflective practice of nonviolent love and incorporate Liu's insights into their advancement of Christian responsibility to overcome extreme violence in a postcolonial world.

**Researching Everyday Ethics: The Promise of Anthropology's "Ethical Turn" for the Ethnographic Turn in Christian Ethics**

Salon 6 – Floor 3

Sara Williams, Fairfield University

Convener(s): Julie Hanlon Rubio, Santa Clara University

Anthropology's "ethical turn" opens space for dialogue with Christian Ethicists engaged in the "ethnographic turn" using a common virtue-inflected language and set of concerns. This paper calls for a sustained interdisciplinary conversation between these two "turns" oriented on how theoretical work in the anthropology of ethics related to the ordinary, contingency, and alterity can revise our notions of ethical subjectivation, human flourishing, and the good life in our own ethnographic projects, in terms of both method and theoretical framing. In turn, Christian Ethicists can in turn offer a thicker understanding of the theological dimensions of ethical life.

**Christian Ethics: Beyond "justification" and Toward Accompaniment** 

Salon 3 – Floor 3

Eli McCarthy, Georgetown University

Convener(s): Laura Alexander, University of Nebraska at Omaha

This paper will focus on a trajectory of Christian ethics toward the praxis of accompaniment, especially in situations that lend themselves to moral dilemmas and potential justifications of harm. The growing integration and shared discourse of scholars from the global south with those from the global north has given rise to deeper ethical insight about the praxis of accompaniment. How might the praxis of accompaniment illuminate ethical analysis of situations that may lend themselves to justifications of harm? Is there something more than solidarity to the Christian way of accompaniment?

Saturday, January 6

4:15 PM – 5:30 PM

**CONCURRENT SESSION #5 (continued)**

Salon 10 – Floor 3

***Ethics of Identity: Exploring Antireal Gender Ontology***

David Kemp, University of Denver

Convener(s): Kevin Carnahan, Central Methodist University

Is there a way to decenter normative constructions of identity so people can live life being more authentic to themselves and others? An antirealist gender ontology helps address how an increasing number of queer people no longer find traditional models of gender and sex to be applicable and reveals how they may even hinder one's ability to self-actualize in ways true to themselves and their bodies. Christians can respond by queering normative understandings of identity across their own theologies and society by rejecting the assumed "realness" of gender and sex in praxis-oriented ways that are epistemologically and eschatologically liberating.

***Centering Experience: Motives and Methodologies in the Christian Ethics Classroom***

Salon 8 & 9 – Floor 3

Elise Edwards, Baylor University

Convener(s): Seulbin Lee, Vanderbilt University

This paper addresses methodological and pedagogical questions about centering experience in Christian Ethics. How and why do we teach the significance of experience and employ it to promote inclusion and justice? First, I discuss why experience as a source and category figures prominently in intersectional, feminist, womanist, and liberationist forms of theological ethics. Secondly, I discuss how experience might be explained and used in the undergraduate university classroom, highlighting how it promotes empathetic engagement, intersectional analysis, hermeneutical clarity, and truth-telling. Finally, I raise questions about how experience might be captured in classroom exercises and in Christian ethics research.

***Climate Change and People with Disability: Avoiding Catastrophe***

Salon 12 – Floor 3

Mary Jo Iozzio, Boston College School of Theology and Ministry

Convener(s): Kevin O'Brien, Pacific Lutheran University

Alarms about climate change raise concerns about certain catastrophe to people, the land, and Earth's ecosystems. Some reports include the vulnerabilities of people in low-lying coastal communities and others with increasingly limited access to water, threats from erratic weather events, to hurricanes, drought, wildfires, extreme heat, sink holes, and volcanic eruptions. Climate catastrophe will affect them hardest and first with loss of life, greater poverty, food and potable water insecurity, infrastructure collapse, and displacement. This article explores the challenges of climate-related catastrophes and mitigation efforts by arguing for the need to consider threats of catastrophe to vulnerable populations first.

Saturday, January 6

4:15 PM – 5:30 PM

CONCURRENT SESSION #5 (continued)

**SJE: Jewish Narratives of Transformation and Care**

Kimball Room – Floor 3

Convener: Amanda Mbuvi, Reconstructionist Rabbinical College

Vincent Calabrese, Hadar Institute: Conversion to Judaism and Theological Anthropology

This paper examines a range of theological, philosophical, and legal sources on conversion to Judaism in order to unearth the ways in which conceptions of conversion and its requirements can serve to clarify the essence and limits of Jewishness, as well as estimations of the value of non-Jewish life. The first section of the paper explores the highly ambivalent conception of conversion as a miracle put forward by the theologian Michael Wyschogrod, which simultaneously elevates and marginalizes the convert. The second section treats a range of 20th-century halakhic writings on cases where physical disability or illness pose barriers to conversion, probing the ways in which a given jurist's willingness to exercise legal flexibility tracks with their understanding of the value of religious life outside the covenant.

Ariadne Tsoulouhas, University of North Carolina Chapel Hill: "Where you go, I will go" (Ruth 1:16): Maternal Caregiving as a Queer Assemblage

The activities associated with maternal caregiving can rarely be ascribed to one person. As such, maternity is better represented in a web of interconnectedness than a hierarchy of biological vs. non-biological, "real" vs. adoptive. The book of Ruth serves as a valuable test case for conceiving of maternity as a queer assemblage – interpreted queerly, the text has potential to liberate maternity from bio-essentialist and heteropatriarchal ideals. Ruth's unwavering loyalty to Naomi resembles that of a husband, but their sexualities matter less than their collaborative mothering. The goal of this paper is to replace maternal subjectivity with maternal assemblage.

Sarah Schwartzman Ramsey, University of Colorado at Boulder: Intersubjective Jewish Life Stories: Cavarero, Butler, and Kadish

Adriana Cavarero theorizes that, through storytelling, women recognize the uniqueness or alterity of one another in an interactive and exhibitional space. I argue that contemporary Jewish women's literature enacts this ethically and politically significant storytelling, and I analyze Rachel Kadish's *The Weight of Ink* to demonstrate a common framing device. Such novels describe a fictional woman writer's process of crafting another woman's biography; this ritualizes the effort to bring long-forgotten or ignored women's lives into exhibitional space. Integrating Judith Butler's insights, I consider whether the Jewish storyteller becomes less opaque to herself through this practice of ancestral storytelling.

**SSME: Panel 5: Theological Ethics, Faith, and Reason**

Marshfield Room – Floor 3

Chair: Omar Farahat

"Muslim and Christian Ethics: A Legacy of Creativity and Innovation." Rania Shah (California State University, Sacramento)

"Realism and Anti-realism in Classical Ash'arite Theology: An Analysis of the Issue of Wujūb Al-naẓar." Alla Alaghbri (University of Chicago)

"Evil as a Proof of God. al-Maturidi's Overlooked Approach to the Theodicy Problem." Hureyre Kam (Yale University)

Saturday, January 6

5:30 PM – 7:00 PM

**SSME: Society for the Study of Muslim Ethics Executive Meeting**

Marshfield 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: *Jewish Civil Disobedience: What Have We Learned, What Are We Learning?***

Kimball Room – Floor 3

***(Roundtable)***

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

Zackary Berger, John Hopkins University

Rev. Francisco Garcia, Jr., Vanderbilt University

Rachel LaForest, Bend the Arc

Convener: Michal Raucher, Rutgers University

Some organizations on the US Jewish left have recently come to emphasize civil disobedience (CD), which raises questions about what makes CD Jewish and what the purposes of CD are for Jews, non-Jews, and people in coalition.

This panel will use historical and present-day examples to frame these questions, including a juxtaposition of the nonviolence of Rabbi Aaron Samuel Temares (1869-1931) and Martin Luther King, Jr.; a consideration of the takeover of Lincoln Hospital in the Bronx by the Young Lords Organization as an instance of Jewish involvement in coalition, and its present-day applicability; and a respondent, a religious organizer who has led interdenominational actions for immigration justice. An organizer with a Jewish social justice organization will bring experience in coalition building and leading CD.

Saturday, January 6

8:00 PM – 9:15 PM

### INTEREST & WORKING GROUPS #3

***Animal Ethics Working Group: Marine Mammals in Black Feminism  
Jewish, and Christian Ethics***

Salon 2 – Floor 3

Trevor Bechtel, University of Michigan

Convener(s): Trevor Bechtel, University of Michigan

Following on the insights of Alexis Pauline Gumbs in *Undrowned*, this panel explores the place of Marine Mammals in disparate traditions. In *Undrowned* Gumbs makes connections between marine mammals, the middle passage, and contemporary black feminism and emergent strategy. Scientifically marine mammals were one of the first non-human animals recognize as have a distinct cultural traditions. Marine mammals show up in bestiaries in the Christian tradition, but in most Christian and Jewish reflection that have not been considered directly. This panel will both explore the place of marine mammals in religious ethics and provide an opportunity for inter-religious dialogue.

***LGBTQI+ Working Group Now-Annual Shindig! All are welcome!***

2Twenty2 Tavern  
222 S. Wabash Ave.

William Boyce, Wake Forest University

Convener(s): Brandy Daniels, University of Portland

Following the great success of our inaugural launch party last year celebrating the development of the LGBTQI+ Working Group, we decided to make it a tradition! Join us again right down the street at 2Twenty2 Tavern (222 S. Wabash Ave.) to celebrate, connect, and conspire together for the future. All are welcome.

***Imagining (Christian) Ethics and Global Justice through African  
Christianity and Indigenous Traditions***

Salon 4 & 5 – Floor 3

Dr. Simeon Ilesanmi , Wake Forest University

Georgette Ledgister, Harvard University

Convener(s): Terrence L. Johnson, Harvard Divinity School

In *African Religions: A Very Short Introduction*, Jacob Olupona initiates among African scholars the long overdue conversation on indigenous traditions within study of African Christianity. He challenges scholars to examine African theology, or more specifically African Christian theology, in relation to precolonial oral and written traditions of Africans and the long interpretive accounts of those resources. African Christian theology, he argues, did not simply emerge from African encounters with Europeans, but it was re-introduced, in many instances, in conversation with competing and overlapping indigenous beliefs and traditions. With this backdrop, the panel seeks to explore (Christian) ethics through African epistemological resources, one that engages Christianity, gender, and indigeneity. At issue is the degree to which existing Christian ethics and theological resources are adequate frameworks for understanding African religions and politics in a context of global warming, gender violence, collapsing national borders, and forced migrations. Through an engagement with contemporary African politics and religions, the panel seeks to create new frameworks for understanding ethics within African contexts.

Saturday, January 6

8:00 PM – 9:15 PM

**INTEREST & WORKING GROUPS #3 (continued)**

***Methods in Christian Ethics: Ressourcement, Canon Deconstruction and the Alternatives – Future Scholars***

Salon 6 – Floor 3

Antônio Lemos  
University of Notre Dame

*The Right to Migrate and Law of Nations in Catholic Social Teaching: a Historical Retrieval of the Spanish Scholastics*

Abstract: This paper explores the ethical dilemmas surrounding the "right to migrate" advocated by Catholic social teaching and its justifications through an investigation of the 16th and 17th-century Spanish scholastics' theology and legal thought, particularly their conception of the law of nations. The primary focus is on reconciling the right to cross political borders with the common good of host countries while utilizing historical retrieval as a theological method to advance the Church's teachings.

***Methods in Christian Ethics: Ressourcement, Canon Deconstruction and the Alternatives – Future Scholars (continued)***

Salon 6 – Floor 3

Zaccary A Haney  
Loyola University Chicago

*Foolhardy Historians: Desire for Friendship with Persons from the Past*

Scholars who use contemporary frameworks to understand the past, often seeking a trans-temporal unity that provides validation for present political identities, reveal in their work a desire for friendship with the 'temporal other'. With Aelred of Rievaulx (1110-1167), I develop a historiography motivated by this desire. Differences are admitted and valued, but familiarities still arise. Together, the scholar and the past subject dream up a new world, neither imposing the present on the past nor nostalgically making the past present again. What happens when past and present meet? What new worlds become possible? What kind of 'Christ' arises between us?

Kevin Vollrath  
Princeton Theological Seminary

*(How) Can God Teach an Ethnographer?*

Can ethnographers enter and return from "the field" producing knowledge without violence, knowledge that contributes to normative theoretical concerns? This paper argues that conducting fieldwork under the belief that God is one's primary teacher is a means of producing descriptive knowledge that does not reduce, silence, or sideline fieldwork participants, and normative knowledge that one may not otherwise have the capacity or access to conceive. Drawing from biblical images of God as teacher, it offers some supplementary practices for fieldwork, illustrated by fieldwork in the occupied Palestinian territory on disability (descriptive) and hope (normative).

Respondent: Dr. Mary Hirschfeld, University of Notre Dame

Conveners:  
Cait Duggan, University of Notre Dame  
Darren Yau, Princeton University

Saturday, January 6

8:00 PM – 9:15 PM

**INTEREST & WORKING GROUPS #3 (continued)**

**Climate Justice Interest Group**

Salon 1 – Floor 3

***Just Health: A Panel on Climate Justice and Public Health***



Kerri Allen, Aurora Healthcare

Joe Kotva, IU School of Medicine – South Bend

Aana Vigen, Loyola University Chicago

Convener(s): Mark Douglas, Columbia Theological Seminary

The burgeoning topic of climate justice has been on an expansive trajectory. While it has often been an intersectional discipline that attends to climate change, race, gender, and economics, its vision has expanded into the many social determinants of a just society. The continuing disruptions and reflections from the Covid pandemic have helped the public see how the inequities and social policies that impact public health are interconnected with the changing environmental realities of communities. This panel will explore the causal relationships between public health and environmental justice in the face of such changes.

***Promoting Shalom and Eirene through Business Ethics Teaching and Scholarship: The Role of Christian Ethics***

Salon 7 – Floor 3

Professor Harry Van Buren III, University of Tennessee at Chattanooga

Convener(s): Jason Stansbury, Calvin University

Religiously grounded forms of normative reasoning in business ethics have not been included within business ethics scholarship to the degree that their import and influence merits, and conversely business ethics has not been as central to scholarship within Christian ethics. I explore how Christian ethics can inform scholarship in an emerging area within business ethics scholarship: how businesses can contribute to or inhibit peace. The concepts of shalom from the Old Testament and eirene in the New Testament will be used to discuss the ways in which Christian ethics might be brought into conversation with business ethics and vice versa.

***Meet the Chicago 400: Lessons from the Carceral State***

Salon 8 & 9 – Floor 3

Nathaniel Grimes, Villanova

Convener(s): Anne-Marie Ellithorpe, Vancouver School of Theology

How do our systems of punishment intersect with issues of poverty and housing, and how are those who are impacted organizing to support each other in surviving, changing laws, and transforming public understandings? Laurie Jo Reynolds, coordinator of the Chicago 400 Alliance, together with leaders of the Chicago 400, will share insights from their campaign to abolish public conviction registries and banishment laws, such as their educational and cultural projects to advance narrative change, and will engage in dialogue with SCE members about how this movement impacts our work in scholarship, teaching, and with communities of faith.

Saturday, January 6

8:00 PM – 9:15 PM

**INTEREST & WORKING GROUPS #3 (continued)**

***Christian Ethics and the Media***

Salon 10 – Floor 3

Nichole Flores, University of Virginia

David Barr, Berry College

John Burgess, Pittsburgh Theological Seminary

Convener(s): Dallas Gingles, Southern Methodist University

Charles Mathewes, University of Virginia

Increasing professionalization of our guild has disincentivized the practice of writing informed commentary for a broad public audience, while radical changes in forms of media has rendered old pathways to “public writing” obsolete. While almost all members of the guild are part of the peer review process, and many engage broadly on social media platforms, few of us have cultivated the skills that would help us reach a wide and diverse readership in publications like newspapers and magazines. This interest group exists to think both theoretically and practically about the place of such writing in the vocation of Christian ethics.

Sunday, January 7

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

Sunday, January 7

9:00 AM – 10:15 AM

**CONCURRENT SESSION #6*****Incarnating Disability: Reconsidering Nancy Eiesland's Account of Embodiment Through Eastern Orthodox Ethics***

Salon 2 – Floor 3

Katherine McCray, University of Toronto

Convener(s): Atistotle "Telly" Papanikolaou, Fordham University

Nancy Eiesland's account of Christ becoming "the disabled God" incarnates disability through the cross, ultimately locating the mode for Christ's becoming disabled through propitiation for sin. This location compromises Eiesland's goal of detaching disability from symbols of fallenness. By reimagining her anthropology through Eastern Orthodox ethics, however, I reposition Christ's incarnation into disability within his human nature, specifically within Christ's passibility. In this reconsidered framework, Christ incarnates disability outside sin or fallenness, accomplishing Eiesland's goals for changing theological symbols to reflect disability as a part of what it means to be human.

***Pope Francis' New Paradigm: What's the Matter?***

Salon 4 &amp; 5 – Floor 3

David Cloutier, The Catholic University of America

Kathryn Lilla Cox, University of San Diego

Paulinus Odozor, University of Notre Dame

Convener(s): Dana Dillon, Providence College

After 10 years at the head of the Roman Catholic Church, Pope Francis' leadership has brought forth what some have described as a "new paradigm" for Catholic moral theology. While much attention has been paid to controversies over particular topics, there has been less discussion of the emerging broader intellectual framework in the Catholic tradition. What are the key methodological assumptions, philosophical claims, and theological concepts at work? This panel brings together three different Catholic ethicists to engage this emerging intellectual framework. At the core of the presentation is an examination of the key claims of the framework, which some have called a "norm/conscience" approach.

***Wrong Kind of Contrast Society? Teaching Christian Ethics in the Face of Church Failings***

Salon 6 – Floor 3

Marcus Mescher, Xavier University

Convener(s): Elizabeth Block, Saint Louis University

The church boasts that it is a "contrast society" to a world marred by sin. In light of countless examples of the church's failure to deliver on human dignity and rights (especially of people of color, women, LGBTQ+ individuals) and its legacy of spiritual and sexual abuse, it must confront its damaged moral authority. Teaching Christian ethics today involves navigating the fragile moral credibility of many religious institutions among our students. This paper confronts the church as a source of suffering and a structure of vice and addresses why this matters for conscience-formation, moral agency, and moral relationships.

Sunday, January 7

9:00 AM – 10:15 AM

CONCURRENT SESSION #6 (continued)

***No Use: Ethical Dysphoria and Bad Education***

Salon 7 – Floor 3

Evan Marsolek, Loyola University Chicago

Convener(s): Mark Doorley, Villanova University

This paper will argue that a queer and trans ethics—and ethics marked by transition, dysphoria, and bad education—is not usable for a hegemonic ethical system that necropolitically manages queer and trans life. What does ethics have to say here? Who gets to determine what relations count as relations? What conversation is “owed” toward those who foment another’s oppression and systematic erasure? How is ethics thrown into a state of dysphoria when those toward whom such clinical terms have been thrown refuse to accept a diagnosis to accede to the violence of the pétro-sexo-racial regime?

***Children’s Moral Education: Virtue, Vulnerability, and Critique***

Salon 8 & 9 – Floor 3

Cristina Traina, Fordham University

Convener(s): Brian Hamilton, Florida Southern College

Christians often adopt theories of children’s universal moral development like Jean Piaget’s or Lawrence Kohlberg’s that reproduce individualistic, rationalistic, white, and masculine ideals. But, in teaching ethics to children, mode is matter. Drawing on Lev Vygotsky, I argue for a theological anthropology that affirms children’s capacity for moral agency even when they are incapable of fully rational descriptions of their actions. Virtue and vice arise through imitating social practices, elaborating on them with mentors, and then internalizing them. Virtue—as socially located practice, critically modeled and discussed—is a mode of moral communication that better suits childhood and Christian theology.

***Mulatto Matters: Questioning the Future of Racialized Christology***

Salon 10 – Floor 3

Nathaniel Lee, St. John’s University

Convener(s): Marvin Wickware, Jr., Lutheran School of Theology at Chicago

Ten years ago, theologian Jonathan Tran heralded the work of three black theologians—J. Kameron Carter, Willie Jennings, and Brian Bantum—as inaugurating a “new black theology.” According to Tran, these three thinkers represented “a major theological shift that [would]—if taken as seriously as it deserve[d]—change the face not only of black theology but theology as a whole.” Now that ten years have passed, this paper asks: Has it? And arguing that it has not, I offer reflections on why it has not. I conclude by suggesting that an underdeveloped aspect of Jennings’ work—namely, his appeal to “language”—offers a more constructive way forward.

***Does Luck (Have) Matter? Learning Christian Ethics in Contexts of Migration***

Marshfield Room – Floor 3

Noemi Vega Quiñones, Southern Methodist University

Convener(s): Stephanie Thurston, University of Illinois

Lisa Tessman’s Burdened Virtues furthered philosophical postulations on luck and human agent. In defining systemic luck

as produced by structural oppression, Tessman expands the burden of moral accountability. Tessman's iteration of moral luck invites systemic analysis and demands structural change. The paper will answer whether (and if so, then how) moral luck matters for learning Christian theological ethics. The materiality of systemic luck will be analyzed through the context of migration systems. Constitutive moral luck advances analyses of oppressive structures and their impact on human flourishing but does not fully describe the agency involved in learning Christian ethics.

**Sunday, January 7**

9:00 AM – 10:15 AM

**CONCURRENT SESSION #6 (continued)**

***The Difference that the Religion of Jesus Makes: Learning Integrity from the Disinherited*** Salon 12 – Floor 3

Michelle Harrington, Loyola University Chicago

Convener(s): David Barr

Christian ethics locates moral exemplarity not in the noble citizen of means, but in Jesus—a poor religious minority who lived and died under a dominating empire. According to Howard Thurman, this fact represents a dignifying and risky summons to moral agency to oppressed and privileged persons alike. Yet, contemporary trauma theory and narrative theology offer more complicated pictures of the kinds of integrity that might be realized by those whose lives have been deformed by violence and structural sin. I put Jesus and the Disinherited in conversation with these sources in order to forward a more comprehensive look at integrity amidst adverse virtue.

***Awakening the Senses and Deferring Closure: Lessons from Teaching 'Ethnography for Theologians'*** Salon 1 – Floor 3

Todd Whitmore, University of Notre Dame

Convener(s): Emma McDonald Kennedy

This paper builds on my teaching of a doctoral seminar, "Ethnography for Theologians." It addresses two pedagogical challenges. The first is teaching students how to awaken their senses in conducting participant observation. Text-based learning requires turning off the senses so that one can direct attention to the script. But the "script" of life in the field is multi-dimensional, and requires purposive awakening of all of the senses for acute observation. The second challenge is teaching students to defer closure in their writing. Premature ideational closure truncates the process of interpretation that carries over from the field to the writing desk.

***Beyond the Binary: Religious Bioethical Analysis of Post Dobbs Abortion Legislation*** Salon 3 – Floor 3

James Bretzke, John Carroll University

Convener(s): Kate Jackson-Meyer, Harvard University

Much of the debate in the wake of the 2022 SCOTUS Dobbs decision has revolved around the political forces involved in new state legislative efforts to further restrict abortion access. However, surprisingly little attention has been paid to the bioethical dimensions of these new laws—whether enacted or still in the process of gaining passage. This presentation will focus on a bioethical analysis of a number of statutes in selected, illustrative pieces of legislation and will demonstrate the troubling weaknesses of many of these bills in terms of the "settled casuistry" of pregnancy termination in mainstream Catholic and Protestant bioethics.

**Sunday, January 7**

9:00 AM – 10:15 AM

**SJE: *Is Patience a Virtue? Jewish Reflections on Patience***

Kimball Room – Floor 3

Joel Gereboff (Arizona State University): *Is Patience a Jewish Virtue—Biblical and Early Rabbinic Views*Shira Billet (Jewish Theological Seminary of America): *"Patience as an Ethical and Epistemic Virtue in Hermann Cohen: From History of Philosophy to Reception History"*Jonathan K. Crane (Emory University): *"Pain Patience and Purpose: Judaic and Philosophical Perspectives"*

This panel will analyze selected Jewish and general philosophical views on patience ranging from biblical materials to modern and contemporary reflections. It will focus on methodological issues relating to identifying such Jewish discussions. Disputing positions on whether patience is always a virtue will be addressed. Interconnections with other virtues will also be considered along with the relevance of patience to bioethical issues. Among the writings covered are those of biblical, classical rabbinic texts and views of thinkers such as Hermann Cohen and Levinas.

**SSME: *Panel 6: Bioethics, Reproductive Ethics, the Human Body***

Logan Room – Floor 3

Chair: Aasim Padela

"Reproductive Ethics and the Qur'an: Infertility and Gender in the Annunciation Stories." Halla Attallah (Georgetown University)

"Epigenetics in Islamic Jurisprudence: An Analogy Between Wet Nurses and Surrogates." Mira Al-Najjar (Kent Law School)

"Human Body as an Intermediary Between the Self and Society: Exploring the Intricacies of Organ Transplantation among Muslims in Pakistan." Qurratulain Faheem (The University of Sussex)

"Transhumanism and the Boundaries of Biomedical Practice: Nuancing Islamic bioethical discourses on Bodily Change." Aasim Padela (Medical College of Wisconsin)

9:00 AM – 9:45 AM

**Professional Conduct Committee**

Wabash – Floor 3

**Sunday, January 7**

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 Room – Floor 3

### 2024 Lifetime Achievement Award – Preston N. Williams

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 Preston N. Williams this year's Lifetime Achievement Award. Professor Williams, who retired in June 2002, became the Houghton Professor in 1971. He has taught previously at four historically black colleges: Johnson C. Smith University, Knoxville College, North Carolina College for Negroes (now North Carolina Central University), and Lincoln University. He has served as associate chaplain at Pennsylvania State University and Protestant chaplain at Brandeis University. Prior to coming to Harvard Divinity School, he was the Martin Luther King, Jr. Professor at Boston University School of Theology.

In his years at Harvard, he has served in various capacities beyond his professorial role: He was Acting Dean of the Divinity School in 1974–75, and the acting and first director of Harvard's W. E. B. Du Bois Institute from 1975 to 1977. He was president of the American Academy of Religion, 1975–76, and president of the Society for Christian Ethics, 1974–75. From 1998 to 2008 he was the director of the Summer Leadership Institute, a program that brought religious leaders from urban settings to Harvard for two weeks of intensive classes on community development. His fields of interest are Christian ethics, social and economic justice, human rights, and African American experience. He is an ordained Presbyterian USA minister. In recognition of the important role that he has played in shaping the field of Christian ethics, the church, and civil society, we award Professor Preston N. Williams this year's Lifetime Achievement Award.

#### Recipients of the Lifetime Achievement Award

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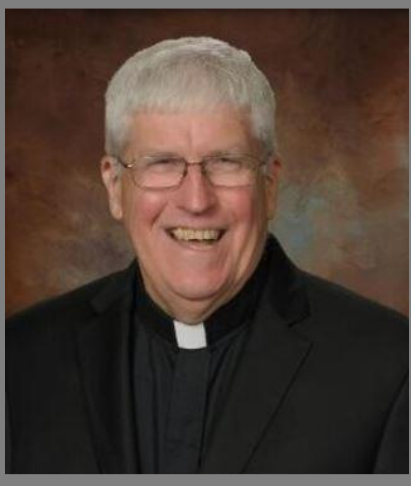
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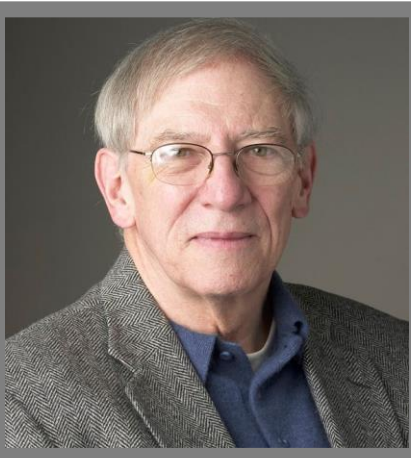
## In Memoriam



**Joseph Land Allen**, age 94, died on May 3, 2023 in Dallas. He entered Duke University in 1947 and graduated with a bachelor's degree in history in 1950. After receiving his divinity degree from Yale University in 1953, Joe studied theology at Yale as a doctoral student of H. Richard Niebuhr in the field of Christian Ethics. He completed his doctorate in 1957 and accepted a position on the faculty of the Perkins School of Theology of Southern Methodist University in Dallas, Texas, a position he held for over forty years until his retirement as Professor Emeritus of Ethics in 1998. At Perkins, Joe dedicated himself enthusiastically to classroom learning and scholarship, and delighted in the ability and collegiality of his colleagues and students. He was an active member of the Society of Christian Ethics for over thirty years, serving as its executive secretary from 1980 to 1984 and as its president in 1992-93.



**Rev. John W. Crossin, OSFS**, died at the age of 75, on May 12, 2023, after a brief illness. Fr. Crossin was a professed member of the Oblate community for 56 years and a priest for 47 years. A teacher, theologian, author and scholar, Fr. Crossin was an expert in the field of Christian ecumenism and interreligious dialogue. His scholarship also focused on ethics, virtue, and friendship. Fr. John lived a life dedicated to living the Gospel in the spirit of St. Francis de Sales, the gentleman saint. He brought the lessons and inspiration of Francis into his academic and pastoral work. He was passionate about exploring the breadth of the Christian faith and finding common ground with all faiths. In reflecting on his most recent book, Fr. John was most optimistic that it may be the foundation for an international dialogue about ecumenical studies. He reflected, "I hope this book will help bring us together, which is Jesus' will at the Last Supper; pray that we be one." An educator throughout his life, in his final weeks, Fr. John taught us how to live in the present moment.



**Franklin I. "Chris" Gamwell**, the Shailer Mathews Distinguished Service Professor Emeritus of Religious Ethics, Philosophy of Religions, and Theology and dean of the Divinity School from 1980-1990, died Sept. 8 at the University of Chicago Medical Center. He was 85. Gamwell, an ordained Presbyterian minister, studied the intersection of philosophy, Christian theology and political theory. His work centered on 20th-century thinkers, such as Alfred North Whitehead, Iris Murdoch, Paul Tillich and Reinhold Niebuhr. A prolific writer of the philosophy of religions, Gamwell argued for the importance of God and religion within democratic debate. He also was an ardent believer in political participation as an integral part of religious ethics. Throughout his life, Gamwell was deeply involved in economic and racial justice work. He participated in the historic March from Selma to Montgomery during the height of the Civil Rights Movement. Later, his work with Protestants for the Common Good sought to address issues of poverty.



**Dieter T. Hessel**, an ordained Presbyterian minister, educator, author, and leading religious advocate in the global ecological justice movement, died September 22 at the age of 87 at his home in Cape Elizabeth, Maine. Before his death, he was in the process of completing his memoir, “Living Twice: For Love, Justice, and Sustainable Community.” Dieter moved to San Anselmo, where he began studies at San Francisco Theological Seminary and earned his Master of Divinity degree and a Ph.D. in Christian social ethics at the GTU (Graduate Theological Union). Dieter moved to Philadelphia where he worked on staff for the national Presbyterian Church. Among other projects, Dieter led the ecumenical leadership development programs: WHEAT (World Hunger Education and Action Together), Social Ministry, the Eco-justice Working Group of the NCCC, and the Program on Ecology, Justice, and Faith. [www.ecojusticenow.org](http://www.ecojusticenow.org). ethics.



**Dr. Lois Gehr Livezey**, a long-time resident of Hyde Park, Chicago, passed peacefully on August 9, 2023. Dr. Livezey began her academic pursuits in the 1960’s, amid the fervor of the American civil rights movement. She earned her B.A. in political science in 1961 from Smith College and went on to earn her master’s degree in religion from Union Theological Seminary and her Ph.D. in Systematic Theology from the University of Chicago Divinity School.

After teaching at Lawrence University, Dr. Livezey then served as Assistant Professor in Christian Social Ethics at Princeton Theological Seminary. She later accepted the position of Dean of the Doctor of Ministry program and Professor of Christian Ethics at McCormick Theological Seminary in Chicago where she remained until her retirement in 2006. Throughout her education and career, Dr. Livezey was greatly impacted by the social struggles for justice and equality for the marginalized; this inspired her work in teaching, and she published several significant essays on various dimensions of feminist theology.



**Edward LeRoy Long, Jr.**, 99, Edward LeRoy Long, Jr., 99, of Oberlin, passed away peacefully Friday, July 21, 2023, at Kendal at Oberlin. Edward was a lifelong builder – of homes and of intellectual and spiritual communities. In everything he did he demonstrated his extraordinary skill as a craftsman, a writer, a scholar, and a mentor. He was deeply devoted to the life of the mind and he used his academic and religious work to advance a version of Christianity that rejected prejudice, hatred, and violence in favor of open-mindedness, acceptance and peace.

A prolific writer, he is the author of 16 books and more than 75 articles or chapters in leading journals or other publications. He delivered over 150 sermons, including his last delivered in April of this year at age 99. He celebrated the 75th anniversary of his ordination in May. Throughout his working life he was active in numerous professional organizations, both as a member and as an officer, including the American Academy of Religion, American Society of Christian Ethics, American Theological Society, and the Society for Values in Higher Education.



**William F. "Bill" May** passed away on October 27, 2023. Dr. May began his career in higher education as a Phi Beta Kappa graduate of Princeton University in 1948. He continued to distinguish himself as the winner of the Downes prize at Yale where he graduated magna cum laude and where, in 1962, he completed his Ph.D. He rose through the ranks to become a full professor and chair of the Department of Religion at Smith College, Northampton, Massachusetts.

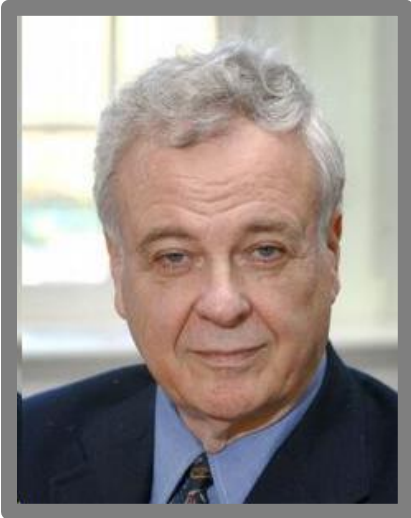
After the Supreme Court's Schempp decision (1963) made it clear that religion could be taught at public institutions, Dr. May founded and chaired the Department of Religious Studies at Indiana University where he served from 1966-1980. In 1980, Dr. May was appointed the Joseph P. Kennedy, Sr., Professor of Christian Ethics at the Kennedy Institute of Ethics at Georgetown University. As Southern Methodist University founded its Cary M Maguire Center for Ethics & Public Responsibility (1985), Dr. May was tapped to hold the first Maguire University Chair of Ethics and serve as the founding director of the

Center, a position he held until his retirement in 2001. Dr. May was a mentor and inspiration to countless students and colleagues. His profound influence on the lives of those he touched extended far beyond the realm of academia. His dedication to teaching and ethical discourse was renowned, earning him the admiration and respect of his peers and students alike.



**Rev. Dr. Thomas Warren Ogletree**, the Frederick Marquand Professor Emeritus of Theological Ethics at the Yale Divinity School, and its former dean, passed away on Wednesday, January 4, 2023 in Branford, Connecticut. He was 89 years old. As an adolescent, Dr. Ogletree delivered newspapers in a predominantly Black neighborhood in Birmingham – an experience that catalyzed an awareness of what he described as "the evils and cruelties of racism" and planted the seeds for what became a lifelong commitment to social justice.

While pursuing his undergraduate studies at Birmingham Southern University in Alabama, he served as founding pastor of Vestavia Hills United Methodist Church at age 19, and completed his bachelor's degree in 1955. In 1959, he graduated from Garrett Theological Seminary in Evanston, Illinois. There, his studies and friendship with James H. Cone, who went on to become a leading voice in Black liberation theology, accelerated his commitment to activism and scholarship. Soon after he began his doctoral studies at Vanderbilt University in Nashville, Tennessee, he became involved in the sit-in movement, under the leadership of fellow student and renowned activist James Lawson. After receiving a doctorate in 1963, he accepted an appointment at Chicago Theological Seminary in Chicago, Illinois, where he had the privilege to serve as an Advisory Board member for Operation Breadbasket, led by his then-student, the Rev. Jesse L. Jackson, Sr. Dr. Ogletree later wrote, "he taught me more than I could have possibly have taught him". He was a founding editor of *The Annual of the Society of Christian Ethics*.



**Gene Harold Outka**, 86, passed away on Monday, May 1, 2023. His death came peacefully after a long illness. From adolescence, his deep religious convictions and keen intellect guided him to a life dedicated to Christian thought and practice. He received his B.A. in Sociology from the University of Redlands in 1959, his B.D. from Yale Divinity School in 1962, his M.A. from Yale University in 1964, and his Ph.D. from Yale University in 1967. He taught in the Department of Religion at Princeton University for ten years before joining the Yale faculty in 1975, where he served as the Timothy Dwight Professor of Philosophy and Christian Ethics with a joint appointment at the Department of Religious Studies and the Divinity School.

Gene left an indelible mark in academia as an author, teacher, mentor, and leader, and was a central influence in Christian ethics throughout his career. He was a leader in his field, serving as President of the Society of Christian Ethics. Gene sometimes quoted Keats, "I have fears that I may cease to be / Before my pen has gleaned my teeming brain," yet all the gleanings that came before have left a lasting imprint in the minds of all who knew him both distantly and well. He was a beloved husband and father with a clear perspective, dry sense of humor, and warm congeniality. He will be profoundly missed.



**Christine Dorothy Pohl** passed away peacefully on June 5, 2023, at the age of seventy-two, at home and surrounded by family after a long struggle with pancreatic cancer. Christine was a deeply committed Christian, a renowned scholar, an active member of her community, and a loving daughter, sister, aunt, great-aunt, and friend. She will be greatly missed.

Love of Christ was the bedrock of Christine's life, and she devoted herself, both personally and professionally, to knowing God. After growing up in Great Neck, New York, and graduating from Syracuse University she attended English L'Abri where she was greatly influenced by the work of Francis Schaeffer. There she learned to put her faith into practice, first by opening Rebirth Book and Craft Shop, where she touched the lives of so many through Bible Study and fellowship meals, then as the administrative assistant and acting director of Bread for the World Educational Fund, and later as the director of program development at Community Bible Church in Lawrence, New York, where she worked with refugees. Eventually, Christine's formidable intellect led her to academia. She received her master's from Gordon-Conwell Theological Seminary in 1986 and her doctorate from Emory University in 1993.

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